

THE MISSIONARY REVIEW *of the* WORLD

The Only Christian College in Iran

Samuel M. Jordan

Islam's Debt to the Bible

Samuel M. Zwemer

Federal Favor for Fetishism

Flora Warren Seymour

Always Something New in Turkey

Charles Trowbridge Riggs

What Is a Faith Mission?

Robert Hall Glover

Forty-seven Years Among Chinese

Jonathan Goforth

Front Page News—An Airplane Crash!

R. W. Hambrook

Dates to Remember

September 3-8—Negro National Baptist Convention, 143d Street Armory, Harlem, New York.

September 16-23—School of Missions, Minnesota. Mrs. A. F. Auguster, 1536 Van Buren St., St. Paul, Minnesota.

September 17-24—School of Missions, Warren, Ohio. Mrs. Geo. Konold, 314 Scott St., N. E., Warren, Ohio.

September 27-October 6—International Committee of International Missionary Council. Northfield, Mass.

October 15-20—International Convention of the Disciples of Christ. San Antonio, Texas.

October 16, 17—American Mission to Lepers. Annual Meeting, New York, N. Y.

October 22—Five Years' Meeting of the Friends. Richmond, Ind.

October 28-November 1—Houston, Texas. Mrs. E. B. Mohle, 2309 Robinhood, Houston, Texas.

November 17—Men and Mission Sunday. Topic: "Jesus Christ and the World Today." For source material write to the Laymen's Missionary Movement, 19 S. La Salle St., Chicago.

December 7—Universal Bible Sunday.

December 28, 1935-January 1, 1936—Student Volunteer Convention. Indianapolis, Ind.

Obituary Notes

Miss Stella Relyea, who had served 37 years under the Baptist Board in China, died May 7 at Clifton Springs, N. Y. In 1902 she became principal of Chung Mei Girls' School in Kinwha.

* * *

Mrs. Archibald Hore, for many years associate editor of the *Spirit of Missions*, died last June in Scotch Plains, N. J., at the age of 86.

* * *

Bishop Arthur Stanley Ward, of the Moravian Church, died May 27, in his 71st year. He was born in Jamaica, where his father was a missionary. Bishop Ward was a member of the General Missions Board of the Moravian Church.

* * *

Levi Mumaw, Vice-President of the Mennonite Board of Missions and Charities, died at his home at Scottsdale, Pa., June 4. In addition to his duties in connection with the mission activities he was secretary-treasurer of the Mennonite Publishing House at Scottsdale, and secretary of the Mennonite Central Committee, a relief organization that carried on extensive work in the Near East and Russia after the war.

* * *

Miss Elma French, missionary of the Reformed Presbyterian Church in the Levant, passed away April 26 at Aleppo, Syria. Miss French had been on the field about twenty-seven years. The greater part of her work was in Mersine, Asia Minor, where she did outstanding work in the schools and for the refugees and Armenians through their trying years.

Personal Items

Dr. and Mrs. Daniel A. Poling, President of the World Christian Endeavor Union, sailed from New York on a round-the-world tour on July 12th. After visiting Europe and attending the Christian Endeavor Convention in Budapest, they plan to visit Greece, Egypt, the Holy Lands, and go through Persia and Iraq to India, Siam, China, Korea, Japan, and Australia. Dr. and Mrs. Poling expect to be in Hawaii in March and to return to the United States in April, 1936.

* * *

Dr. James L. Barton has retired from the office of President of the governing boards of the three union colleges for women in India, an office which he has held since their organization. He has also resigned as chairman of the trustees of the Walker Missionary Homes, Auburndale, Mass., after thirty-five years of service.

* * *

Dr. Walter Van Kirk, Secretary of the Department of International Justice and Goodwill of the Federal Council of Churches, has been designated as the special investigator with regard to the possibility of establishing an American church in Moscow to serve members of the American colony.

Mrs. Lucy W. Peabody has retired from the chairmanship of the Association of Baptists for Evangelism in the Orient. She has been succeeded in the chairmanship by Rev. Harold T. Commons, of Johnson City, New York. The work of this Association is confined to the Philippine Islands.

* * *

Rev. Paul Shinji Sasaki, professor of Liturgics and Applied Theology, Central Theological College, St. Paul's University, Tokyo, has been elected second Bishop of the diocese of Mid-Japan. He will be the fourth native of Japan to be elevated to the Anglican episcopate.

* * *

Rev. G. A. Riggs, Baptist missionary in Puerto Rico, is celebrating the silver jubilee of his service in the island.

* * *

Dr. T. L. Holcomb, of Oklahoma City, has succeeded Dr. I. J. Van Ness as Secretary-Treasurer of the Southern Baptist Sunday School Board.

* * *

Dr. Daw Saw Sa, who is now in private medical practice in Burma, takes an active interest in missionary work, and represented the National Missionary Council of India, Burma and Ceylon, at the International Missionary Council Meeting at Lake Mohonk, New York, in 1921. She was formerly Head of the Lady Dufferin Hospital at Rangoon.

* * *

Dr. J. J. Lucas, of the American Presbyterian Mission, who began his service in 1870, is the senior missionary of North India. He has been active with his pen and recently has published a history of the North India Tract and Book Society.

* * *

Dean L. S. Cozart, of Barber-Scotia Presbyterian School at Concord, N. C., has been accorded several honors as a reward for outstanding service. The Governor of North Carolina asked him to serve as a member of a special committee of fifty, composed of 25 whites and 25 Negroes, to gather facts regarding Negro teachers in North Carolina. He was also asked by the State Department of Education to serve on the Textbook Committee, the first Negro in the history of North Carolina to be asked to help select its textbooks.

* * *

Dr. Harold A. Moody, Negro physician in London, is the founder and president of the League of Colored Peoples, organized in London four years ago to promote the economic, educational, political and social interests of colored peoples in Great Britain and America. He has been elected president of the British Christian Endeavor Union.

* * *

Dr. Robert Cochrane has resigned the medical secretaryship of the British Empire Leprosy Relief Association to work as a volunteer for five years among lepers in India. He will (Concluded on page 385.)

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Editorial Chat

Our June *Special Home Mission Number* has been enthusiastically received. Now is the time to order copies for pastors and Mission Study Classes. This issue of the REVIEW, with its wealth of Home Mission information, will be a stimulus to many. Special rates for quantities ordered at one time.

* * *

As noted in our July issue, the August number of the REVIEW was omitted—to save expense and because many readers are away from home. To compensate for this the June, July, September and October issues each contain sixteen pages extra. Do not miss their wealth of material.

* * *

The REVIEW has been warmly recommended at many of the Summer Conferences and Schools of Missions. If it is not on sale, or is not mentioned at any conference you attend, please speak about it to leaders and write to us that we may correct the oversight. It is *your* magazine.

* * *

What you say, and what others say, helps the REVIEW and helps the Cause of Christ. Already we have been asked to reprint three articles from recent numbers. Notice what some readers say:

"The June (Home Mission Number) is especially strong and valuable. I wish that all our Home Mission boards would order a large number of copies to distribute throughout the Church."

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

* * *

"I rejoice in the continued high character and helpfulness of the articles in the MISSIONARY REVIEW.

Times may grow worse, but the REVIEW grows better."

REV. HOWARD A. ADAIR.

Paterson, N. J.

* * *

"The July issue has just come and is more fascinating than ever."

REV. MARTIN P. SIMON.

Eugene, Oregon.

* * *

The article on "The Spiritual Condition of the Heathen," by Dr. Frost, in the July REVIEW, is the strongest argument I have seen for the immediate evangelization of the non-Christian world. It shows what God teaches in His Word and ought to be widely read.

HORACE N. DOUGHERTY.

New York City.

Personal Items

(Concluded from 2d Cover.)

go to the Leper Settlement in Madras for a five years' period of intensive research into the treatment of leprosy on the most modern lines. He will live among the 750 patients at the Settlement.

* * *

Misses Mildred Cable, Evangeline and Francesca French, the three intrepid pioneer workers for the China Inland Mission, who were held prisoners three years ago in the Gobi Desert, returned to their work in northwest China last month. They are accompanied by "Topsy," their sixteen-year-old deaf and dumb Chinese adopted child.

* * *

The Rev. C. Y. Cheng, D.D., LL.D. (Dr. Cheng Ching-yi), has resigned as general secretary of the National Christian Council of China. He has been for 25 years a leader in China, remarkable for his winning personality, broad statesmanship and marked ability. He was chairman of the Chinese National Christian Conference in 1932 and has made several visits to Europe and America. He originated the Five Year Program of Evangelism for China and has been moderator of the General Assembly of the Church of Christ in China since its organization. Dr. Cheng is now placing himself at the disposal of the United Church of Christ to work for the unity and upbuilding of the Christian cause among his people.

* * *

Rev. James H. Nicol, of Syria, is temporarily filling the place of Dr. Cleland B. McAfee, in the Presbyterian Board of Foreign Missions, Dr. McAfee being laid aside by illness.

* * *

Dr. Toyohiko Kagawa, the foremost Christian leader of Japan, is expected to arrive in America in December for a six months' lecture tour. One of his principal addresses will be at the Student Volunteer Convention in Indianapolis, December 28th. Dr. Kagawa's speaking engagements are being made by Miss Helen Topping, 2969 Vernon Ave., Chicago, Ill.

* * *

Dr. T. Z. Koo, the well-known Chinese Christian speaker, is now in

America and open for engagements during the autumn. Arrangements may be made through Dr. David Porter, Headmaster of Mount Hermon School, Massachusetts. Dr. Koo is one of the most brilliant, eloquent and convincing speakers who have visited America. He is especially effective with young people and miscellaneous audiences.

* * *

Dr. K. S. Oh, a Korean Christian physician, has been elected President of Severence Union Medical College in Seoul, Korea, as successor to Dr. O. R. Avison, retired. Dr. Oh is a representative of the Southern Presbyterian Church. He was born in Korea on October 4, 1877, of Christian parents, and after completing his course at the Pai-Chai Middle School came to America and studied at Center College, Kentucky, and the University of Louisville, after which he returned to Korea.



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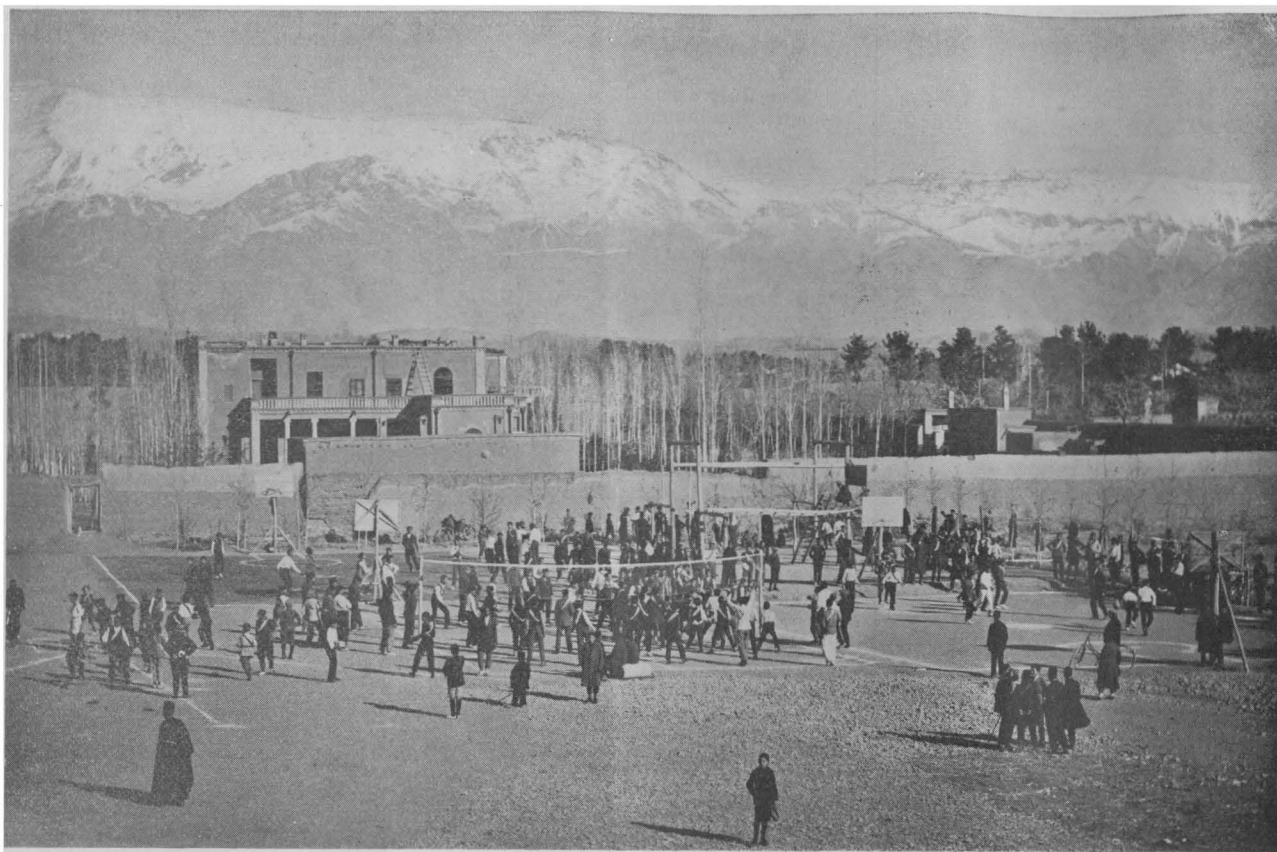
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FIELD DAY FOR HEALTHFUL SPORT AT ALBORZ COLLEGE, TEHERAN



STUDENTS OF ALBORZ COLLEGE AND HIGH SCHOOL IN ASSEMBLY

Note that Persian Students Wear Their Caps in Chapel

TRAINING PERSIAN YOUTH IN BODY, MIND AND SPIRIT

THE MISSIONARY REVIEW of the WORLD

AN INTERDENOMINATIONAL REVIEW OF WORLD-WIDE CHRISTIAN PROGRESS

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Topics of the Times

NEED FOR REVIVAL IN EUROPE

All Europe is like a volcano, a powder box or a cauldron "where the devil's broth is brewing." Miss Ruth Paxson, a well-known Bible teacher and Christian ambassador, who has been spending some months on the Continent, calls attention to the following outstanding antireligious factors that are working against Christ today:

(1) There is the *communism* that deifies materialism and seeks to destroy belief in God. Soviet leaders will fail to realize their aim to "uproot religion," but a spiritual awakening is needed to counteract that influence.

(2) *Atheism* has organized "The Alliance of Militant Godless" which ten years ago reported 120,000 members, five years later claimed 2,000,000 and in another five years (1940) expects to enroll 20,000,000. Godless Russian groups are promoting atheism in thirty-nine other countries; thirty-five antireligious universities have been started and there are traveling antireligious museums and atheistic papers published in forty-eight languages.

(3) *Nationalism* is another movement that is sweeping over Europe and is seeking to put the State above God. Hitler and Mussolini attempt to make themselves and their laws supreme. Mrs. Wasserzug, a German Christian, says: "The leader principle means that the will of man is to rule absolutely in all spheres of life, so that the Church becomes a servant of the State. It is anti-Christ wanting to save man according to a human plan. Christ is no more to be Head of the Church." All this is leading to man-worship and idolatry.

(4) *Fanaticism*, in the form of superstition, ignorance and bigotry, is another evil influence. It may be in the form of mariolatry, Bibliolatry, ecclesiasticism or any other formal religious belief that exalts something else in the place of Christ.

(5) Modern *rationalism* and *humanism* also deify humanity and humanize God. This tendency leads to the exaltation of reason, science and the material universe, and to the degradation of humanity by the worship of the creature rather than the Creator.

(6) These influences lead to *paganism* with its attendant nudism, loose sex relations and the exaltation of pagan superstition and ancient deities—as in Germany.

It is estimated that 375,000,000 people in Europe need to be evangelized. Many know the name of Christ but show little or no evidence that they really know Christ as Saviour and Lord, or that they have ever experienced spiritual life, or know the transforming power of the Gospel. Millions of people in Europe today need to be evangelized as truly as do the millions of Africa and Asia. Dr. Karl Barth says that if Evangelical Christianity is not to be utterly destroyed in Europe, then the truths of the Protestant reformation must be reemphasized. If the Christian Church is to survive in Europe then Christ must be reborn in European hearts by the power of the Spirit of God.

RELIGION AND MISSIONS IN GERMANY

The situation in Germany does not seem to improve. Not only is anti-Jewish persecution as strong as ever but the Nazi's are campaigning against Roman Catholics and all Protestants who will not yield to the dictatorship of the secular State. The German evangelical Christians stand firm though threatened with the loss of property and the management of their own ecclesiastical affairs. These injustices and high-handed measures on the part of the Hitler representatives are causing Germany to lose friends in all civilized countries, have brought about a threatened boycott of the Olympic games in Berlin next year,

and may bring retaliatory measures in other directions. Some German leaders are still seeking to promote a return to the worship of all pagan Teutonic Gods. Confessional pastors are also being persecuted.

German evangelical missions are still suffering from financial depression, the attempted regulation of churches in Germany, and the Nazi financial restrictions. Dr. Julius Richter, of Berlin, writes as follows concerning the present situation of church and missions in the Germany today:

The Protestant churches, as a whole, have not been divided by denominational lines but by the historic territorial divisions—the Prussian Church, the Bavarian Church, etc.—twenty-eight of them. When the German Reich was forged together it seemed desirable to the Government to amalgamate those 28 territorial churches into one united “Reichskirche” since there was no decisive obstacle of creed or order. But this attempt has met with strong opposition.

All the world over it has been a common experience that a vivid materialistic upheaval usually goes hand in hand with a religious revival. This seemed within reach if all 65 millions of Germans could be brought under the all-embracing enthusiasm of the national socialistic revolution so that a strong religious rejuvenation might follow the political and national reconstruction. The development has gone rather in an opposite direction.

In Germany, as in many other countries, there have been many pseudo-religious movements such as spiritism, theosophy, anthroposophy, and Christian Science. These substitutes for Christianity have made a move in line with the national revolution, have taken up the watchwords of race and blood and “Bode” and have started a dozen or a score of old German or neo-pagan associations or spiritual currents which curiously find favor in extreme nationalistic circles. The pious Christian circles have felt all the more the obligation to stand firm on the foundation of the Biblical revelation and of the German reformation. At present the “Reichskirche” is dead, yet there is a very serious conflict between the divers currents of neo-paganism and of the “confessional churches.”

The Protestant missionary societies are not directly implicated in this ecclesiastical turmoil, but

they must combine their spiritual forces with the “confessional churches.” They have gone through one perplexity after another. After the World War there was the task to recover the lost mission fields—a task in which they have not been completely successful.*

Then suddenly the disastrous inflation threatened to put an end to all German mission work. This danger had hardly passed when the turmoil of the political and of the ecclesiastical developments threw the missions again into great and seemingly unsuperable difficulties. At present the missions face the perplexity of foreign exchange and the government prohibition against exporting money from Germany. British and American churches, in spite of their own perplexing financial situation, have to some extent come to the help of German missionaries. God alone can preserve the work and keep alive German Protestant Christianity.

THE JEWISH QUESTION IN AMERICA†

A very remarkable conference of well-known church leaders of many denominations was held in Princeton in June to consider the attitude of Christians and churches toward the Jewish people. The Conference accepted the principle that a Christian approach to the Jews is an integral part of the Church’s responsibility. Christian work among Jews has too long been regarded as the Cinderella in the Church’s missionary enterprises, lightly esteemed, scantily supported, and pushed aside for what have been considered more important enterprises. The time has come to recognize the regal character of a ministry to the race of Jesus, and to claim for it its rightful place in the life of the Christian Church.

The right of the Church of Christ to include the Jewish people in its ministry should never be questioned. As Dr. Louis H. Evans, of Pittsburgh, put it: “Christianity can never fulfill its task if it loses its sense of imperial universality, born of the fact that Christ is the need of every race. The power of evangelization is largely lost when we approach our task with any sense of apology, or of embarrassment, as though what we had to offer did not justify the attention and loyalty of every human heart. Christ is the universal need. He is no more sectarian than sunshine or rain.”

There should be no illusions as to the greatness of the task of winning Jews to the discipleship of Christ or of the difficulties that must be faced, but we cannot avoid the duty because of its extent or of the difficulties involved. There must be an earnest spirit of endeavor to accept the challenge and to gird ourselves anew for the task.

† Notes of a conference held at Princeton in June.

* The Swiss Basel Mission has not recovered its flourishing work in the French part of the Cameroon mandate, the Bethel Mission has not been given back its promising work in Belgian Ruanda, the Hermansburg Mission has lost its Telugu field.

The Rhenish Mission has transferred its mission in Borneo to the Basel Mission Society; has transferred its mission in Southwest Africa and Amboland to the Finnish Mission Society; has transferred its mission in New Guinea to the United Lutheran Church of America.

The Berlin Mission has transferred its Kiutschou Mission to the American Lutherans.

The Breklum Mission has transferred its mission in Tanganyika Territory to the Newkirchen Mission.

There is, of course, great room for diversity of opinion as to methods to be used in work for the Jews. But differences of view can be discussed with a real desire to understand and appreciate others' points of view. In Princeton there was complete unanimity on one issue—the Christian attitude toward antisemitism. The Church can never compromise with an attitude so foreign to the teaching and spirit of Christ. A missionary, a pastor, a layman and a public school-teacher, each discussed most helpfully "The Importance of a Christian Ministry to the Jews." There was no disposition to minimize the value of the mission in a Jewish ghetto as a means of evangelization but there was a keen recognition of the fact that the time has come when the Church itself must undertake the task directly and by means of every agency at its command. With Jews living in 12,000 different places in the United States and Canada, and with at least 50,000 churches having Jews living in their parishes, besides having many neighborhood houses, colleges, and other institutions in continual contact with Jews, it is high time that the Church utilized its resources in some adequate way to break down the barriers between Jews and Christians and open a way for the Gospel.

The open forum, literature, the neighborhood house, the local church and the Christian college, may be very effective means of approach.

The high value of an educational program is acknowledged, not only through the pulpit and promotional literature, but through church study groups, and church literature. Dr. Park Hays Miller, of the Board of Christian Education of the Presbyterian Church, said: "In our interpretation of the Bible we can and should endeavor to be fair and to avoid creating prejudices. As an editor supervising Sunday school lesson materials, I have felt called upon to revise some manuscripts at this point when they unnecessarily stirred anti-Jewish feeling. This can be avoided without weakening our Christian testimony. There is little use in avoiding opposition at the price of surrendering what we believe to be essential truth."

Contrary to the general impression, Christian work for the Jews has not been attended with meagre results. Fruitful fields await only wise and consecrated reapers. So many have been the converts in connection with Peniel Community Center, Chicago, that the Director is planning for the establishment of a Hebrew Christian Church in October. Pastors bear testimony to the responsiveness of Jewish neighbors to a friendly Christian approach. The Spirit of God is manifestly moving upon Jewish minds and hearts throughout the Jewish world and it will fare ill

with the Church if it does not recognize its opportunity.

"Unless the Church is made to feel its responsibility for the Jews," said Dr. Wm. R. King, "there is no hope of an advance in our approach to them. It must be confessed that the Church has not always gone about this work in the best ways. We must bring to the work sane and practical methods, tried and tested techniques, and above all a genuinely Christian spirit of approach that is full of promise for its future success."

WHITHER MEXICO?

Not many weeks ago, General Elías Calles, for a number of years the supreme stage director of the Mexican drama, suddenly took a plane in the Federal Capital and flew northward to his native state of Sonora. This sudden and dramatic flight of "Mexico's strong man" marks the end of one chapter and the beginning of another in the revolutionary history of the country. How are we to estimate the significance of this change in the center of power in Mexican affairs? In the intervening weeks since the flight took place, a number of happenings have occurred, sufficient to lift the veil from the Mexican enigma, and set in high relief the part played by Calles in the antireligious campaign of recent years, and the trend of the new government on the religious issue.

The state of Tabasco, a quite unimportant region on the geographical periphery of Mexico, will go down in history as the chief experiment station where General Calles and his satraps permitted antireligious policies to be worked out, expecting to apply them at an opportune moment to other states. In April, 1928, General Obregón called Tabasco the bulwark of the revolution. The Governor, Garrido Canábal, had been assiduously closing churches and expelling all clergy from the territory. This identification of Obregón (an ex-president of the Republic, and then candidate for a second term), with the radical policies of the Governor of Tabasco, was an ominous sign of what might be expected when the new president took office. Less than three months later the president-elect was assassinated by a young Catholic fanatic.

In March of 1934, another presidential candidate visited the state of Tabasco, General Lázaro Cárdenas, his visit coinciding with that of the ex-president and then virtual dictator, General Elías Calles. The two men publicly eulogized the achievements of the Tabascan Governor, and held up Tabasco as the model state of the republic. Less than two months later the exercise of the Christian ministry became illegal in Sonora, Calles' native state, where his son was Governor.

From then onward, until Calles took farewell of the Mexican capital, one radical act followed another with startling rapidity in different states of the Republic, and in the Federal Legislature. The amendment to the Constitution (in October, 1934) made it a primary function of education to combat all religious prejudice and fanaticism. Some states interpreted this as a charter to eliminate religious ideas from the minds of children. All Roman Catholic Churches were closed in the State of Querétaro and Colima, while all religious services were suspended in the State of Chihuahua.

The new president took office on December 1, and on February 12, as a result of an alleged conspiracy against the state, the use of the mails was denied for religious literature and for correspondence which might involve propagation for any religious teachings. The notorious governor of Tabasco had also come into federal politics, as Minister of Agriculture in the new Cabinet. He was accompanied by a small army of "reds" whose function it was to bait Catholics in the Federal District. Some bloody conflicts took place and increasing restrictions upon religion in a number of states created a situation of growing intensity both in Mexico and in the United States. Nobody knew who was really responsible for this ultra-radical trend. Was Garrido Canábal the protégé of Cárdenas or of Calles? Was the antireligious campaign, which continued in full force during the new president's first months in office, a deliberate policy of General Cárdenas, or was it imposed upon him? The answer to that question has been supplied by events in Mexico since Cárdenas shook himself free of the tutelage of Calles and defied his erstwhile chief.

It is now clear that the major interest of President Cárdenas is not the suspension of religious liberty, but the prevention of capitalistic exploitation. He thus appears as the new champion of the Mexican workmen and agrarians, while his administration is denounced by Calles as radical and anarchistic. Calles himself began as a poor schoolmaster in the early days of the revolution and is now a feudal baron with millions of capital. Among his immediate followers have been a considerable group of socialist millionaires. The revolution undoubtedly gave back many wide acres to the people, but it also has thrown up a new landed plutocracy.

Nobody can confidently forecast what may take place in Mexico, but if the Cárdenas government succeeds in consolidating itself for a period of years, certain actions of the president and the composition of the new Cabinet, warrant us to attempt a prediction. Mexico at present is not taking a swing to the right or to the left, but is returning to the central position of the Revolu-

tion. The main radical policies of the government will probably continue, but positive religious persecution will increasingly diminish. One of the first acts of the president, after power was fully vested in his own hands, was to rescind his former edict which had banned religious literature and correspondence from the mails. The presence in the new Cabinet of General Cedillo, former governor of San Luis Potosí, is evidence that a radical policy will be followed along agrarian lines, but a liberal policy in everything relating to religious belief and worship. General Cedillo has consistently refused to allow the Federal laws bearing on religion to be applied in his state. The new chairman of the National Revolutionary Party (ex-president Portes Gil) is one of the most liberal elements in Mexico. He sympathizes deeply with the Evangelical position and was at one time an official in Tamaulipas when Doctor Andrés Osuna, a distinguished evangelical, was governor of that state.

Meanwhile the strain and stress has tended to weld Mexican evangelicals more closely together. In some states they have suffered religious restrictions equally with Roman Catholics, but they have great hopes for the future. For some time, a prayer meeting, held each morning in the Federal Capital at 6:30, has been largely attended by evangelical workers. Although the foreign missionary aspect of the work, as carried on by evangelical churches in this country, has been greatly curtailed, the Gospel has sufficiently taken root in Mexico to guarantee under God its continuance and indigenous propagation. The next phase should be the establishment of closer relations between evangelical communions in the United States and autonomous evangelical communions in Mexico, so that together, in full Christian liberty, they may think and pray and work together for the promotion of Christ's kingdom on both sides of the Rio Grande. JOHN A. MACKAY.

THE CRISIS IN ETHIOPIA

Ethiopia (formerly known as Abyssinia) is threatened with invasion by Italy, possibly with a view to making it a part of the Italian empire, at least with the hope of making it a protectorate. This mountainous country comprises 190,000 square miles—about one-fourth less than the area of Texas, nearly the size of Spain. Tradition says that the rulers are descended from Solomon and the Queen of Sheba and the Emperor is called "The Lion of the Tribe of Judah." The country has maintained its independence for over 3,000 years. The Abyssinian religion is traditionally Christian, having been introduced by the officer of Ethiopia in the first century A. D., as a result

of the preaching of Philip the evangelist on the road from Jerusalem to Gaza. The people of the country are hardy, poor in this world's goods, and generally uneducated. The nearest neighbors to Ethiopia are the British in the Egyptian Sudan and British Somaliland, the French in French Somaliland and the Italians in Eritrea and Italian Somaliland.

Premier Mussolini, like a modern Cæsar, having set out to form a strong Fascist government, with a militarized people, apparently desires to enlarge Italian territory and is looking for some way to use the growing Italian army and navy. Slight disturbances on the Italian Somaliland-Abyssinian border have given an excuse for demands on Ethiopia and a threatened invasion. Naturally not only is Ethiopia greatly disturbed but France and Great Britain also, especially as Ethiopia is one of the chief sources of the Nile, which is the life of Egypt. The arousing of Africans and other colored races, by a new evidence of "white imperialism," also threatens to start a race war and possibly another world war. Any Italian-Ethiopian conflict will be a blot on civilization and will set back the cause of peace and world brotherhood at least a generation. This is a matter of world-wide concern.

Haile Selassie I has appealed to the League of Nations to prevent armed conflict. The Emperor, upon whom falls the burden of governing and modernizing a mediæval empire, is ruler of a war-like people, and he promises to lead his armies with the "Ark of the Covenant" borne by the Ethiopian pope at his side, just as the ancient Kings of Judea once went out to wage battle. Emperor Haile Selassie asks the world to note that Ethiopia is progressing in civilization, is promoting education, that many slaves are freed each year and that special schools are opened for their instruction.

Evangelical missionary work is carried on in Ethiopia and is encouraged by the government. The British and Foreign Bible Society has colporteurs there, the Swedish mission has long been established, the United Presbyterians (U. S. A.) have an excellent medical work and the Sudan Interior Mission (international and interdenominational) is opening many stations as centers of pioneer evangelistic work.

If Italian domination should prevail in Ethiopia, it seems probable that limitations would be put on evangelical mission work, as has been the case in other Italian territory in Africa. A glimpse of the type of work conducted by the Sudan Interior Mission is given in a recent interesting letter from Mr. Harold Steet who has recently settled in a new station at Shama, eighteen days' journey southwest of Addis Ababa, the capital.

About ten years ago a native religious teacher and prophet, named Asa, who claimed to have a revelation

from God, went through this province and made a great impression on these people. Almost to the last man they are devoted followers of the teachings of Asa. Among many other things, he told them that soon the white man would bring them God's Word, and to wait for it and believe it. And so it is not surprising that there are 150 to 200 people coming out on Sundays to hear God's Word. They will listen to a two-hour message, and then sit until three or four o'clock asking questions. Theirs is not merely an idle curiosity, but a genuine intelligent interest. The old men in the surrounding country come out, and many have shown an amazing grasp of the atoning work of our Lord. Until the old men have decided on the "merits" of this "new matter," the women and children must not listen, even for a moment.

The friends of the Sudan Interior Mission recently sent a cablegram to the Ethiopian Minister of Foreign Affairs expressing sympathy and saying that they were joining in prayer for Ethiopia. A reply came from His Majesty, Emperor Haile Selassie, expressing the gratitude of the nation "which has lived through many centuries, guarding her independence. In the Name of our Lord Jesus Christ, I beg you to continue praying for her."

For more than a decade the door into Ethiopia has been wide open to Christian missions. The Sudan Interior Mission alone, in the past eight years, has sent in eighty-seven missionaries. When the American Government requested that American missionaries withdraw, the mission has replied that mothers with children, and others electing to go, would be sent home but most of them will remain at their posts.

Recently an American committee of the "Friends of Ethiopia" has been formed, with Dr. Thomas Jesse Jones as chairman and Emory Ross as secretary. This is a national committee, representing many interests and religious creeds. The object will be to arouse Americans, British and others to the need for definite action to prevent a conflict. An appeal is being made to various governments and to the League of Nations.

WHISPERING CAMPAIGNS

An astonishing admission has come from a witness before the Senate investigating committee to the effect that he had recommended a "whispering campaign" as a means of combatting certain legislation to which he and his friends were opposed. What this campaign was or why it was recommended or inaugurated does not concern us here so much as the fact that the statements made in the campaign were without foundation in fact, were intended to destroy public confidence in a national leader and were given publicity for the purpose of winning support for the campaigners' cause. That such unscrupulous campaigns are possible is another sign of human degeneracy.

"Whispering campaigns" to discredit opponents are doubtless as old as history. They have been

used against Roosevelt, Hoover, Wilson and other presidents. They were used against St. Paul when men said he was "mad"; they were started against Jesus when His enemies said He had a demon and blasphemed God. They are used today against Christian ministers when, without proof, they are charged with being disloyal to Christ or unfaithful in their sacred office. "Whispering campaigns" are not only carried on against missions by unbelievers who claim that the work is unwarranted, selfish and unproductive, but even Christians wilfully arouse suspicion as to the orthodoxy, loyalty or effectiveness of missionaries in general because they think that some have proved unworthy of their high calling. These "whispering campaigns" are started through rumors which discredit individuals, boards or causes with which the campaigners are out of sympathy. The rumors *may* have some foundation but are insufficient to warrant the campaign. The worst of it is that the campaign is spread by thousands who pass on the rumors but know little or nothing of the facts.

Such a "whispering campaign" was recently started by an anonymous editorial in a Christian periodical. The editor thought he had reason to spread charges as to certain missionaries' unorthodoxy and lack of evangelistic zeal. Readers accepted the report as true and it spread by word of mouth to the great detriment of the missionaries, the mission Board, and the cause of Christ. Subsequent investigation showed that the "campaign" was without any adequate basis, and the man who wrote the letter acknowledged that he could not substantiate his charges. Unfortunately much damage had been done, for falsehood is much more fleet of foot than truth that seeks to overtake it.

Followers of Christ should be energetically opposed to all "whispering campaigns." Jesus himself did not approve of them when His disciples were inclined to discredit those who did not agree with them in all particulars. The Christian will make no compromise with sin or with falsehood but neither should he spread suspicion and doubt. It is best to deal with facts, tested facts, proved facts—the truth spoken in love—and trust God to judge motives, loyalties, and results. After many years of close contact with missions we are convinced that, as a rule, no body of people in the world is so unselfish, so loyal to Christ and the Word of God, so full of spiritual power and so effective in service as are the missionaries of Christ. It behooves us to uphold them in prayer, in understanding sympathy and by sacrificial gifts so that we may be in partnership with God wherever He is manifestly working to transform lives and to enlist men in His service. Let us beware of "whispering campaigns," but be diligent in spreading the Good News.

WHAT AN AFRICAN WOMAN THINKS OF A MISSIONARY*

Mrs. Thomas Moody, for forty-four years an American Baptist missionary in the Belgian Congo, died on November seventeenth, following a two weeks' illness. Dr. Catherine Mabie, of the same Mission, writes: "To know Mrs. Moody was to love her and she leaves a large group of colleagues and friends; in hundreds of Congo villages there is sorrow because the lightly tripping feet of 'Mama Moody' will never again be coming down the long trails over which they have so often passed during recent years. Both Mr. and Mrs. Moody have been intrepid itinerant evangelistic missionaries. Three to four months of each year they have spent out among the villages, ministering to the deep need of the Christian communities as well as winning many converts to Jesus Christ."

One of the Congo Christian women, Elizabeth Mangunga, came under the influence of Mrs. Moody and reflects something of Mrs. Moody's saintliness and serenity. She gives her testimony (here translated) to what a missionary may be:

Mama Moody called home by God our Father in the Congo. She has gone to the Saviour, Jesus Christ, whom she loved so much.

Tata and Mama Moody, our helpers, came to this country to tell the Good News of God to us, but our fathers in the early days opposed them and they endured many hardships. They were truly workers who sacrificed their own desires to work for God our Father; they persevered in showing the friendships of Jesus Christ, and our fathers came to know that they were people of love and finally received Jesus Christ.

Mama and Tata Moody loved us very much. They were zealous to tell the Good News of Jesus everywhere. They never tired; they went to Lukunga, Bolenge, Mwanza, to the Bayaka and Bambala country, to Sona Bata, telling the Good News. They continued zealously to tell the story until Mama Moody finished her work here on earth and went to her Saviour and to her God, whom she loved always.

In 1927 Mama Moody excelled in itinerating. I went with them to the Bayaka country. They had a very difficult trip. When the carriers could find no food, they refused to carry the "Kipois." Mama was not discouraged, we walked along the road together.

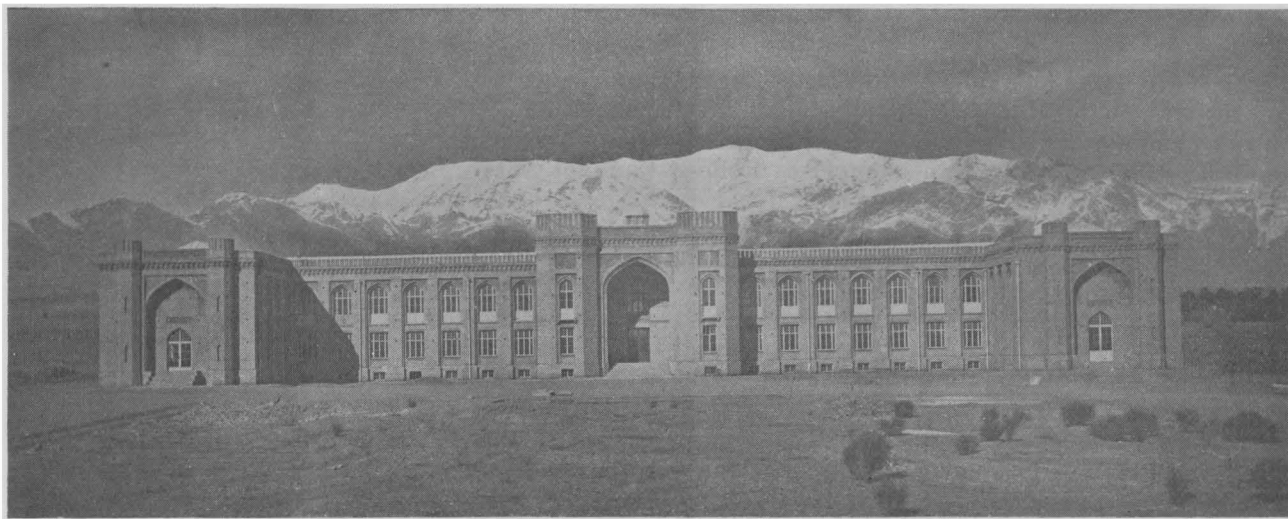
She told me how much trouble and sorrow she had experienced. She told me of the time her child died at Lukunga. She was all alone at the time, for Tata was at Léopoldville on a trip to the district there. "Yes," Mama Moody said, "we have had hardships here in Congo but never mind, all is well."

That night Tata read and talked about Philippians 3: 7-12. His teachings strengthened us at Zikomba and all through our trip, which was long and tedious.

Mama never tired of working for Jesus and with a great love she loved us. The Sunday before she was taken ill she went out to a village Kinzila, to hold services. Now she is resting in heaven—Mama has finished washing her heart in the blood of Jesus Christ.

ELIZABETH MANGUNGA.

* Congo Mission News.



ROLLESTONE HALL, ALBORZ COLLEGE, TEHERAN, IRAN

The Only Christian College in Iran

By SAMUEL M. JORDAN, D.D., LL.D.*
President, Alborz College of Teheran

MANY were surprised when the Persian government informed other nations that from March 22, 1935, the spring equinox on which the Persian New Year begins, that country is to be addressed by her proper Persian name, Iran (pronounced "*ee-rah-n*"), by which, from prehistoric times, she has been known to the inhabitants and to her Asiatic neighbors. Iran is the land of the Aryan, in contrast to Turan the land of the Turk.

Ninety-nine per cent of the people of the country, if they heard the name Persia, would not recognize it. Cyrus and Darius were natives of the province of Pars (Fars today), from which, through Greek and Latin, our English term "Persia" has been derived.

The growing nationalism of Iran is further evinced by the fact that the government has requested foreign institutions to discontinue the use of foreign names. For this reason the name American College of Teheran has been changed to Alborz College of Teheran. This is eminently appropriate as the snow covered Alborz range, rising like a mighty wall behind the college, is the

most outstanding feature of the landscape. This new name preserves the College monogram — ACT, which has become the College slogan. Students and alumni say, "We Iranians have always been famed for poetry and philosophy rather than for practical action, but the students of our College *act*. We do things." They have acquired this reputation throughout the empire and are justly proud of it.

In the autumn of 1872 the American Mission was established in Teheran, the capital of Iran, by the Presbyterian Church, and the following March a school for boys was opened. This school was at first of primary grade, but the standard was gradually raised as the demand for modern education increased. In 1901 it became a high school, in 1913 a junior college, and in 1925 a standard college. In 1928 the first B.A. degrees were given under a temporary charter granted by the Regents of the University of the State of New York. This charter was made permanent in 1932, putting the American College of Teheran on a level with first-class American colleges.

For many years this Christian school occupied centrally located but limited quarters within the city. In preparation for the college-to-be a new site, now comprising forty-four acres, was purchased in 1913. At that time it was waste land of nominal value, but today it is perhaps the most valuable property in the city. Located just north

* President Jordan recently received the honorary degree of Doctor of Laws from Washington and Jefferson College. In the citation, Dr. Ralph C. Hutchison, the President, said: "Great and beloved teacher of the youth of Iran, tutor of princes, preceptor to sons of the desert, indomitable pioneer, ingenious moulder of bricks without straw, creator of a significant and strategic college, rare scholar of the thought and idiom of a brother people, spiritual father of the new Iran, and powerful, happy, and veteran missionary of the Christ."

of the recently demolished city walls, overlooking the entire city, it commands a superb view of mountain and plain.

On this campus college buildings have gradually arisen until at present the plant comprises Rolleston Hall, the main building with offices, library, auditorium, and classrooms for 600 to 700 students; a fully equipped, up-to-date Science Building; two dormitories with a combined capacity of 150 students; an infirmary; and three residences for professors. Three football fields, three basketball, four volley ball, and eight tennis courts, baseball diamond, and running track, provide for the physical education of the students. These college buildings combine American ideas of educational efficiency with Persian architectural grace and beauty. They are considered the best modern examples of the celebrated Persian-Saracenic architecture.

Prejudices Removed

In Iran the different races—Moslems, Zoroastrians, Armenians, Assyrians, Jews—have had separate schools. The result has been suspicion, distrust, intolerance, and enmity. We have always enrolled students of all races, religions, and ranks of society without discrimination. They have shared the same seats, sat beside each other in classrooms, rubbed shoulders on football fields and basketball courts, and the result has been that all have learned to be friends, and to cooperate enthusiastically in service to their country.

In 1928 three sons of one of the greatest princes in Iran were graduated from our Junior College. When one of them was about fifteen years old he was playing in a football match one afternoon. He and another boy collided and they proceeded to scrap with all the vim and enthusiasm that American boys would show under like circumstances. A cousin on the side lines turned to the servant of the princes, who had come with their carriage to take them home, and exclaimed, "What a good-for-nothing servant you are! You saw the son of His Imperial Highness struck by the son of nobody and you did not avenge the insult!" The young prince overheard the remark. He stalked over to his servant and laid down the law thus, "When one of my friends and I have a difference of opinion on the football field, you understand it is a friendly fight. If you ever dare to interfere and strike one of my friends, I will report it to His Imperial Highness, my father, and you will get bastinadoed." He then turned back and resumed the game.

Some five years later we were camping in the Alborz Mountains with the Boy Scouts. Late one night I heard someone going to the spring from which we got the drinking water. Knowing that the lantern had been taken in for the night I

picked up a flashlight and stepped out to show him the way. It was this same young prince with a large pail in his hand. I said, "Hello, are you on the water patrol this week?" He replied, "No, I am not, but a few minutes ago I went to the tank to get a drink and found it empty. I brought a pail instead of a cup so that if any of my friends should want a drink the water would be there. It seemed to me a brotherly thing to do." I think we all will agree that it was a brotherly thing to do, but a few years earlier no high-class Persian would have dreamed of "demeaning" himself by doing such a thing.

Before the World War in the numerous schools and colleges scattered throughout the Turkish Empire, because of the bigotry of the Turk, the enrolment was largely made up of the minority peoples—Armenians, Greeks, Bulgarians, Serbians, Syrians, Jews; every race rather than the Turk, the ruling people. Naturally the students imbibed liberal ideas and became agitators for reform. Hence these colleges were looked upon with suspicion and distrust as fomenters of rebellion against the rule of Turk.

One of the remarkable things about this College in the capital of Iran is the class of students enrolled. While many deserving poor boys have been accepted and trained—and a number of these today are found among the prominent leaders of the country—since the beginning of the century a very large percentage, especially in the boarding department, have been sons of prominent families; sons of royal princes, cousins of former Shahs, the only grandson of His Majesty, Reza Shah Pahlavi, sons and grandsons of Prime Ministers and other Cabinet Ministers, of Members of Majless (Congress), of the great tribal chieftains, and of other influential men from every corner of the Empire—boys who whether educated or not would be in future years among the rulers of the land. The Persians suspect the citizens of all other nations of selfish motives. They do not suspect Americans. All classes have confidence in our good intentions and our ability to give their sons the education they need to equip them for the new duties of the new democratic age. Referring to Alborz College, the Persians say: "The Americans have a factory in Teheran where they manufacture men." Because of the efficiency and trustworthiness of the men turned out, the College has won its high reputation. Probably no other school in the world has ever enrolled so many of the sons of the leading men of any country as for the past thirty years have been studying in this College in the capital of Iran. The result has been that many of the men educated in this College are prominent among the progressive patriots who have cooperated to transform the mediæval des-

potism of thirty years ago into the modern, progressive democracy of today.

Self-Support, Self-Respect, and Service

Making people pay a fair price for what they get is one of the best ways to teach self-respect and self-reliance. Tuition fees are much higher than other schools and the boarding department has been more than self-supporting. We have

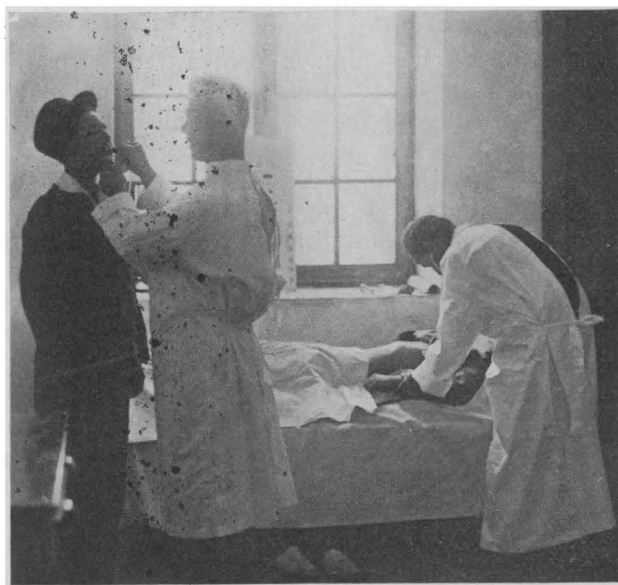


IN THE CHEMISTRY DEPARTMENT, IRAN COLLEGE

charged nine sons of the wealthy and well-to-do enough to support ten. This has met with the full approval of the patrons. In this way we have been able to educate a number of worthy poor boys. Although the majority of the boarders are from wealthy families, the spirit of the institution is democratic. There is perfect equality. Each boy makes his own bed and takes his turn in waiting on the table. This is contrary to their old ideas of rank and exclusiveness, but it has worked wonders in ushering in the new democratic age. In every department of the College we are teaching the dignity of labor. We are producing men who are both democratic and level-headed. We are training up a democracy that is safe for the world.

The dignity of labor has been instilled into the students by example as well as by precept. Shortly after the land for the present campus had been purchased, passing along the street I saw a mule loaded with the wooden snow shovels which are the ideal things for cleaning off our desert land. I bought the whole load and had them stacked up in front of our door. As it was Friday, the school holiday, I sent word to the housemaster of the dormitory to bring over his boys after luncheon. They all came anticipating something interesting. I said, "You know we have bought land for the

new campus. We need a football field. See this stack of shovels. Here's the way to make a football field!" Suiting the action to the word, I threw a shovel across my shoulder and started off. The young American housemaster did the same. The boys without hesitation followed. We marched out through one of the principal avenues, past the home of the Prime Minister, and each boy was having the time of his life, for he was outraging the proprieties and conventions of a thousand years and he was enjoying it just as an American boy would. We put in three or four hours of good stiff work and at the end I said, "I hope you realize the significance of what we have done. It will go down in the history of the College that the first work on the campus was done not by down-trodden peasants receiving twenty cents a day,"—the usual daily wage—"but by the self-respecting, patriotic students who wished to testify by action as well as by word that a new day has come in Persia and any kind of labor is honorable." The young men who took part in that first "labor demonstration" more than twenty years ago never fail to mention it with pride as they return to the college. Some facetiously maintain that the number who participated has materially increased with the passing of years. Numerous such de-



DR. VESSASI, MEDICAL GRADUATE AT WORK

partures from medieval prejudices have helped to establish the dignity of labor.

The steadily increasing contribution of the alumni to the development of the new national life of Iran becomes more impressive year by year. One alumnus—the only man who has been a member of every Majless (Congress) since the inception of constitutional government in 1907—continues to be outstanding in the political and eco-

conomic life of the country; another for five years has been the youngest member of Majless, though not the least influential. The Minister of Education, his first assistant, the working head of the medical school, the legal advisor of the Ministry, the Governor and the Chief of Police of the wealthiest province, the Assistant Minister of the Interior, the controller of the government opium monopoly, the director of the mint, the financial controller of the new railroad, and the superintendent of the rolling stock, and hundreds of others as government officials and in every walk of life are rendering notably faithful and efficient service to the country, as physicians, lawyers, teachers, army officers, merchants, manufacturers, bankers. It is a great joy to us to see how loyal our alumni are to the ideals of honesty, truthfulness, and hard work which were held up to them in student days. It is often said by those in high places that the greatest defect of the Iranians is that they fail to cooperate. Frequently we hear the remark: "No one in Iran knows how to cooperate except the young men who have been trained in the American College." By means of football, volley ball, basketball, and other group games, and the Boy Scouts, as well as by classroom instruction, our students have learned that cooperation is the only road to success, and so they are playing well the game of life.

The College has always cooperated with the government in every possible way. For many years practically all the football games of the city were played on our fields, our laboratories have been shared with the government medical school, members of our staff regularly assist in the annual government examinations, and in revising and drafting new courses of study for the government schools. With the recent full recognition of our higher courses of study, the very favorable attitude of those in authority, and the fact that one of our loyal alumni is Minister of Education prospects seem brighter than ever before.

The best political news in the world today is that Iran, the 1,200 mile bridge between the Near East and the Far East, is a nation of hearty goodwill. In the midst of a world gone mad with supernationalism Persia has kept her head better than any of her neighbors. While maintaining her national integrity, and insisting that other nations shall treat her with due respect, she is not carrying chips on her shoulders. She is eager to cooperate with her sister nations for international fair play and international peace. This is largely due to the American Mission in general, and to the College in particular, which have convinced the Persians of the sincere disinterested friendship and goodwill of America.

In 1914 when many were terrified by the impending peril of a *Jehad* or Holy War, we possessed our souls in peace, for we were sure that Persia would not go in, and, therefore, a Holy War could not succeed. In her early years bolshevism boasted and other nations feared that she would make an easy conquest of Persia, and from there spread eastward into Afghanistan and India, and westward into Turkey, Irak, and Arabia. Again we knew it would not happen, for we had been selling the Persians a different brand of democracy, and the bolsheviks would find no purchasers for their special brand. The political, social, and international services rendered by this College are worth to the world many times all that has been spent in Persia in the last century—and *these are only by-products*.

One of the reasons for the success of the school is that we have always played fair. We accepted all races and creeds, and every social rank, and naturally insisted that there should be liberty, fraternity, and equality. One of our first rules was that no one, either student or teacher, should make a slighting remark about the religion of another.

While there is religious liberty for all, the Christian character of the school has been positive and pervasive. A goodly number of the students become Christians. As a rule this causes very little comment or opposition. The Christian students have weekly Y. M. C. A. meetings; carry on personal work among their fellow students and evangelistic work for outsiders. The All-Persia Christian Student Conference initiated in 1928 continues to conduct inspiring conferences each spring.

Inspiring the young men of Iran with the ideas and ideals, the principles and standards requisite for the regeneration of a nation; helping a nation to move out of the middle ages into the twentieth century; training the men who are helping to mould the new life of Persia; counteracting numerous subversive influences; promoting international understanding and goodwill, and consequently promoting world peace, this College is rendering a priceless service not only to Persia, but also to the whole world.

If any one of the 623 colleges and universities in America was forced to close its doors there would be 622 remaining, eager to welcome the students of the college that had closed. But Alborz College is the only Christian college in the Empire of Iran, the only Christian college in a stretch of 3,000 miles. This college needs help to continue its service. Do not let the fact that you cannot contribute as much as you would like prevent your sending what you can.

Federal Favor for Fetishism

The American Government and the American Indian

By FLORA WARREN SEYMOUR,

Chicago, Illinois

UNDER the high-sounding slogans of "toleration" and "religious liberty" missionaries of all denominations working among the American Indian are meeting with such obstructions to their work as have not been encountered for more than a century past.

The attitude of the present administration of the Indian Bureau was made clear in the original text of the Wheeler-Howard bill which ran its spectacular course during the spring of 1934. In this proposed legislation it was expressly declared to be "the purpose and policy of Congress to promote the study of Indian civilization and preserve and develop the special cultural achievements of such civilization including Indian arts, crafts, skills and traditions." Such a purpose is far from favoring "religious liberty" as defined by the American Constitution. Instead, there was in contemplation a deliberate promotion of "native religion" as opposed to the Christian faith learned by the Indian from white missionaries. Here was a direct challenge to those who believe missionary endeavors to be justifiable and desirable.

One denomination, and only one, realized this challenge fully and roused itself to meet the danger. From one church and another in Michigan, from home mission clubs, from Sunday school groups, from young people's societies, protests poured in to Congress asking that this subversive clause be removed from the bill. It was made plain that there was strong opposition to the deliberate official teaching of Indian traditions and superstitions.

When the bill had been three months before Congress and before the Indians, it became evi-

dent that the opposition to many other features would also prove a barrier to its passage. It was therefore withdrawn, and a substitute provided. The religious feature was, among other things, eliminated.

Still Indian opposition to the bill has continued. At the last moment, when the session of Congress

was almost at its final gasp, the passage of even this emasculated remnant became clearly impossible. A hurriedly composed makeshift was then rushed through Congress and sent to the President for signature. It became law on June 18, 1934. This last minute legislation contained only a few of the provisions of the original bill. It was obviously a face-saver—something which should still bear the names of the original promoters and so relieve the administration of the onus of complete failure. To those who had read neither bill nor the substitute, the similarity in name (Wheeler-Howard bill) made it appear that success had crowned the efforts of the proponents of the original. That impression was strongly fostered by a press release from the Indian Bureau itself, proclaiming that the Commissioner of Indian Affairs was "the happiest man in Washington" on

the day the bill was signed. If he read the final text which became law his happiness must have been sadly dimmed.

Succeeding events seem to indicate that the Indian Bureau is still unaware that the deliberate fostering of native religions and primitive ritualism is not a part of the law of the land. For the official encouragement of shamanism, tribal ceremonies and the like, has gone on as strongly as if there were legislation behind it. This attitude

Here is a striking and important contribution. Mrs. Seymour is an attorney at law, for twenty-five years has been a student of American Indian life and history, and is the author of "The Story of the Red Man," and other books. She was a member of the United States Board of Indian Commissioners from 1922 until it was abolished in 1933. She has visited many of the Indian reservations and schools and is thoroughly familiar with the situation among the Indians and the various efforts to improve their condition. What she writes here of the attitude and acts of the United States Commissioner to encourage the Indians to "revert to type" should be read and carefully considered by all who are genuinely interested in the welfare of the Red Man.

on the part of the Indian Bureau in Washington is a hindrance and a menace to the work of teachers, extension agents, physicians and nurses, as well as to the missionaries whose aim in life is to replace the old Indian magic and fakirism with the tenets and practices of the Christian religion.



HOPI-INDIAN SNAKE DANCER

A rattlesnake is carried in the mouth of the priests in front while the priest behind uses a whip of feathers.

From the north woods a woman missionary writes:

The work here is getting very hard. Paganism is on the increase. The children are being taught the pagan dances and rituals. Our scout troop has been taken to a distant city to exhibit the Indian dances and the largest pagan ritualistic service in our twentieth century was held two weeks ago.

When I came to this post in 1931 I went fearlessly all over the reservation at any hour of the day or night. This is no longer possible. They feel that they are a law to themselves and celebrate by getting and staying drunk. I am afraid to meet a drunken Indian after dark. Sober, they are both gentle and kind.

Under a previous administration provision was made for the setting aside of one hour weekly, when pupils in the government schools might receive religious education, according to the denominational preferences of themselves or their parents. Openly to abandon this would have been impolitic, but the same purpose could be served by new regulations which would effectively un-

dermine the practice. The attitude of the Indian Office was made clear before the Wheeler-Howard bill was passed. On January 3, 1934, an order signed by the Commissioner of Indian Affairs and countersigned by the Secretary of the Interior, declared that "the fullest constitutional liberty in all matters affecting religion, conscience and culture, is insisted upon for all Indians."

This sounds like a wide and generous gesture; it is supplemented by something a bit more specific: "In addition, an affirmative, appreciative attitude toward Indian cultural values is desired in the Indian Service."

"Cultural" is an all-embracing word. In some Indian tribes it includes polygamy; in others, ritual prostitution; in many, a pitiful terror of evil spirits that supposedly keep baleful watch over every human activity. Fear of the dark, fear of a dead body, fear of touching even the hide of certain animals; fear of looking in the direction of one's mother-in-law; fear of dreams; fear of eating fish—these are some of the many Indian taboos toward which employees of the Indian Service are bidden to take an "affirmative, appreciative attitude." How much appreciation for Indian customs can a teacher or matron manifest when a young girl begs to remain at school for the summer that she may avoid the submission of her body to the elders and medicine men of the tribe?

The first Indian Bureau circular was followed a few days later by one which permitted "as a privilege" the use of a schoolroom for religious education by a missionary, "Including any representative of a native Indian religion." It was stated that children were to receive instruction from missionaries only if their parents appeared before a superintendent and gave consent, or made request, in writing. To obtain such formal consent from illiterate parents, living at remote distances from the reservation superintendent, would be difficult if not impossible. With the Indian Bureau employees formally warned to maintain an "appreciative attitude" toward native religions, the obtaining of parental consent would not be facilitated. As a result religious instruction languished in many of the schools. The prohibition of "required attendance" was frequently if not always interpreted to mean that the religious hour was not regarded as an educational period at all and in some schools the new regulations brought about a discontinuance of all religious education.

On April 30 Secretary Ickes promulgated a circular threatening with dismissal any employee of the Indian Bureau who should oppose the new policy, including "opportunity for them (the Indians) to develop their own culture." That circular still applies to any encouragement that government employees might offer to missionary en-

deavor. Some employees still attend churches, and contribute to their support, as has been their custom in the past. Others, not few in number, have felt that their standing with the Washington office will be better if they withdraw from any connection with religious activity.

"My wife and I feel that we have a right to attend church when away from the reservation,"



A TYPICAL INDIAN HOGAN (HUT)

said a teacher of many years' service, "but here on the reservation it is best to refrain from participation in the work of the mission."

While such participation has not been formally prohibited, no doubt is left in the minds of Indian Service employees as to the direction in which the wind is blowing. Even such apparently innocuous contact as might be involved in an employee of the Indian Bureau explaining to a missionary gathering the purposes of the government work on erosion control or agricultural extension has been definitely discouraged. In other words, if a government employee values his job—and who doesn't, in these hard times?—it is to his interest to remain silent and inactive in regard to his own religious convictions. This in the name of "toleration" for the native religion, we find to be a virtual denial of religious freedom to the government employee, whether white or Indian.

If this were all, it would be sufficient to show that the vaunt of "religious liberty" is a mere cloak for official opposition to Christian missionary effort. But the insistence upon the inculcation of native culture goes much farther than this.

Heretofore the use of the English language has been required in Indian boarding schools after the pupils have become acquainted with the speech of their teachers. A case can be made out for calling this rule a hardship, but it is a hardship that is inseparable from effective education. None of us learn to speak a foreign language if we persist in using our own on any and all occasions. Yet such is the procedure now officially fostered. The

rule is that the pupils should converse in their own tribal language, though that as a rule shuts them off from communication with the teacher who is supposed to be guiding them. How disastrously this retards the school work is too obvious to need elucidation. It is a widening of the gap between the races. But the purpose of Indian schools is to narrow that gap.

The new day schools among the Navajos offer the solution for this problem. No books are provided so the native mind is unsullied by their influence. No blackboards on which a word might be written, deface the unbroken whiteness of the schoolroom walls. There are no teachers to whom English is the native tongue. Instead, young Navajo "assistants" conduct the affairs of the institution—largely industrial—with the use of the Navajo language.

One might assume that English would thus be effectively barred. Strangely enough, in the very few day schools that have so far been put into operation, the demand for English teaching has already come, in no mistakable terms, from pupils and parents alike. The Navajo people themselves, though primitive, are intelligent and adaptable. They realize fully the usefulness of the English language in their daily life.

Nowhere, however, does the inconsistency of the Indian Bureau reveal itself more clearly than



NAVAJO INDIAN GRADUATES OF A MISSION SCHOOL

in the medical work among the Indians. "Native religion," as all workers among primitive people understand, usually includes medicine men, with their incantations, charms and ceremonies designed to relieve a patient from illness or disaster brought upon him by the ever-present evil spirits. To foster the ancient traditions inescapably means to foster the traditional, primitive forms of treatment of disease and the ceremonials in case of death.

The Indian Bureau has accepted responsibility for such encouragement of shamanism. Faced with this question at an open meeting, the Commissioner of Indian Affairs told the inquiring physician that the "cultural unity" of the tribes must first of all be preserved. It is fully understood, among employees of the medical service of the Indian Bureau, that they are expected to cooperate with the local medicine men — priests of the native religion. Too often such cooperation means the removal of the patient from the hospital at a critical period. He may then be the subject of a bear dance or a four-day "sing" or some other typical tribal ceremony. Whether his disease be tuberculosis or scarlet fever, a broken leg or bronchitis, the ceremonies include the attendance at his bedside of as many interested spectators as can be crowded into his smoke filled hogan or tepee or "wickiup." When the disease is contagious, the death of the patient may be only the beginning of the fatalities as a result of the observance of native religious rites.

Handicaps of the Indians

Fear and ignorance are too often accompanied by cruelty. The spirit working these ills must sometimes be exorcised by physical attacks upon the affected portion of the body. Beating upon a tubercular spine, at the hands of the local medicine man, was the lot of one little girl. Another Indian practitioner essayed to perform a major operation, using for a knife a piece of a broken bottle. In both these cases death was a merciful end to hideous suffering. What does "cultural unity" mean in the face of such preventable tragedies?

An ancient tradition among the Navajos looks favorably upon the presence of vermin in the hair and upon the body. Many of the tribes have never known what it is to be without body parasites. It is difficult for those raised in our more modern civilized ways to realize the religious and cultural significance of these small creatures. Even yet, after two years of pronouncements on ancient rites and folkways, the average nurse or teacher is apt to feel an aversion to them. After a pupil or patient has been visited by members of his family, there are often discovered tiny crawling intruders carefully placed by the visitors upon a child's hair or clothing. Real toleration and a properly "appreciative attitude" would perhaps let such vermin remain; but this is broadmindedness which few real friends of the Indians have as yet been able to attain.

This conflict between modern cleanliness and ancient "culture" is typical of the whole illogical, unintelligent attitude which has prevailed in the Indian Office in the past two years. If the white man has nothing in education, sanitation or spirit-

ual values to offer the Indian, then he should refrain from intruding upon him. In that case the sooner he withdraws his schools, hospitals and churches, and leaves the native culture undisturbed to work out its own way, the better it will be for all concerned. But if he has a better way of living to present, either for this world or for the next, then he should present it without apology, with the full consciousness that it is truly a better way and is entitled to supplant filth and ignorance and cruelty.

A Higher Way of Life

Missionaries and those who support them are committed to the belief that there is a higher way of life than that beset by shamanism and savage fears. In that belief they should confidently put before the Indian what the white man can offer in the way of relief from physical and spiritual terrors. Missionaries giving their lives to such work deserve the unqualified backing of the boards and congregations farther removed from the actual problems. In the past two years that backing has not been so confident or so strong as the faithful workers in the field deserve. In eastern cities, far from actual conditions, men and women listen to the specious cry of "religious liberty." Some are deluded into thinking themselves "broadminded" when they are merely negligent; tolerant when in fact they permit stumbling blocks to be placed in the way of their chosen representatives.

"We white people have nothing to give you Indians," the Navajos were informed at a council held last summer. Missionaries and employees heard this from the lips of a man sworn to carry on the government's work among the Indian tribes: "Our culture is a disintegrating thing. Yours is an integrated culture. You must do your best to preserve it."

Fine-sounding words: but what do they mean? In the final analysis, this—that both government and missionaries should cease their efforts to bring about any improvement in Indian life and thought. No longer should we impose upon the Red Man our decadent notions of education and sanitation and social values. We should retire and leave his integrated culture undisturbed.

If the members of the Christian Church believe such a statement, all missionary activity should stop at once. But if they hold the conviction that Christ has something of value to offer the American Indian, they should continue to make the offer; and should back up by word and deed and earnest devotion the work which is being done to bring the Indian into the fellowship of the faith and the ways of Christian civilization.

Always Something New in Turkey

By CHARLES T. RIGGS, Istanbul

Missionary of the American Board

S T. SOPHIA changed into a museum! The wonderful airy dome of this gem of Byzantine art, the church erected by Anthemius and dedicated by the Emperor Justinian fourteen centuries ago, will no longer echo to the prayers of the faithful of Islam. After nine hundred years as a Christian church, and five hundred more as a Moslem mosque, the massive building is now closed to all visitors, to be reopened after extensive alterations, as a museum of Byzantine art, under the secular government of the Republic of Turkey. Thus have the present rulers solved a problem that has been for ages a source of trouble between Greeks and Turks.

One essential item on the Megali idea, or grand plan of the Greeks, was that when the city was again brought under the Greek flag, the services in Agia Sophia, the Church of Holy Wisdom, interrupted on that fateful day in 1453 by the rushing hordes of Moslems, when the officiating priest fled through the secret door, shall be restored and resumed. The initiated believe that the priest will again come out of that same door to conduct the worship. The Turks for many years excluded all Greeks from the mosque and declared that it should be blown to atoms rather than surrendered under any circumstances. But many will regret that the famous Night of Power, the night of the twenty-seventh of Ramazan, with its awesome mass of ten thousand worshipers going through the Moslem prayers together, will not again be repeated in this place.

In this transformation is there any resemblance to that of the Church of St. Michael in Moscow changed by the Soviet Government into a museum? There is another change which, like this, is attributed by some to the growing influence of the Soviet Government in Angora. A significant fact is that Comrade Karahan, who has recently been sent there as Russian ambassador, is an Armenian. With grim sadness the remnant of Armenians left in Turkey witness the predominating influence of an Armenian over Turkish policies. This second change, rightly or wrongly attributed to Soviet influence, is the ordinance forbidding the use, by any cleric—Moslem, Jew, or Christian—of any distinctive clerical garb outside of places of worship. A single exception may

be made for a limited time by the Grand National Assembly, allowing such garb for one representative of each religious body. In a place where the long flowing robes and peculiar headdress of each one of a dozen or more different sects or faiths have always been noticeable, such a law is drastic and causes much discussion and speculation. Will the Roman Catholic orders acquiesce, and French and Italian priests and nuns doff their garb? Or will they decide to leave the country rather than submit? With most orders of nuns, the pure white butterfly-winged hats are a part of their consecration vows; how can they abandon them? The Syrian Archbishop has already appeared in the streets in civilian garb; and the Gregorian and Orthodox clergy will apparently offer no resistance. For Evangelical Christian bodies, the new regulation makes no difference.

What is the purpose of this new ordinance? The Government gives no explanation, save that it is determined to abolish all distinctions tending to establish a religious hierarchy. The fact that the new law affects many times as many Moslem clerics as all the others put together, seems an indication that the step is rather for the purpose of striking another blow at the reactionary, ultra-conservative Moslem element, than (as has also been suggested) to lessen the prestige of the Italian and French Catholics. When one considers the former domination of the Ottoman State by the Moslem clergy, one is the more ready to condone such drastic measures. When an Evangelical clergyman was recently interviewed by some reporters on Turkish dailies, as to the feeling of Protestants toward this new regulation, they were surprised to learn that the Gospel gave no directions whatever as to any distinctive dress for the clergy, and were pleased to be assured that Protestants as such had no peculiar religious garb. When they asked the clergyman what were his own individual feelings about such a regulation, he replied:

"I am an American; and in my country any clergyman can wear whatever he pleases, in the street or anywhere else; there is absolutely no compulsion, everyone is perfectly free as to what he may wear. I only wish there were this same freedom from compulsion in every country."

Their reply was significant: "This present rule is one step for us in that direction." God grant that with complete freedom from ecclesiastical domination and from all fear of it, may come also complete freedom to preach and teach the Christian faith!

Another extensive change of these days in Turkey is in the adoption of purely Turkish family names in place of the ancient system of "Ali, son of Mehmet," and "Suleyman, son of Bayram." The law has now been promulgated that everyone shall have a family name, which must be Turkish, and not Arabic or Persian or other nationality. Thus the President, Mutafa Kemal, has become Kemal Atatürk; the Prime Minister Ismet Pasha, has become General Ismet İnönü; the Minister for Foreign Affairs, Tewfik Rüşdü Bey, has adopted the name Tewfik Rüşdü Aras; the Turkish Minister to Rumania, Hamdullah Suphi Bey, is now Suphi Tanrıöver. This is sufficiently confusing; but coupled with this has come the more surprising regulation abolishing all titles heretofore used. Not only have they discarded such titles as Pasha, Hodja, Hadji, etc., but even the lowly Bey and Efendi, which were no more than the equivalent of mister; and Hanum, which was applied to all women, old or young, married or unmarried. Such titles, according to Turkish custom, were placed after the name. Now, they are all dropped and ancient Turkish words for Mr. and Mrs. (or Miss) — Bay and Bayan — are being adopted. These, moreover, are to be placed before and not after the name. The military titles of Mushir and Pasha must also now be replaced by Marshal and General. So that Ismet Pasha becomes General Ismet İnönü; and Halide Hanum becomes Bayan Halide, while Ali Efendi is Bay Ali. For a time this may lead to confusion; but in the end it will mean a great simplification. Some may like to see in this a further indication of Russian influence — like the universal adoption of "Comrade" and the abolition of titles of nobility.

But perhaps the new ordinance that has caused the deepest sorrow to the heart fond of the ancient traditions and customs of the Turk, is the sweeping abolition of traditionally Turkish music or music *à la Turquie*. On pipe and lute, the familiar airs in a peculiar minor key which have held many a coffeehouse group spellbound, and have formed part of the entertainment at countless firesides, are now forbidden to be played over the radio, or to be used at any public gathering. This does not for the present ban them in private homes; but it puts the stamp of official disapproval on this brand of music. Typical Turkish music knows no four-parts, or harmony of the European sort. Its rhythm — often alternating measures of four and five beats — is weird; its minor key, resembling the

instrumental minor of western music, gives a pre-vaillingly melancholic effect; and the peculiar high quavers form an art by itself. But henceforth Western music is to be the standard; and in order to be acceptable, Turkish tunes must now be set to harmony. No longer will the *inje saz* orchestras be heard; and for a while Turkish popular music is greatly hampered. The reason for the change, as given in some newspapers — that this sort of music was inevitably associated with drinking and carousing, which must stop — is specious. The true reason seems to be that those in authority believed that Europeans were jeering at Turkish music as unmusical, and that therefore Turkey should conform to recognized Western standards, to prove her high civilization.

In the midst of all these changes, woman seems to be coming into her own far more rapidly than in other lands. During last December a law was passed, giving her not only the right to vote in national elections, but also the right to candidacy for the Grand National Assembly; and in the coming elections for members of this parliament, we shall probably see many women voting, and perhaps a few elected to seats. One thing is certain, in general education women have made wonderful strides in these past ten years, so that perhaps they are as well prepared to be electors as the average of the men.

The revolutionary-evolutionary process also includes progressive steps in the development of the Turkish language. Further spelling reforms are being introduced, which are real improvements over the system as first adopted six years ago. A commission is at work discovering and listing for adoption hundreds of old Turkish words in place of foreign words thus far in common use for very common things. Even highly educated Turks find this sudden bringing back into use of terms long rare and provincial, or even obsolete for centuries, most confusing. In their eagerness for a pure Turkish, these scholars are far more anxious to get rid of Persian and Arabic terms than of French or German ones; and the ordinary newspaper today, while it is very particular to avoid certain words of the former type, will have dozens of European words in every column.

In this connection it is providential that the new translation of the Bible into modern Turkish, now in progress and of which certain parts have been issued in tentative form, will take some years yet before it is ready for print; for by that time we may hope to see a bit more of stability in the vocabulary and spelling of Turkish words. Every effort will be made to keep up to the minute with official changes, which have a distinct influence on the Turkish attitude toward all foreign ideas and customs, and a bearing on Christian missionary work.

Turkey's Predicament^{*}

By DR. CHARLES C. MORRISON

THE government of Turkey is in form a republic; in reality it is a dictatorship. Its undisputed head is Mustafa Kemal Atatürk, the president of the republic. There is a parliament of one chamber, called the Grand National Assembly, which debates and passes laws, but it is strictly under the dictator's control. Its membership is determined by him through the one-party system which insures that the candidates selected by the party chiefs and approved by the dictator will be elected. The members are allowed to debate certain measures upon which the government is neutral, and to vote freely upon such measures, but measures considered vital by the government are not debated, and there is no division in the voting.

Ankara, the capital, is a new city, in many respects, like far western American cities. The government has established here a score of institutions for training a new generation of leaders in every type of economic and cultural need—agriculture, industry, pedagogy, music, liberal arts, various sciences, plant pathology, business administration, accounting, stenography, and others. Thousands of students are drawn to Ankara from every part of the nation and given free instruction and free board and dormitory. Such students are under contract to go, at the end of their training period, wherever they may be sent, with support but without salary, for a period of five years, to teach locally the things in which they have been trained at the government's expense. Thus the government hopes to "rationalize" the economic life of Turkey and to quicken its cultural aspirations. The Minister of Foreign Affairs, Dr. Tevfik Rüşdü Aras, is also president of the assembly of the League of Nations.

Americans and other foreigners, missionaries and foreign business men, the Turks themselves, officials, highly responsible citizens, and the man in the street, all tell essentially the same story as to matters of fact.

There is little criticism of the form of government. For the present stage of Turkey's development, it seems that no better form of government could be devised. The popularity of President

Atatürk is unqualified. His support does not rest on force, though of course force is in the background; but the people's mood is spontaneous and genuine. They are grateful to him for saving the country from Greek domination and the domination of the great powers. They recognize in him a military genius and trust his devotion to the nation's well-being. They support the reforms he has already instituted—even the abolishing of the fez caused a minimum of murmuring. If he does not become too ruthless in his collision with Islamic habits and institutions, the people will tolerate his reforms and follow him. There is no clamor for a more real democracy. Sympathetic outsiders see a dictatorship in some form as inevitable for Turkey, and they would rather have Atatürk than a sultan or a Stalin.

Assuming that the new régime is successful and attains its objective, what sort of society will it produce—a communistic or a capitalistic society, or something else? There is in the dictator's régime a minimum of economic dogma. The leaders hold no brief for capitalism, though so far there has been no mortal wound inflicted upon it. On the other hand, they are not afraid of doing things which are characteristically communistic (or socialistic). The railroads and the banks are owned (or controlled) and run by the government. The government is doing practically all the industrial developing that is being done. The leaders deny that this is socialism. It is looked upon as necessity; it is common sense! If there is to be any industrial development in Turkey, the government must mother it and operate it, for the very good reason that no one else can!

Turkey is poor. From the background of the United States or Germany or even Italy, it is unbelievably poor. It is predominantly agricultural and even its agriculture is deflated. There is no industry, in the modern sense. There are, in rough figures, 7,000 "industrial workers" in Turkey; there are 4,000 "factories." This means that the so-called "factories" are for the most part one-man shops, most of them in the homes. It will be clear, therefore, that the economic problem which Turkey faces in bringing herself abreast of modern nations is tremendous. This lack of industrial development in Turkey greatly simplifies the eco-

^{*} Condensed from *The Christian Century*, June 19, 1935.

conomic problem on its theoretical side. There is only one thing to be done—put the collective wealth of the people—that is the government—behind a program for the creation of industry. While you are doing this very socialistic thing, you can pass laws, and vigorously enforce them, prohibiting socialistic or communistic propaganda; you can do this without inconsistency because the propaganda of any kind of economic dogma only tends to clutter the necessitarian policy of the government.

There is but little radical agitation and little likelihood of it, or of its opposite. The government's assumption of the industrial burden is not opposed by industrialists, for there are none; nor by "labor," for there is none! That is to say, the Kemalist government can use its common sense in developing industry, and will meet with no resistance such as is met in America or in any country where industry has become a vested private interest and labor has become class conscious and organized. This simplifies the problem for the Kemalist régime.

But it is easier to introduce collectivism in a society that has no machine industry, and it is more difficult to make that collective industry a practical success. Machinery has to be procured from other countries. Materials for the construction of plants must also be imported, as well as many raw materials for the manufacturing of commodities. How will you procure this machinery and these materials? You can buy them. Yes, and how will you pay for them? Only by the export of your own agricultural products. But other countries, with a few exceptions, are not in great need of your agricultural products—they have their own. Not only so, but in order to protect their own agriculture against competition, they have erected high tariff walls to keep yours out. And so your industrial program, backed by the unqualified collective good will of the nation, cannot even get started.

This is Turkey's predicament. Here success largely depends upon securing some degree of co-operation from other nations. She has effected certain trading arrangements with Germany and Russia, but these, while better than nothing, are all onesidedly unfavorable to Turkey and are quite insufficient for the realization of her industrial aspirations. Responsible men whenever they approach the question of trade relations with other countries, see that their whole program depends upon overcoming the economic isolation of Turkey.

Kemal had on his hands a Turkey which was, economically, at least one hundred years behind the rest of Europe. Other countries had some degree of industrial development; Turkey had none. Turkey had been a market, nothing but a

market, a dumping ground for European manufactured goods. She paid for these goods by her agricultural products, by the marvelous treasures of art which had been accumulated through the centuries of her own imperial prosperity, by her woven things like rugs and tapestries into whose creation millions of hours of human toil was put at the most cruel of starvation wages, and by the piling up of a vast pyramid of debt to other nations which only put her the more helplessly at the mercy of the vultures. Thus Turkey's impoverishment was made complete. Mustafa Kemal's problem was to turn a mere market, a dumping ground, into a self-respecting and self-supporting economy. He and his régime are working at the problem with true patriotism.

LAWRENCE OF AFRICA*

Everyone has heard of "Lawrence of Arabia" (whose death has saddened the British Empire), but there is a Lawrence of Africa whose adventures have been equally thrilling. Dr. William T. Lawrence has spent thirty-four years in the East Africa Mission of the American Board and speaks with a smile of the hazards of living where lions and leopards lurk in the grass; where cobras pay social calls and where swarms of red locusts, four inches long, sometimes take half a day to pass a given spot, and break off branches of trees when they settle down on them.

Better roads have meant the difference between life and death to the kindly dispositioned Ndaus of this country. When Dr. Lawrence first went to Africa he traveled on foot, then on horseback, on bicycle, motorcycle and now by auto.

We who live where a ring on the 'phone brings a doctor quickly, and where an ambulance rushes a sufferer to a well-equipped hospital, cannot conceive the plight of thousands in Africa. For example, a mother with a baby on her back, trying to carry home a bag of grain, slips down a wet bank and breaks her thigh. What can she do but lie in agony?

Lions and leopards are particularly dangerous, often roaring around the spring that supplies a village with water, so that no one dare approach. Once they have tasted human blood these animals are for all time "man eaters." The deadliest reptile is the cobra, but another is the puff adder. The *amambla* attacks without warning and death ensues if its poison reaches the blood stream.

Dr. Lawrence not only has a hospital under his care, but the health supervision of more than 400 boys and girls in mission schools; the training of natives in first aid and frequent trips through jungles to outstation schools.

* Condensed from *The Missionary Herald*.

Islam's Debt to the Bible

By SAMUEL M. ZWEMER, Princeton, N. J.

Editor of "The Moslem World"

JEREMIAH the prophet draws a clear distinction between false and true teaching, between the revelation of God and the muttering of self-deceived prophets, comparing them to the wheat and the chaff. (Jeremiah xxiii). This sharp contrast with the climax, in which he asserts that the Word of God is a fire and a hammer that breaks the rock in pieces, reminds us of the phrase of Karl Barth, "The Word of God or the word of man."

There are many voices on religion, but only one Revelation. There have been many prophets, but only one Saviour. That is the eternal issue. "The grass withereth, the flower fadeth, but the word of God abideth forever." Our New Testament is the supreme textbook of missions. The basis, the aim, the goal, the motives, the triumphs of missions are what they are because God has spoken once for all. In the last analysis all the sacred books of the non-Christian religions are a challenge to the supremacy, the finality, and the sufficiency of God's Word.

This is especially true of Islam, for it is the only great religion that came after Christianity, and the only one which has supplanted it in some parts of the world. When Mohammed was born in 571 A. D., the New Testament had already appeared in six translations: Syriac (Peshito), Latin (Vulgate), Gothic, Armenian, Coptic, and Ethiopian versions. Thus there were two versions for Africa, two for Asia, and two for Europe. But it is the tragedy of the Near East that no version existed in Arabic and that Arabia became the cradle of Islam through this neglect.

In the old city of Mecca and in sight of the sacred Kaaba (where three Yemen Arabs recently attempted to assassinate Ibn Saud), Mohammed gave out the Koran which professed to be a new revelation from God, supplanting that of Jesus Christ our Lord; from that day, down the centuries, the Koran has captured the tongues and minds and hearts of 250,000,000 people. In the Philippine Islands, under the American flag, there are 557,000 Moslems, and in India 77,800,000. Islam arose out of a Christian and Jewish environment. Present-day scholarship is agreed that the best elements in its dogma and ethics are due to Nestorian Christianity. Professors Bell of Glasgow, Tor Andrae of Upsala, and Lammens of

Rome, have written books on the subject, proving their thesis by a wealth of new evidence.

We notice that the influence of the Bible on Islam began in the very life of its founder and his family. Mohammed was, in a sense, the illegitimate child of the Oriental Church, and Islam is a Christian heresy. Two of Mohammed's wives were Christians. His cousin, Waraka, read the Hebrew Scriptures, and Khadijah, his first wife, was perhaps a Jewess. It is even held that Mohammed himself could read and write and that he heard parts of the Gospel read by Christians. So in many and mysterious ways the truth of God bored its way from within.

From the first the Bible, directly and indirectly, has exerted its power and has changed Islam. This is true, for example, in Moslem mysticism, which owes so much to early Christian teaching. Then there was the influence of apostates, Christian wives of Mohammedans, and Christian slaves who embraced Islam. The traditions are in a measure the table-talk of these people who told what they knew and did not know of the Gospel.

Christ, even though portrayed only in caricature in the Koran, cannot be hid. The light that was under the bushel has burned the bushel! The fire smouldered for centuries, then burst into flame. Therefore today we see the result, and are face to face with a new situation, new toleration, and new manifestations of God's Providence in the history of Islam. One example is the beautiful Mosque of Santa Sophia in Istanbul (Constantinople), which was built in 537 A. D., under Justinian, and for nine hundred years was a Christian Church. In the fifteenth century it was made a mosque and the precious mosaics were covered with plaster. Recently this plaster has been removed and the building restored to its original condition—not as a Christian church, it is true, but as a museum. Yet here the stones cry out to the Moslem visitor, proclaiming the "Old, Old Story," in symbolism and mosaic art—Jesus Christ, Good Shepherd, the Alpha and Omega and the glory of His Cross and resurrection victory.

The Koran itself bears clear testimony to the Bible. Other sacred books have no reference to the Gospel or to Jesus Christ. But Mohammed could not escape Him. This is one of the most remarkable facts in the study of the non-Christian

religions. Sir William Muir has collated all of these references and commented on their character and significance. There are 131 passages altogether, 65 of the Mecca period and 66 of the Medina period in the Prophet's life. The Old and New Testament are highly spoken of as God's earlier revelation and as "containing light and guidance for the pious."

Moslem Tradition About Jesus

Add to this fact the influence of the Bible on Mohammedan tradition. There are six great standard works numbering tens of thousands of pages. That vast, heterogeneous collection of laws and customs, of folk-lore and story, resembles the Jewish Talmud. But in one respect it is very different. Jesus is dishonored in the Talmud and was cast out of the Ghetto. He is crowned and enshrined in the pages of the Koran. As Goldziher has shown, the early Moslems borrowed very largely from the New Testament to build up the form and content of their faith. They spoke of Jesus as a great prophet and miracle-worker. Then they took their colors from a Christian paint-box to portray Mohammed—his character, his sayings, his ethics. Al Ghazali, the great theologian of the eleventh century, is an example in his frequent references to Jesus' teaching. Again and again he says, "I have read in the Gospel."*

Now remember that for thirteen centuries these pictures and stories of Jesus and about Jesus have circulated in the world of Islam. It is as if an advertising firm had circulated cheap and gaudy prints of the Sistine Madonna, not at all a true representation, but still calling attention to the great original. In fact, the Koran references have led many toward Christ. Professor Mohammed Ismail, of Lahore, once told me of three things in the Koran which led him to Christ: the fact that all men are sinners; that Jesus Christ as pictured in the Koran is sinless; and that those who want to learn more about Jesus must read the *Injil*, the Gospel.

Again the Bible in present-day literature and the press is more influential than ever before. It has been translated into all the languages of Islam and circulated everywhere. It is the hammer of God, more powerful than that of Charles Martel on the battlefield of Tours. Missionaries were the first to capture the magnificent vehicle of the Arabic tongue for Christ, as Mohammed once used it to proclaim his religion. When Ulfilas, the great medieval missionary, came to Northern Europe he put the Bible into the language of the people, and appropriated the Gothic tongue for Jesus Christ. When Martin Luther made the Scriptures use the

tongue of the common people which men despised, he recreated the German language and the German nation. When Tyndale and Coverdale gave the Bible to England, they perpetuated the faith of the Bible not only, but made its vocabulary and style penetrate and permeate English literature. Shakespeare, Tennyson, and Browning are examples.

So when Dr. Cornelius Van Dyck and Eli Smith a century ago ended their "work of faith and labor of love and patience of hope," translating the Bible page by page and verse by verse into the Arabic tongue, they ushered in an era far more important than any dynasty or any change in governments in the Moslem world, because they gave to 50,000,000 Arabic-speaking folk the Word of God in a matchless translation. There is a proverb current at Damascus, "*Al 'Arabiya la tatanassar*" ("Verily, the Arabic language will never be Christianized"). But they no longer use it. Not only has the Arabic tongue been Christianized in an excellent Bible translation, but there have been modern Christian poets and writers who have wielded this language with tremendous power—Dr. Andrew Watson and Dr. Hogg, in Egypt; Dr. Jessup, Dr. Post, and Nasif-al-Yazigi, in Syria; Gairdner and Upson and Ibrahim Saeed, in Cairo; Dr. George Ford, of Sidon; and Miss Trotter, of Algiers. The Christian literature of the Cairo and the Beirut press finds its taproot in the Scriptures, and has gone to all parts of the Moslem world.

New Testament Influence

Take another example. On the cover of an Albanian translation of the Koran there is a reproduction of an old German picture of Christ and the two disciples on their way to Emmaus. But the title reads: "Mohammed, Abu Bakr and Ali on Their Way to Mecca"! So even Christian art is being adopted by Moslems!

The leading Turkish novelist, Yakoob Qadri, states that he owes his style to the Bible, and he is criticized in the press for using a Christian vocabulary. The leading Moslem poet of Egypt, the late Shauket Bey, found much of the motif for his national poetry in the New Testament. The daily press of Cairo affords many other interesting examples.

Sirdar Iqbal Ali Shah in his book, published in 1933, called *Lights of Asia*, writes of the precious blood of Christ in the words of a fundamentalist:

Whatever modernists may think about the Blood, God esteems it very *precious*. Saith the Word: "The blood is the life" (Deut. 12: 23). "Without shedding of blood is no remission" (Heb. 9: 22). "It is the *Blood* that maketh atonement for the soul" (Lev. 17: 11). God commendeth His love to us, in that while we were yet sinners, Christ died for us.

* All the passages are given in full in chapter ix of Zwemer's *A Moslem Seeker After God*. Revell & Co. 1920.

And this from the pen of an Afghan Moslem educated in England!

Think of the ever-increasing circulation of the Scriptures in Persia, Arabia, Moslem India, and Egypt! Holy places which less than twenty years ago could be visited only in stealth by Christian workers now receive the Word openly—among them Kerbela, Nejef, Qum, Riadh, Hail, and even Taif, the neighboring city of Mecca.

"So is the kingdom of God as if a man should cast seed into the ground," said our Master . . . and then it brings forth "automatically." This Greek word is also used of the iron doors that swung back when Peter was released from his

prison. What a book is the Word of God! It abideth forever. It is God's spiritual dynamite in the hands of converts in India and Persia and North Africa. Century follows century; the Bible remains the same. Empires rise and fall and are forgotten; it abides. Dynasty succeeds dynasty; it rules hearts. Kings are crowned and uncrowned; it remains the same. Its enemies decree its extermination; but it lives on.

It is a seed that takes root and bears fruit in every soil; an anvil that has broken a million hammers; a light that shines on "till the sun grows old and the stars are cold, and the leaves of the Judgment Book unfold."

What Young Turks Think of Mohammed*

An Open Letter to Mohammed

By ERNST MAX HOPPE, Sofia, Bulgaria

"Well then, do you ever teach yourself, you teacher of other people? You preach against stealing; do you steal? You forbid adultery; do you commit adultery? You detest idols; do you rob temples? You pride yourself on the Law; do you dishonor God by your breaches of the Law? Why, it is *owing to you that the name of God is maligned among the Gentiles*, as Scripture says! Circumcision is certainly of use, provided you keep the Law; but if you are a breaker of the Law, then your circumcision is turned into uncircumcision." *Romans 2:21-25* (Moffat's translation).

Jesus said: "Come to me, all who are laboring and burdened, and I will refresh you." *Matthew 11:28* (Moffat's translation).

CONCERNING Mohammed—his life, his times, his mission, his wars, his ostensible miracles and acts—many books have been written in the occident. The thing which has been interesting me more and more, while living in the Orient, was to investigate the present-day opinions concerning Mohammed and his teachings, that engage the Moslem nations and peoples themselves, who formerly played an important part as pioneers in the spread of the Mohammedan faith.

The Turkish paper *Aksham*, in Stambul, once published the following item about Islam in Turkey:

In Turkish history the cry, "Religion is in danger!" is well known. Ever and again, whenever this country has taken a further step toward civilization, this cry, "Religion (Islam) is in danger!" has been heard.

Religion, as all people know, is not anything material, which one can see or touch. Like all other hallowed things,

religion is spiritual, a faith, a conviction. What! should the faith or the conviction of a Moslem, or a faithful one be in danger? It is not possible to take away the faith of another.

Yes, something is in danger; but it is not religion. It is the interests of those who, under the name of Dervishes and Hodjas, exploit the masses that are in danger, and that in the name of Allah. It is these interests that are in danger. Islam does not consider prayer as intrinsically necessary where there is no water, nor is a mosque necessary for worship. Actually no true Moslem needs this disgusting class of intermediaries between God and men. The more the land progresses, the more does this class lose its means of livelihood, for its religion consists only in material profit.

In late years there has been no lack of Turkish voices that betray a search after a new religion and that rebel against Islam. Among them the following "Open Letter to Mohammed" is worthy of notice. The letter is a cry of the awakened young Turkish generation in these modern times. It appeared in the Stambul periodical *Gendsh Düşündüşüler* (Thoughts of the Young) and was printed in three issues of the paper. I am quoting it unabridged in translation, as follows:

Open Letter to the Prophet Mohammed

O Apostle!

Thou must tell us the reasons why these decrees of the Hodjas and Mollas (the religious leaders and teachers of Islam) are so entirely unknown, although they have had an important influence for centuries upon the destinies and the politics of the nation.

Thou hast forbidden the worship of images and hast even betrayed the worshipers of idols and images. But

* Article translated by Dr. C. Theodore Benze, Philadelphia.

notwithstanding, thy representatives have worshiped only the external forms of thy work and have desecrated them for more than thirteen hundred years. Is it not an abominable setting-up of idols, to kiss the pages of the Koran, to go into the wilderness of Arabia, to imperil one's life there, to offer up money, in order to visit the four sides of the holy shrine (the Kaaba at Mecca) and to conceal one's hypocrisy under the cover of a pilgrimage? How can we deny this? Because thy softas, who forbid such a beautiful art as pictures and music, as being contrary to thy holy law, defend sheer idolatry.

If thou hadst had such a powerful spirituality distributed over all the world, as thou hast a philosophy and ideas, thou wouldst surely not approve these things with a seeming approval.

Further yet! Does not thy silence express a clear approval? Let not thy silence be abused here, O Apostle of God. Let it not be abused, because under the mysterious protection of thy holy law, the softas (perhaps holy for thee, but for us only disgusting cowardly rascals) commit hundreds and thousands of crimes and hypocrisies. Nevertheless they ascribe all their acts to thee and thy holy law. O Mohammed, holy law-giver, is not in this case thy silence an approval?

O Apostle!

Did not the Kalifs, thy so-called representatives, and the softas and the sheik-ul-islam, who worked in thy name, commit for centuries, following thy example, those abominations of the harem, for which the whole civilized world and all humanity was aroused? All those corruptions and heinous deeds, which merely to name is a disgrace to the human name and civilization, and which are hearths of infection in a large community, thy hodjas call "Punna" (i. e., holy practices), enjoined by thee. More yet! The Kalifs and Softas, who for so many centuries could secure the perpetuation of their pleasures and their rascality, by depriving these orphans of martyrdom of the last they have, call this thing "thy holy punna"!

Does thou see it now, O Apostle of God?

Thou who sawest no wrong in adding several captured women to thy harem after thy warlike expeditions, thou hast approved of the abominations of these hodjas, softas and kalifs. And thou hast even made them legal by the marriage rite.

Since thou hast been example and pattern for them, thou hast taught as a holy custom the marriage of I know not how many women with men, who did not even have the ability to earn their daily bread. Thou hast taught that these things are meritorious actions in the sight of God and so thou hast been the cause of thousands, yea millions of family tragedies. Thou didst cause that millions of children roamed abandoned in the streets and became criminals, swindlers and voluptuaries.

Did not thy temple in Mecca tremble when thy soul did not do so? But do not let my words awake the thought

within you, that I too belong to that class of dark scoundrels, who use this world to build up the future world, for I know very well, that unless an earthquake will shake that old building—a pile of stones and earth—whose sole value consists in its antiquity—it will not tremble.

O Apostle!

The Kaaba did not tremble when foreign unbelievers tried in their drunkenness to tread down thy building with their polished shoes. Why did not the heavens burst under these desecrations? Thy lazy softas always explained, "No unbeliever may enter the Kaaba, the holy temple in Mecca. Upon such desecration the suns will fall from heaven in fiery masses and destroy the earth with fire." And yet the boots of the unbelievers trod the temple at Mecca and committed all kinds of abominations under its shadow. But nothing fell from heaven and nowhere did the earth quake.

With thy permission I will tell thee something and inform thee of a fact that will really make thee tremble. Thy softas with their great turbans, waving garments and fat necks, raised their heads and uttered prayers that thy sanctuaries and theirs should be trampled down. They prayed to Allah for the slavery of Islam. Why? Because the unbelievers brought money. Is not gold a religion, the creed and the faith of them all?

O Apostle!

How shall I make it known that even thy enemies are ashamed because of the spiritual downfall of thy representatives. But thy softas are never ashamed for this!

O Apostle!

Suppose we draw a dark curtain over all this and see it no more. We have already drawn a curtain and see nothing more of the abominations of thy softas, nor hear their sermons. We are only suffering from the wounds of the past.

But what wilt thou do? Thou who hast always promised righteousness, uprightness, prosperity and happiness by thy religion and thy laws!

What wilt thou do, since that which the unbelieving could not do, in spite of their endeavors, in order to exterminate thy people during the last thirteen centuries, thy softas and sheiks have succeeded in doing, namely dragging down this poor Turkish nation into that deep whirlpool, only because it adhered to *thy* religion! Because hodjas and softas held the fort from within. The evil that the unbelievers were unable to accomplish, they did with pomp and delight.

And thou stoodest there as an unconcerned spectator and gavest approval to all the evil deeds and wickedness of these men! So many years, yea centuries did we wait for the promised Redeemer! We waited for Gog and Magog! No deliverer appeared. We even prayed for the deceiver to come; but alas! he too did not come to help us!

KUMANDAN OGLU KASIM TEVFIK.

This eighth chapter of Paul's "Letter to the Romans" gives us some conception of God's dealing with His children. The Spirit takes the little child of God, and leads him to the Father; then, as he approaches, and is a little timid, the Spirit of God whispers to him, just like a mother: "Now, do not be afraid, remember that He is your Father" witnessing with our spirit that we are the children of God, and teaching us to say, "Abba, Father." Then as we approach God, and try to put before Him our requests, and do not exactly know how, the Spirit takes up the imperfect prayer and says, "Father, this is what the child really wants." Thus He interprets our desires in his own dialect in the Father's ears. ARTHUR T. PIERSON.

What Is a Faith Mission?*

By REV. ROBERT HALL GROVER, M.D., D.D.,
Philadelphia

Home Director of the China Inland Mission

THE name "Faith Mission" was not chosen or assumed by Missions which have come to be so designated. Rather was it given them by others on account of their distinctive policy and practice regarding financial support. Nothing is more remote from the mind of such Missions than that they have any monopoly upon faith, or that they necessarily exhibit any greater faith than Missions of a different order. Keenly conscious oftentimes of the lack or frailty of their own faith, they take humbly the position of looking to God alone for the financial needs of their Christ-appointed tasks.

The oldest Mission of this type today, and still much the largest in the number of its workers and the extent of its work, is the China Inland Mission. Begun in 1865, this Mission is just about to celebrate its Seventieth Anniversary. Brought into being unquestionably by God, its human founder was Hudson Taylor, whose name has become well-known throughout the Christian world. . . . He had spent seven years in China, and although he was compelled to return to England in broken health, the burden of China's unevangelized millions continued to weigh heavily upon his heart. He thought of China by day; he dreamed of it by night. And little wonder, when we stop to think of China's spiritual condition at that time! More than half a century since the beginning of Protestant mission work in that land, and still there were only fifteen stations in the whole Empire, all of them along the coast, eleven out of eighteen provinces yet unentered and lying in utter spiritual darkness, a mere handful of missionaries, and actually only 350 evangelical Chinese Christians among 400,000,000 heathen!

Mr. Taylor made the rounds of all the Mission Boards in London that had work in China, and pleaded earnestly with each one to undertake a penetration of the interior, but no Board saw its way to respond. Finally, on a Sunday morning in June, 1865, he flung himself upon the sands of Brighton Beach . . . and cried to God in behalf of China. Then it was that God spoke and this godly young servant of His received a never-to-be-doubted divine call and commission to begin a new

undertaking for the evangelization of inland China. Thus was born—by the Spirit of God, but through the travail of the soul of His servant—the China Inland Mission.

But how was such a new enterprise to be supported? Every Board already carrying on mission work depended for its support upon the churches of its own denomination. Mr. Taylor was quite unwilling that a single shilling should be diverted from these existing missionary channels. More than this, he felt the importance of safeguarding his new undertaking from any just criticism on this ground. Accordingly he covenanted with God that he would solicit nothing from man, whether publicly or privately, but would tell the needs of the new work only to the Lord in prayer and look to Him alone for its support.

In this spirit of implicit faith he walked into a London bank, and with ten pounds (fifty dollars)—all the money he possessed—opened an account in the hitherto unheard-of name of the China Inland Mission. Fifty dollars to begin the task of evangelizing four hundred millions of Chinese on the other side of the globe—what an absurdity! Yet not so, for it was fifty dollars *plus God!* And so wonderfully did God set His seal upon this attitude and action of faith on the part of His humble servant that in the succeeding seventy years, as the Mission has maintained unaltered its original financial policy and practice, approximately \$26,000,000 have passed through its treasury and been used in its work. Its first party of missionaries, eighteen in number, left England in the sailing vessel *Lammermuir* on May 26, 1866. Such has been the growth of the Mission through the succeeding years that its missionary staff now numbers 1,368. These workers, together with nearly 4,000 Chinese colleagues, occupy 344 stations and 2,000 outstations, distributed over all but three of China's provinces and also her vast adjoining dependencies to the north and west.

It was not long before this new type of missionary undertaking for China began to be duplicated in behalf of other needy fields, and thus, one after another, new "inland" enterprises were launched, such as the Africa Inland Mission, the

* Condensed from *Revelation*, Philadelphia, April, 1935.

Inland South America Missionary Union, the Sudan Interior Mission, and so on. The list of such societies working in foreign lands has now grown to twenty or thirty. While these have no organic relation to one another, each being a separate entity, and while as to their organization and administration, and even their financial methods, there are differences in detail, yet in the main they are patterned along the same lines and as a group have come to be spoken of as "Faith Missions." For purposes of spiritual fellowship, prayer and conference over common problems, and mutual helpfulness in every practicable way, a number of these societies on this continent are now linked together in a purely fraternal union known as the Interdenominational Foreign Mission Association of North America.

Distinctive Convictions of Faith Missions

1. *As to financial support*, they do not solicit funds or pursue popular methods of raising money, but look to the Lord in faith and prayer for the supply of the means to carry on their work. They do not go into debt or borrow money. Their workers are not guaranteed fixed stipends, but all unite as a family in trusting God for their temporal needs and accepting what He is pleased to send them through the voluntary gifts of His people. All share alike financially, no distinction being made on the ground of age, length of service, or position in the work.

2. *As to doctrinal position*, firm insistence is laid upon sound evangelical belief. No worker is accepted or retained who does not unequivocally hold all the great cardinal truths of the historic Christian faith with reference to the Bible, the person and work of Christ, the lost condition of man and his need of spiritual regeneration. These Missions firmly hold that the old Gospel is the *only* Gospel, and they are absolutely opposed to "modernism" in any degree.

3. *As to missionary method*, these Missions unite in the conviction that the terms of our Lord's Great Commission make *the preaching of the Gospel* the primary and central task of missions for all time. . . . In accord with these instructions, direct and aggressive evangelism was given the central place in the missionary program of the New Testament Church, and with attendant results transcending those of any succeeding generation. In the face of the disposition today in some missionary circles to disparage and discard evangelism in favor of a more popular program of social service, higher education, and other things, we boldly assert that the substitution of any other policy or program of work has signally failed in achieving anything like equal returns for the energy and money expended. We challenge any-

one to produce facts to prove the contrary. . . .

Evangelistic missionaries, far from being mere propagandists, are the ones in every mission field who are living closest to the people, who know their needs and problems most intimately, and who along every practical line are filling the rôle of the Good Samaritan toward them. For evidence of this fact one need only point to the China Inland Mission as an illustration, with its 16 hospitals, 106 dispensaries and 328 schools, its opium refuges, leper asylums and orphanages, its special work for the blind, the deaf and dumb, the aged and infirm, and the victims of domestic slavery, as well as the leading and costly part it has taken, year after year, in relief work for sufferers from famine, flood, and pestilence. This is equally true of the other Missions of this class laboring in other fields. Yet none of these Missions thinks for a moment of apologizing for the fact that all such ministries in behalf of the physical, temporal and moral welfare of the people are ever held subservient and made contributory to the primary aim of seeking the salvation of lost souls. . . .

We are of the opinion that any Christianity which does not find practical expression in daily life is not the real article but only a spurious imitation. The Gospel which every evangelical missionary preaches is something that proves its power by making those who embrace it better men and women, whether as sons and daughters or parents, as workmen or employers, as citizens or rulers of the State. Nor do we know of any other potent means of lifting society to a higher and purer level, and of making human relationships what they ought to be, apart from the winning of individuals through this Gospel to a new life in Christ the Saviour.

4. *As to missionary policy*, stress is ever laid by these Missions upon wholly unoccupied fields and unreached areas in fields already entered. They believe that the true objective in missions is the evangelization of all men, rather than the conversion of any one favored section or the education of any one preferred class. As set forth in the account given in Acts fifteen of that first great missionary conference of the Christian Church, convened at Jerusalem, God is in this period of time—from Christ's ascension to His Second Coming—"visiting the Gentile nations, to take out of them a people for His Name." The true ambition of the missionary today should therefore be what Paul's ambition was in his day, "to preach the Gospel where Christ was not named" (1 Cor. 15:20), or "in the regions beyond" (2 Cor. 10:16), inspired by the hope of reaching the last unevangelized region and tribe on earth, and winning the last souls to complete

the church, or "ecclesia" (called-out company), which must be made ready for her Lord's return.

It is the consistent aim and endeavor of these Missions ever to be pushing on into new territory and reaching with the Gospel those who have never had a chance to hear it. The China Inland Mission, for example, has within the last five years actually opened and occupied eighty-two new centers in China as a part of its Forward Movement. Eight of these new points are in distant Sinkiang (Chinese Turkestan) and on the borders of Tibet and Mongolia, while others are among the primitive hill tribes on the remote frontier of Burma. No less marked and worthy advances (although less familiar to the writer) have been made by other pioneer Missions into hitherto neglected areas in South and Central America, in Nigeria, Abyssinia, the French Sudan and other parts of Africa, in the Netherland East Indian archipelago, and in still other sections of the missionary world. . . .

While much more could be written about the so-called Faith Missions, enough has perhaps been said to set forth their more distinctive common features. It may be well to add a few words about the question of missionary reinforcements in the light of the present grave economic situation. . . . They (the "Faith Missions") have never concluded that their continuance or advance need be gauged by prevailing financial conditions. If God wants a certain work done, He is surely well able to provide the necessary means, whether little or much, and in times of prevailing plenty or stringency alike. If the work in hand demands reinforcements for its effective advance and completion, and offers of service come from those who give clear evidence, after thorough and prayerful consideration, of being called and fitted of God for such work, then would it not be contradictory to the very principle of faith upon which these Missions were founded to decide to decline such applicants from fear or misgiving as to whether financial supplies will continue sufficient? Rather has their policy and procedure been to accept such approved new recruits, and to look to the Lord with them in prayer and faith for the provision of the necessary funds as a seal of His approval.

In this way the China Inland Mission during the six years of depression has sent out over 500 new workers without curtailing the support of the existing work and workers, and has thereby made possible the most marked advance and development of its work in its whole history. Substantial reinforcements have also been sent out, and notable field advances made, by other Missions of the same group.

It is with a spirit deeply humbled by an overwhelming sense of the Lord's exceeding grace and

goodness that this testimony has been given. He has condescended to use these most imperfect and unworthy agencies in some measure to carry out His purposes and to show forth His faithfulness and power. May He be pleased to use what has been written to call forth more prayer both for these Missions and also for all others that are striving to obey the Great Commission by taking the Gospel of salvation to all those for whom the Saviour died!

DRAWING ON THE CHIEF TREASURER*

Is Christ the chief Treasurer who supplies the missionary funds? Practically there is a wide difference of opinion upon this point.

"And Prudence sat over against the treasury, watching the expenditures, to see that Faith did not overdraw her account," would fairly state the financial method of many missionary committees. "Faith in the work of preaching the Gospel, indeed, but in administering the missionary exchequer, sound business principles, if you please." So we have often heard it, and we do not dispute the wisdom of the saying.

But we are conducting the King's business, let it be remembered, and in its transactions are no overdrafts of faith ever allowable? May the promises of God never be taken as collateral in this business? Is the Lord's servant forbidden to hypothecate the bonds of the everlasting covenant as a security for a missionary contract when he has no funds in the bank? The enterprise of missions is peculiarly the Lord's work and as such has guarantors and guarantees back of any that are human.

The paradox, "*Verum est quia impossibilia*," which Tertullian uttered concerning doctrine, it is time for us boldly to apply to action, saying, "It is practicable because it is impossible," for, under the dispensation of the Spirit, our ability is no longer the measure of our responsibility. "The things which are impossible with men are possible with God," and therefore possible for us who have been united to God through faith.

Since the Holy Spirit has been given, it is not sufficient for the servant to say to his Master, "I am doing as well as I can," for now he is bound to do better than he can. Should a New York merchant summon his commercial agent in Boston to come to him as quickly as possible, would he be satisfied if that agent were to arrive at the end of a week, footsore and weary from walking the entire distance, with the excuse, "I came as quickly as I could"? With swift steamer or railway express at his disposal, would he not be bound

* From *The Alliance Weekly*.

to come more quickly than he could? And so, with the power of Christ as our resource, and His riches in glory as our endowment, we are called upon to undertake what of ourselves we have neither the strength nor the funds to accomplish.

We have watched with the deepest interest an experiment of enlargement which has come under our observation. A missionary treasury, taxed to the utmost for years to meet the demands upon it, was assessed at one stroke an extra fifty thousand dollars annually for a new work which God seemed to enjoin. Seven years passed since the undertaking, and yet the treasury kept just as full through all this period, notwithstanding the extra draft, as during the seven years previous. Certainly this outcome does not seem like a divine admonition *not* to do so again, but rather like a loud invitation to repeat the experiment upon the first new call. When the bugle is sounding for an advance along the entire line, we do well to mark the significance of such experiments. Our Lord does not say, "Be it unto you according to your funds," but "Be it unto you according to your faith." If He sees that we trust Him for large missionary undertakings, He will trust us with large missionary remittances. If, on the contrary, we demand great things of God as a

condition for attempting great things for God, we shall be disappointed; for that is not believing but bargaining. "Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?" (Jno. 11:40). Shall we reverse this order, and believe only according as we have seen that glory? If so, He will give us little credit for our faith. Most significantly is it written: "Many believed on his name because they saw the miracles which he did; but Jesus did not believe in them" (Jno. 2:23, see Greek).

I am more and more persuaded that the greatest things are possible if only we have His power resting upon us. I have seen such a demonstration in my church when we met morning after morning in the early year, simply to pray for the power of the Holy Spirit. We were looking for a revival. When I made a plea for foreign missions, I astonished my conservative brethren by asking ten thousand dollars for our contribution. Only a few wealthy men among us, and they were not likely to give largely. But when the offering was gathered, twenty thousand dollars came; nobody was personally asked; no solicitations were made. It was simply a great impulse of the Spirit.

A. J. GORDON.

Seventy Years of the China Inland Mission^{*}

By MARSHALL BROOMHALL, M.A.,

London, England

THE history of the China Inland Mission has proved that to trust God for the supply of temporal things is more than a pious idea. "How shall Jacob stand? for he is small," cried the prophet Amos of old. And some such cry might well have been uttered seventy years ago when Hudson Taylor founded the China Inland Mission. The crisis at Brighton in June, 1865, and the opening of a bank account in London two days later, in the name of the new Mission and with the small sum of £10, are well known. But as we look back over the seventy years, imagination endeavors to recapture the human feelings of weakness associated with such a venture as Hudson Taylor then undertook. What prospect was there that a new organization, founded by an unknown man, for work in a distant and little known country, could stand and prosper?

Hudson Taylor has told us how an aged minister of the Gospel prophesied failure both to him and to the Mission, when the *Lammermuir* party sailed. "You are making a great mistake in going to China with no organization behind you," this well-wisher said. "We live in a busy world, and you will all be forgotten, and the Mission won't live seven years." "That," wrote Hudson Taylor some years later, "was the prophecy of this good man—and a wise one, too. But he was mistaken."

It is a good thing to remember that the Mission was not always a large and well-known organization, and that God answered prayer seventy years ago in the day of small things as well as today. But one word of warning is necessary. While God led the children of Israel through the Red Sea, the Egyptians, when they essayed to imitate them, were drowned. Even prayer must be God-guided, not merely inspired by the spirit of imitation.

^{*} Condensed from *The Christian*, London, May 9, 1935.

The China Inland Mission today, though a large and now well-known organization, has no other ground or foundation upon which to build than that which Hudson Taylor enjoyed. It has no other confidence; and the very magnitude of its work, as compared with seventy years ago, makes it more, rather than less, dependent upon God. The present Master of Balliol has truly said that "structures and systems are always asking us to worship them, to forget the spirit that informed them, and to settle down for good in the permanent camp. When that happens, when man's spirit worships its own creation, then structures and systems become idols." The China Inland Mission is nothing except what God has made it, in answer to the prayers and faith of God's people. And it will only continue as that spirit prevails. Unless the Lord Himself had built the Mission, Hudson Taylor had labored in vain. And unless the Lord today keeps the Mission, its watchmen will be vigilant in vain.

Changes in Seventy Years

The world of today has altered out of all recognition since 1865. Then the Suez Canal had not been cut, and there was no cable to China. Then voyage to the Far East had to be made by sailing ships around the Cape of Good Hope, and it took the best part of a year to obtain a reply by letter from one country to the other. Today the journey can be made, via Siberia, in about a fortnight, and, by air, letters can travel even more quickly. News of the recent earthquake in Formosa was reported by wireless in England within an hour of the disaster! Such things would have seemed incredible to members of the *Lammermuir* party.

When the China Inland Mission was founded, the greater part of China was unevangelized, and, indeed, the interior of that great country in theory open by treaty, was extremely difficult of access. There were then only fifteen Protestant mission stations in the whole of China, for the most part on the coast. Seventy years ago the total number of Chinese converts connected with Protestant missions, was about 2,000. Today the China Inland Mission alone has 345 central stations, 2,000 outstations, reports over 160,000 converts.

It is comparatively easy to look back and see what God hath wrought, or at least see the superficial aspect of what has been done, but it needs historical imagination to realize what those seventy years have meant. Some knowledge of the trials and difficulties are essential to an appreciation of the past. The future always looks more formidable than the past, and it is easy to forget the obstacles that have been overcome. Progress can only be measured by difficulties surmounted. It needs only one line to say that the closed doors

of China have been opened to the Gospel, but what a history of prayer, of patience, of hardships endured, of mercies granted, and needs supplied lies behind that brief statement.

There are 345 central mission stations, and yet the full story of almost any one of them would fill a small volume. For twenty-five years unceasing prayer and persistent efforts were made to secure a footing in the hostile province of Hunan, before entry was obtained. One man, Adam Dorward, actually traveled in that province for eight years without having a place which he could call his own, where he could lay his head. He died not having obtained a footing. Somewhat similar stories could be told of most of the other provinces.

Times have changed but the difficulties and trials cannot be said to have decreased greatly with the passing years. Opposition has only assumed a new form. In the early years outbursts of violence and local riots were a common experience. These culminated in the terrible Boxer persecutions, when nearly two hundred foreigners, including children, lost their lives, as well as an unknown number of Chinese Christians. Of late a new menace has raised its head, partly as the outcome of prolonged civil strife, and partly as the fruit of communistic propaganda. It has become a far-too-common experience now for missionaries to be taken captive, and sometimes to be slain. Opposition to Christianity has become more subtle, more organized, and more ably directed. The local riot has been exchanged for systematic anti-Christian methods and bitter hostility. The natural anti-foreign bias of the Chinese mind has proved a fruitful soil for the false reports of a militant communism, with its godless spirit. It is therefore the simple truth to say that there has been a life-and-death struggle for the soul of China during the last twelve or thirteen years, largely directly from Russian sources.

Yet, despite the formidable opposition—which at times has made the evacuation of considerable areas inevitable—spiritual results have increased. During the first fifty years of the Mission's history, a period devoted in the main to breaking new ground, 50,700 persons publicly confessed their faith in Christ by baptism; but during the last twenty years that number has been increased by an additional 107,000 souls, making a total of approximately 158,000 from the commencement of the work. The promise that those who do not become weary in well-doing shall reap in due season has been fulfilled.

If after these seventy years the China Inland Mission were asked to give an account of its stewardship, we should begin to ask: What contribution has the Mission made to the Church of God generally? Its primary duty has been the evan-

gelization of China, but in seeking to be obedient to this call, God has given the Mission a witness to bear concerning God's faithfulness in fulfilling His promises. In a day when materialism is rampant, and when men are ready to deny the presence and the power of God, the testimony as to God's trustworthiness in the matter of temporal supplies has strengthened the faith of many. God's goodness in supplying the daily bread for His servants still continues a standing marvel, and those who know most about the Mission's financial history can rejoice in God.

When the World War broke out in 1914, the human probabilities against the continuance of the work increased, yet the Mission was maintained throughout those difficult years. When the cost of silver rose to unheard-of prices, and the consequent need of a greatly increased income, in terms of gold, became necessary if the work was to continue, the total income of the Mission increased according to that need. When economic famine came to afflict all countries, though the Mission could not expect to be immune from the general trial, the necessary bread was given, and water was made sure. Though economies have had to be practiced—and the Mission has no desire to escape from the trials experienced by so many of its supporters—and though faith has been tested, the barrel of meal has not wasted, nor has the cruse of oil failed, "according to the word of the Lord."

In other ways the Mission has been allowed to bear witness, as in the blessedness of an interdenominational fellowship, and in the possibility of maintaining an international relationship even through the war. The ideals of Hudson Taylor have not been proved impossible, but they have been embodied in life, and have stood the strain and test of seventy varied years.

We cannot close without a word of gratitude to God for His goodness to the Mission in the matter of leadership. The seventy years of the Mission history are strangely divided into two equal periods of thirty-five years each, with the Boxer crisis in the centre. From 1865 to 1900, Hudson Taylor, the founder, was the leader of the Mission, and from 1900 to 1935, that great responsibility has rested upon the shoulders of Mr. D. E. Hoste. God's best gifts are often found embodied in some consecrated personality, and the Mission cannot be too grateful to God for the long and devoted labors of those who have had the rule over the work. Mr. Hoste is now well over seventy years of age, and the time has come when he must lay his burden down. The prayers of Christian friends are asked for the one upon whom the great responsibility of leadership in the days to

come must speedily be transferred. The spiritual need and claims of China are still great, and if God still has a work for the Mission to do, as we believe He has, we would make this time of celebration one of renewed dedication to the service of Him who has blessed us hitherto.

WHEN A CHINESE "HEART IS BROADENED"

A missionary is examining an old woman of seventy-three for baptism and admission to the church:

"Who is Jesus?"

"Jesus died for me."

"How did he die?"

"I don't know."

"Who were Jesus' disciples?"

"I don't remember. I can't read."

"Do you know the names of any of the books of the Bible?"

"When one can't read. . . ."

"Where did Jesus live on earth?"

Silence.

The missionary stopped. The old woman had made a very poor showing.

"This old lady is one of our most faithful Christians," said a deacon. "She always comes to our meetings, though she lives three miles away. She gives cheerfully what she can to every good cause. She used to have a terrible temper, but since she believed, she has become kind-hearted and patient. Everybody knows about it."

The missionary looked at her. Seventy-three years old. She might be gone before he could come around next year. He decided to go on with the examination.

"Who is God?"

"God is our heavenly Grandfather."

"Where is He?"

"Wherever I go, He is there."

"Can you talk to Him?"

Her face brightened with understanding: "Yes, I can."

"When do you talk to him?"

"Why, very often. When I am working in the fields, when I am making bread, when I feel sad, I talk to him and my heart is broadened." She was now on familiar ground. "I talk to him whenever I want to. Sometimes I have more to say and talk longer. Sometimes I have only one or two thoughts and talk shorter. Whatever I have in my heart, I say."

From Jesse R. Wilson's new book, *Men and Women of Far Horizons* (paper, 60 cents; cloth, \$1.00), which is published by the Friendship Press, New York.

Forty-Seven Years Among the Chinese^{*}

The Fruit of the Labors of Dr. and Mrs. Jonathan Goforth

DR. AND MRS. JONATHAN GOFORTH returned to Canada early this year after forty-seven years of consecrated missionary service in China and Manchuria. When Dr. and Mrs. Goforth were in Canada nine years ago they met Allan Reoch, a young student just graduating at Knox College and he returned to China with them.

Mr. Reoch has written the following illuminating study of Dr. and Mrs. Goforth who have left their beloved mission field in Manchuria to return to Canada.

What qualities have made Dr. and Mrs. Jonathan Goforth so outstanding and so marvelously used in their work for the Saviour? I came across the following "Seven Rules for Daily Living" made by Dr. Goforth in 1894 and written on the fly leaf of his Bible:

1. Seek to give much—expect nothing.
2. Put the very best construction on the actions of others.
3. Never let a day pass without at least a quarter of an hour spent in the study of the Bible.
4. Never omit daily morning and evening private prayer and devotions.
5. In all things seek to know God's will and, when known, obey at any cost.
6. Seek to cultivate a quiet, prayerful spirit.
7. Seek each day to do or say something to further Christianity among the heathen.

Dr. Goforth has lived up to these rules. He has surpassed them. His love for the Bible is well known, and he has taken every opportunity to read it. Even after becoming blind he had a Chinese read to him at least twelve chapters a day. His loyalty to the Bible as the Word of God, and his defense of the fundamentals of the faith have been outstanding in his career.

He is a man of prayer, and through prayer and Bible study has sought to know God's will. It is this love for Bible reading and communion with God that has given him the power to move audiences to a conviction of sin and repentance. At all times he keeps self in the background and relies wholly on the power of the Holy Spirit to take of the things of Jesus and reveal them unto his hearers. "Not by might, nor by power, but by my Spirit. . . ." These Scriptures have ever been his battle cry.

Though Dr. Goforth's preaching contains a stern denunciation of sin, and in no case tolerates

compromise with sin, he is always very tender in dealing with sinners.

Throughout these forty-seven years he has never lost that passion to save souls and to give the message of salvation to the unsaved. The hardships he has been willing to endure, the scars on his body (marks of the Lord Jesus), his example at the age of seventy-six, and blind, testifying for our Lord with the energy of youth are all proofs of this. Not only has his love for the Saviour been the impelling motive, but also his love for the people. The Chinese are intensely attached to him.

Not only has he labored in season and out, to reconcile lost souls to God through the preaching of the Cross and shed blood of Jesus, but his work in reviving backslidden Christians is too well known to need further comment. His prayer has been, "O Lord, revive thy work in the midst of the years."

In all these qualities Mrs. Goforth has shared to the full. All through the years she has been an able and loyal helper, rendering effective aid to the cause of Christ amid dangerous scenes. While not able these last few years to engage as actively in the preaching as before, on account of ill health, she has carried on an equally important work and strenuous correspondence.

After having worked with Dr. and Mrs. Goforth for many years, all these qualities together with their obedience to God, strict honesty, generosity, kindness, and benevolence remain as precious memories.

Dr. Goforth held a week of special meetings just before leaving. The farewell service, which lasted four and a half hours on January 20 was attended by many of our Chinese leaders.

Pastor Chiang, who represented the Christians from the North, struck a high note when he said, "Now that Elijah is leaving, we must all be Elishas and pray for a double portion of Elijah's spirit."

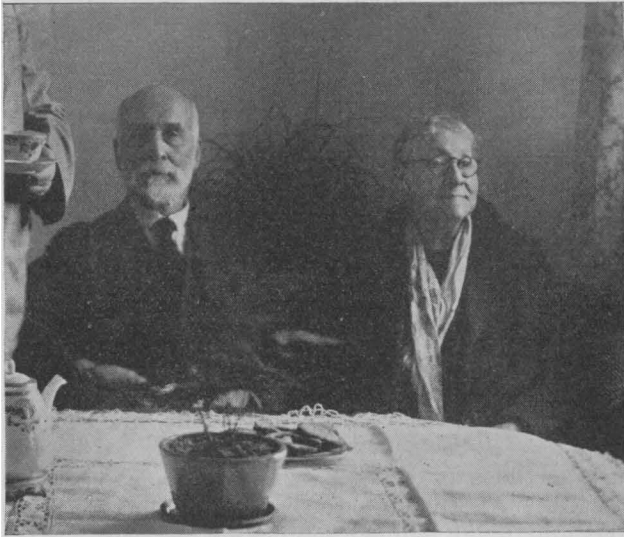
Dr. Goforth, speaking from Acts 2, dwelt on the Promise of Power, and the necessity of being filled with the Holy Spirit to save those yet in darkness. The Christians from every part of the field sent farewell gifts to Dr. and Mrs. Goforth. The silk banners were hung on the walls, while a long table was covered with silver shields, all manifestations of their love for them personally and an expression of appreciation of what the Gospel has meant to them.

^{*} Condensed from *The Sunday School Times*, Philadelphia, May 25, 1935.

Every one expects their forty-seven years of eminently fruitful service in China and Manchuria to be crowned with rich blessing among the churches in the homeland.

Some Fruits of Their Labors

The result of this aggressive evangelism is that precious souls have been won to Christ and have the hope of eternal life. Some of the old Christians we found in a backslidden condition have



DR. AND. MRS. JONATHAN GOFORTH TODAY

been restored. One in particular who has been greatly used in opening new centers, especially in the country districts, is Wang Teh Hai. He was baptized about twenty-five years ago, but shortly afterward an unconverted deacon in the church taught him the best tricks in gambling. After this Mr. Wang became the most notorious gambler in his country and was feared because of his constant lawsuiting. He had a fierce temper. One day while he was listening to the preaching of the Gospel, a pastor offered him a Scripture portion, but he threw it to the ground in a rage. The second day, however, his hardened heart was touched, and he has been out and out for the Lord since. He said lately that in his unregenerate days, if anyone stole a chicken out of his yard or a pumpkin off his window sill, he would stand on the housetop and swear at the neighbors for three days. Now he used his flow of language in telling the Gospel story.

Mr. Tung is the most prominent and wealthy layman who has joined with us. He was baptized three years before the Boxer trouble and remained steadfast throughout that persecution. Later he became an official and rich in this world's goods. He fell from grace and took unto himself eight wives, spent his days in opium smoking, drinking,

and gambling. He broke every one of the ten commandments more than once. Among other things, he sold opium and rented out his buildings for houses of ill fame. He was converted a year and a half ago and since then has been a tower of strength in the work. He has lived a changed life ever since, has provided buildings for a church, and gives testimony himself. Whereas before he never got up in the mornings until near noon, now he is at the church at five a. m. for early morning prayer meeting.

Mr. Sung, of Tailai, was not baptized when we opened work there, but he was a nominal Christian, and his father was an elder. Living away from home, he had not received much instruction, but was anxious to help. He was selling opium on the side, and, when reproved for his conduct, slapped faithful pastor T'ang in the face. But love and patience won the day. Mr. Sung has been made a new man in Christ and is a pillar in the church. Last year, when the building of a church was discussed, he sold five pigs and brought the money to the treasurer.

Among the recent converts, Mr. and Mrs. Wang, of Tailai, are outstanding. When, in the autumn of 1930, the missionary was doing evangelistic work in that city, he went out with the colporteur selling Scripture portions. One of those to buy was a soldier. Later he went to a shop to find out what they were about, as he couldn't read. He only bought them because they were so cheap. The manager in the shop said he didn't know and gave away the ones he had bought to Mr. Wang, who then went to the chapel and heard the Gospel for the first time. He was so impressed that he decided to become a Christian. On reaching home he smashed up his opium lamps, for beside being a soldier, he ran an opium den. Mrs. Wang became as ardent a Christian as her husband. What a change the light and love of Jesus brought into that dark and sinful home! Now, four years later, we find Mr. Wang working as an evangelist. Mrs. Wang went to Bible college at her own expense and does voluntary preaching among the women. They are a marvelous couple, showing in their lives the power of the saving grace of God. . . .

Another who has come out on the Lord's side, is Chang Pao Cheng. He was living in Szepingkai with his mother, wife, and family. When his mother became ill, his wife decided to consult a fortune-teller, as things were going from bad to worse in spite of her daily burning incense to placate the gods. Seeing her distress, and having listened sympathetically to her tale of woe, the fortune-teller said that their little daughter was the cause of all their troubles and that they would have to get rid of her. Mrs. Chang was to keep on a vegetable diet, burn twice as much incense,

and finally give him a liberal contribution for his advice.

For the next few days, Mrs. Chang could be seen walking up and down the streets of Szepingkai, carrying her daughter in her arms. The child was dressed in her best clothes with a piece of straw sticking in a buttonhole. That was a sign the girl was for sale. But nobody wanted to buy the girl, and wouldn't take her even for nothing, as every family had enough to do to make ends meet without adding to expenses.

One day while looking for a prospective buyer, Mrs. Chang stopped at the market place where a theatrical performance was in progress. The church had also put up a tent and, taking advantage of the large numbers present, preached daily to the crowds. Mrs. Chang heard the Gospel for the first time, went home and told her husband. The next day Mr. Chang went, and was even more impressed. They decided for Christ, went home and smashed their idols, determined not to sell the child but to trust in Jesus for the recovery of the sick. From that time on, the old woman began to recover, and is still hale and hearty.

Later Mr. Chang was made an elder at Szepingkai. Now he is out preaching in a very wild district. When he was a young man living in Shantung, he lived a very bad life. How completely he was changed by Christ! He became gentle and could be trusted absolutely and was constantly sent to the bank on business. A year ago he returned to his old home for a short visit and won family after family for the Lord.

The Sun Girls and Bandits

A typical case of how the Christians stood firm during the chaotic conditions prevailing two years ago may be seen in the case of the Sun girls. My notebook tells the tale better than memory could recall.

"If you don't tell me where your father is, I'll kill you," said a rough looking Chinese bandit to

the thirteen-year-old daughter of Mr. Sun, as he grabbed her tightly around the throat.

"I don't know where my father is, and even if you kill me, I can't tell you where he has fled to because I don't know," she replied in a calm voice.

The unperturbed manner of this country girl in the face of danger was so different from what they had ever seen that one bandit asked of his companion in evil, "What kind of a girl is this?"

"I'm a Christian," she said, slowly raising her head (for she had been standing bowed in silent prayer). "I think you would like to hear me sing," she ventured.

"Yes, sing us a song," the bandits shouted.

She sang a hymn, and they were so pleased that they wanted to hear some more. "Wait until I call my cousin and we'll sing together. You will like that better still," was her reply. When her cousin, a girl about her own age arrived, they sang another hymn, and the robbers were so delighted that they returned all of her father's goods they had stolen. "Please give back my uncle's things, too," she boldly pleaded, and they did as she asked. On leaving gave her two dollars as well.

A Farewell Message

A "Farewell Message from Dr. and Mrs. Goforth" sent to friends in January, just before they left Manchuria, contains the following:

As we lay down this work, we praise God for our faithful coworkers, the Rev. and Mrs. Allan Reoch and the Rev. and Mrs. William G. Davis, who with some splendid Chinese leaders must now carry on. They have all along been absolutely one with us in the aggressive evangelistic methods adopted from the inception of this work. Mr. Reoch is now Secretary-Treasurer of the Goforth Evangelistic Funds Account, from which nearly all our evangelists are supported. Address the Rev. Allan Reoch, Szepingkai, Manchuria.

We plan to open a "Goforth Evangelistic Funds Account" in the Canadian Bank of Commerce, Toronto, in which all money for this work will be deposited. Our home address is 47 St. James' Avenue, Toronto, Ontario, Canada.

A MISSIONARY'S PRAYER

BY VIOLA RICH SIMTH,
Legaspi, Albay, Philippine Islands

Oh, lift us heavenly Father,
And strengthen day by day
The feeble thoughts that yearn toward Thee,
For we would learn to pray.

We come to Thee at morningtide,
When skies are clouded gray;
The howling winds of bitter fear
Thou clearest from our day.

At noontide, with its scorching heat,
From labor worn, we find
Renewal, rest and peaceful power,
At once with Thine Own mind.

"At even' when the sun is set,"
We bring our day to Thee,
And find its petty burdens gone,
Ourselves, Christ-centered, free.

Open Letter to a New Missionary^{*}

By ALEXANDER McLEISH, London

World Dominion Movement

YOU wish to know how best to set about your work. To answer that is not easy, but there are certain things which stand out prominently. First of all I would place at the center, as of primary importance, the influence of personality. One must keep the best of one's energy for personal relationships. There must be unhurried daily communion with God through Bible study, meditation and prayer. You cannot live on spiritual reserves, but on day by day "income." "Give us this day our daily bread" has a twofold significance.

Secondly, every contact in any capacity is a missionary method, and therefore you are "on duty" every moment of the day.

Does anything else matter? In a sense, no! You may often be perplexed as to what you should do. The urge to get things done is Western and modern. As your object is to build up a truly indigenous Church, you should aim principally at winning the family to Christ. In the social systems of India, China and Africa, the family and the communal life are the real units. As a general rule it is better to urge the individual to realize his Christian duty to the members of his family and to seek to bring them with him before he is baptized, for once baptized he will in most cases be effectively cut off from further influence with them. A convert always finds it easier to wind his family before his baptism than after, and thus the social unit is won. This may mean intensive rather than extensive work.

For this vital contact with the people the first requirement is intimate knowledge of their language, customs and ways of thinking. To keep first things first is no easy task. You may find yourself running a printing press when you could easily get the work done elsewhere; you may find yourself hurrying off to a Fair with Gospels, before you are able to answer the questions of your hearers. All such activities may fill your day and

provide material for home letters, but your spiritual power, your success in creating a living Christian fellowship, may be conspicuously absent.

One of your problems will be the use of money. The amount the missionary spends on himself and his household will seem prodigality to the poor villager so that you must make every effort to live simply and with as little display as possible. This is the way of avoiding innumerable difficulties.

The problem of a young missionary going to an old field is very different, and also very difficult. Here he finds work which is long established, and the question will arise in his mind why, after thirty years or so, has it not been committed to the people themselves to carry on? The saying that "here we have no continuing city" is true of the contact of foreign missionaries with native peoples. The missionary is not intended to be a permanent factor in the life of an alien people. His work is to make Christ the permanent factor, and himself to pass on to other pioneer tasks as quickly as he may. The one thing which will justify your presence in an old field today is the strengthening of the indigenous Church to live its own life and to develop its own institutions in its own way and with its own personnel. The acid test of work today is whether it can stand alone in the absence of the missionary and without the help of foreign funds.

It will be seen that a new missionary's task is no easy one. Every talent will be needed, and the more he possesses the better. A great deal of the paraphernalia of modern missions he will find to be of little use. He will find it best to study the Master's methods and closely follow them. When confronted with the difficulties of your task always remember that Christ said, "Lo, I am with you always, even unto the end of the world." This alone will give you the true outlook on the situation, and will inspire you to press forward with the task of evangelism.

^{*} Condensed from *The Burma News*.

"Crowds of young people are awakened to their dire need, and eagerly look to the Church for leadership. In thirteen years in Korea I have never seen such a favorable time as now for direct, aggressive evangelism. Never were the people more eager to hear the good news."
—REV. C. C. AMENDT, Konju, Korea.

Front Page News—An Airplane Crash*

By R. W. HAMBROOK, Washington, D. C.

AS A substitute for my chief in the United States Office of Education, I spoke before members of the New York Teachers' Association at Syracuse, New York. Having been compelled to sleep on Pullmans for two nights, I decided to return to Washington by air. A plane was to leave at 7:23 p. m., which would allow me to spend a night in Newark, and reach Washington the next morning at the same time as by train. It was snowing heavily when I reached the Syracuse airport, but the wind was scarcely evident. About 7:30, after the pilot had made careful inquiry regarding weather conditions ahead, and after being instructed to fly, we left Syracuse with a pilot, co-pilot, and a passenger co-pilot, and myself as the only paying passenger.

We had been flying for about three-quarters of an hour when I became aware that something was wrong. I did not know that the left motor had stopped in consequence of ice, nor did I know that a small amount of ice had formed on the leading edge of the wings, resulting in decreased wing efficiency. A light burning in the front of the cabin said, in effect, "Do not remove your safety belt or smoke as long as this light remains lit"; it had not been turned off as is the custom upon leaving an airport. The cabin was growing cold through lack of heat from the exhaust of the left motor. The plane throbbed somewhat, caused, as I learned later, from the "missing" right motor. This motor had been supercharged and was working at its limit, but yet the plane was losing altitude.

The first indication to me that anything serious was the matter was when we brushed the top of a tree. As a child of God, my thoughts naturally turned to Him, and I asked whether He wished

me to go Home to be with Him or whether he still had more work for me to do. His answer seemed to be that my work on earth was not yet finished, and therefore I sought His promises and found comfort in John 15:7—"If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you." I searched my own heart and then I said, "Lord, I will to live, if You will me to live."

It may have been seconds or it may have been minutes after we brushed the top of the tree before we struck other trees. We

were in total darkness, but my emotions were not at all disturbed, and I was noting carefully the different events which were taking place. The nose of the plane turned downwards and struck the ground first, and then the plane settled on the snow as level as if it had been laid on special foundations. Immediately the two pilots rushed into the cabin and asked if anybody was hurt. To the astonishment of all, not a leg, nor an arm, nor even a finger was broken, nor was one drop of blood shed, nor was one of us in any way stunned. I remarked that God had answered our prayer and had saved our lives.

Gasoline was pouring out of the left tank in the wing. We stepped out of the cabin door into snow almost to our knees

and stayed there until all gasoline had ceased running; then we returned to the cabin, turned on the lights, and made a survey of our situation.

The two active pilots spent the night in the open, by the side of a small fire which they had lit, in hopes that someone might have heard the sound of our crash and come to rescue us. The passenger co-pilot and I spent the night in the cabin in a temperature somewhere between freezing and zero.

The next morning the pilot and the passenger

The secular press gave continent-wide front-page display to the incident here recorded. While grateful to the men who, on land and in the air, ran great risks or endured real hardships to effect their rescue, and deeply appreciative of those interests, whether private corporations or government owned, that in a single day burned up nine thousand gallons of gasoline in their efforts to locate them by plane, Mr. Hambrook avows his supreme indebtedness to the Heavenly Father. His compensation for the two days and two nights of physical suffering and nervous strain lay in the joy that he had in leading his three companions to a saving knowledge of Jesus Christ.

* Reprinted from *The Evangelical Christian*, Toronto, Canada.

co-pilot decided to seek a way out to the north, taking the airplane compass to guide them. After going about two miles they decided to return before becoming completely exhausted. One of the men decided to repair the radio, and found the antenna broken, but the battery still in good condition. Starting the generators, he called Albany, giving the number of the plane saying that we were all safe and not injured, stating our altitude, and requesting assistance as soon as possible. Several calls were made at different intervals for the purpose of directing the radio beam to chart our location.

Fifteen Degrees Below Zero

During the day a lean-to was made, using saplings tied at the top and fastening upon them fabric torn from the wings and fuselage of the plane. The fabric was tied with strings to the saplings.

I prayed with the men and asked God to send deliverance. In addition, I prayed many times alone. Our lean-to was about ten feet in diameter and a little over one-half of a circle, but it was somewhat small for the four of us, so several times I left the other three to attempt to make a good fire where several logs could be pushed together. Try as we would, however, we were unable to secure wood that burned brightly, or made smoke, which would rise above the tops of the trees. A foot of snow had fallen during the night, and with the snow previously on the ground, made a depth of nearly three feet. With no shovel, no axe, and no food to give strength, it proved very exhausting to secure wood from under this depth of snow. Our only means of removing snow was sheet metal cowling taken from around the motors.

Numbers of times I knelt near this second fire to plead with God for aid, but the heavens seemed as brass, and no answers came. The sky was overcast all day Saturday, and no airplane came within reach. We heard no sound of automobile horn, railroad train, or airplane. Again and again I sought the promises, and my thoughts turned to John 15: 7. I asked God if I were abiding in the Lord Jesus and if His words were abiding in me, and I asked Him to search my heart and see if anything as yet was unconfessed to Him. I wanted nothing to come between myself and God. Still the answers did not come.

We made our plans for Saturday night so that we could secure as much protection from the cold and assist each other, as far as possible. It was impossible to secure wood enough to burn throughout the night. We could light no fire in the cabin without burning it. None of the fifteen seats could be removed because there were no tools

available. We took the fifteen seat cushions and placed them under our feet and in front and in back of our feet, and then we pulled off the curtains from the windows and wrapped them around our feet. The two blankets we shared among us.

Never shall I forget the misery of that night, as the temperature reached 15 degrees below zero. I was so cold that it seemed as if my body must shake to pieces. Only those who have had similar experiences can understand what we passed through during that night. We had gone into the cabin shortly after dark, and after we had been shivering for a short time, I began to pray out loud, constantly referring to Scripture. I was most grateful that I had stored my memory with multitudes of His promises. The prayers of that night have all been answered. We were still cold, but I learned again the infallible truth of Philipians 4: 6-7—"In nothing be anxious, but in everything by prayer and supplication, with thanksgiving let your requests be made known unto God, and the peace of God which passeth all understanding shall garrison your hearts and your thoughts in Christ Jesus." His peace filled my soul.

Life Out of Death

It was a distressing night. I do not believe any one of us slept for more than a few moments at a time. Only God kept us from freezing to death. Many, many times we referred to our watches to see how long before morning. Shortly after dawn, we heard the sound of an airplane. All four of us immediately rushed out into the snow to see a plane equipped with skis flying a few hundred feet above the trees, less than one-quarter mile away. Although we waved our arms frantically, the pilot failed to see us. It seemed as if some of the 35 to 50 planes which were sent out to rescue us were within sight of us a good part of the day.

When our plane crashed, the interior was in as good condition as when we left Syracuse, with the exception of one seat a leg of which had pushed its way through the floor. We used seat covers to protect our ears and to cover our feet to prevent snow from getting into our shoes. We utilized strips of curtains for tying the seat covers and other material on our feet and legs. One man had a pair of zipper overshoes, another had a pair of low rubbers, whereas the other two had nothing more than low shoes. Pillow cases, towels and pillows were all put into service in some way. Even the parcel rack material was ripped from its place and made into leggings and foot coverings. The leather backs of the pilot seats made good leggings when tied with strips of curtain material. One of the men said he was tempted to chew on the leather before using it for leggings, but de-

cided the dye might be poisonous. Strange to say we were not conscious of hunger.

About ten o'clock Sunday morning two of us decided that we had better make one more attempt at finding our way out. Consequently we fitted ourselves up to walk through the deep snow. We had pushed through the deep snow, over huge fallen logs, over small hills and into hollows, for about a mile. Before leaving our camp I had asked God (according to James 1: 5, 6), to give wisdom and to show us a way out, that we might bring help to the other two left behind. We stopped to rest a moment, and I challenged my companion, saying, "I am concerned about your soul. Are you really satisfied that all is well?" He replied, "No, Mr. Hambrook, I am not satisfied." "Then," I said, "what is to prevent you from making things right now, before we go any farther?" He replied, "Nothing, if you will show me how."

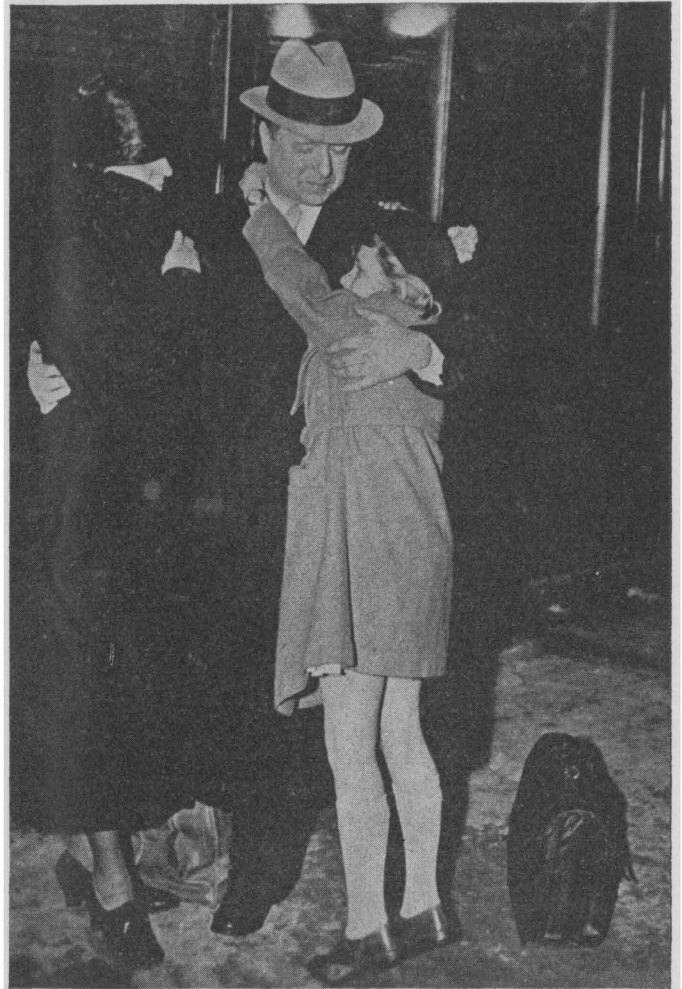
You can imagine the delight that was mine in knowing how to show him the way to salvation. I began with John 1: 12—"But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." Then I explained by John 1: 1-3—"In the beginning was the word and the word was with God and the Word was God; the same was in the beginning with God; all things were made by him and without him was not anything made that was made"—whom it was that should be received—that it was Deity, the Christ of God. Then I passed on to John 1: 14, "And the Word was made flesh and dwelt among us and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth," and pointed out from this the manhood of Christ. From there I referred to John 1: 29, "Behold the Lamb of God which taketh away the sin of the world," and explained how the blood of Christ was necessary to take away sin. Next reference was made to Romans 10: 9, 10, "That if thou shalt confess with thy mouth the Lord Jesus and shalt believe in thine heart that God hath raised him from the dead thou shalt be saved; for with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation."

The question was put: "Will you accept the Lord Jesus Christ as your Saviour?" He immediately said, "I will." I then asked him if he would tell God this fact. He said he would repeat after me in sincerity such prayer as I would present to God. We both prayed around the Scriptures referred to above, and ended by a statement something like this, "I, in this snow, among these trees, accept You, Lord Jesus, as my Saviour." Immediately I asked him, "What are you now?" and re-

ferred to John 1: 12 again. He replied, "A son of God." I asked whether he would thank God for this fact in his own words, and there in that deep snow, he, with a towel bound around his head, and I with a seat cover over my head, with our hats off, he expressed his appreciation to God for the fact that he was now a child of God.

We trudged along. The thrill of that moment is with me as I write. Numbers of times as we walked along my companion said, "Mr. Hambrook, it seems so different now."

We came to what seemed to us a swamp. The



MR. HAMBROOK WELCOMED HOME AFTER THE CRASH

snow was deep, but we could travel in a straight line. At one point, my pilot friend all of a sudden slipped into water up to his knees. Wet legs and zero weather do not go very well together, so we turned back and continued on the same side of the swamp until we reached a deer trail, the only sign of animal life that we had seen. While we were contemplating crossing the swamp, our ski-equipped airplane flew nearby, but failed to see us, although later he told of seeing our trail in the snow.

It was suggested that we go back to camp before exhaustion was complete. God said, "Go back. There are two more in the camp whom you must lead to Christ." We reached camp about 1:30 p. m., and immediately I put the same questions to one of the other men, with the same result. At 1:45 the third pilot came into our lean-to and I put the same questions to him, discussed the same Scripture passages, received the same replies from him.

Then I began to understand why God had not answered the prayers which had gone up to Him for rescue. Now all four of us were members of the body of Christ and could go to God in unity and make request for rescue. We prayed around our small fire and told God that we needed His aid, that we had done all we knew how toward our rescue, but now that He must take action. We requested God to send help before midnight, as we felt that some of us would have passed into death before morning.

It was growing colder every minute. The situation looked hopeless; but our trust was in God. At dusk, when it seemed as if all search would cease, we heard the noise of an airplane overhead, and then saw its lights. As hastily as fatigued bodies would allow, two of the men secured gasoline and threw it upon a tree, and then with an ember from the fire, lighted it. The flare attracted the attention of the pilot, and he began to make circles around us. Our joy can be imagined, for we knew that he would immediately radio to our relatives and friends that we were safe. All of us stood by the flare to indicate that all four were able to stand up.

Saved At Last

The first plane left us, after dropping a flare, but soon afterwards another airplane appeared. We did not know just what he was doing, but he continued flying over and at about 10:30 we heard a shot, then a shout. Two of the men in our party went outside and shot off their revolvers, while two of us stayed in the lean-to next to the fire. Never shall I forget how my whole being sobbed in gratitude to God for bringing aid.

In a few moments, nine men reached us, bringing hot coffee, chocolate, bread, sandwiches, woollen socks, blankets, and other things to make us comfortable. Soon a big warm fire was burning and we were chewing slowly on the food. These men did not know then that they were answering our request to God in bringing help, for only those acquainted with these Adirondack woods can realize what it means to tramp through the deep snow at night over rough ground for four or five miles

in 25 degrees below zero temperature. How we thanked God for men with hearts like these men who rescued us.

Between one and two o'clock in the morning, seven of the men went back, and two remained with us all night. After a while one of the pilots said, "Don't you think we ought to thank God for this?" So he prayed, and I prayed, and the other two prayed, thanking God for His wondrous kindness in saving us in our hour of need.

At eleven o'clock, an army plane flew overhead and dropped a parachute of food for us. Early the next morning another plane dropped another parachute and now we had enough food to start a restaurant. In the morning men returned with a toboggan, boots, woollen socks, and other things, to bring us out of the woods. The pilot was carried on the toboggan; the co-pilot walked most of the way, but was very weak, having bruised his face and injured his jaw in the crash.

On our way into Morehouseville, I was privileged to talk to the leader of the men who reached us the night before. After discussing the same Scriptures with him, he held out his hand and said, "I'll do that," and there in those woods, he accepted Christ as his Saviour, and lifted his voice in gratitude to God.

An ambulance was waiting for us at Morehouseville to take those who needed it to the hospital. The two of us who had walked the entire way rode in the doctor's car to St. Elizabeth's Hospital in Utica, where I shaved myself, took a bath, and left Utica on a plane at about six o'clock for Washington. The bad weather forced us down at Newark, and it was necessary for me to continue to Washington by train.

Was it worth it? An \$80,000 plane was destroyed except for some parts salvaged. The four of us suffered untold agony for two days and two nights. Our relatives and friends went through great anxiety. Nine thousand gallons of gasoline were consumed in one day by airplanes searching for us.

Jesus said, "What shall it profit a man if he gain the whole world and lose his own soul?" (Mark 8:36). If it had cost the whole world to win those souls, it would have been worth it.

Since the accident happened one of the pilots has publically given his testimony many times and his wife has recently been converted. A recent letter from one of the men ends: "May God bless you for showing me the Way." One of the rescuers writes: "We rescued us and then you rescued me."

I would not go through the experience again for millions of dollars, but I believe I would go through it again if God wanted in that way to bring one more soul to Him.*

* Your cooperation in giving this thrilling testimony a wide distribution is most heartily invited. Price per copy 10c, 3 for 25c, \$7.50 per hundred. Evangelical Publishers, 366 Bay Street, Toronto, Canada.

The Challenge of Changing Conditions

An Address Delivered at the Younger Men's Missionary Congress. Stevens Hotel, Chicago, May 3, 1935

By GEORGE CRAIG STEWART

Bishop of Chicago

MEN talk of a coming revolution in the world order. We are in it. Men speak of the Day of Judgment. It is here. I entered college in 1895. Christmas Eve of that year marked, I suppose, a very definite gateway into a new universe so vast, and subtle and mysterious that all our conceptions have had to be recast. In 1900 the dictionary did not include "radio" or "movie" or "chauffeur" or "aviator" or "jazz" or "hijacker" or "rum-runner" or "income tax" or "parcel post" or "fundamentalist" or "bolshevist" or "quantum theory,"—*Pas rei*. "Everything flows." The map of the world, the map of the universe; the map of life changes before the ink is dry on your old one. It is bewildering. And the main features of these changes are—

1. The narrowing world of communications.
2. The new emphasis upon the common welfare of all the race.

1. Now there is something in us that resists change and also something that demands it. Here are two fundamental human bents—one for things as they are; one for things as they ought to be and are to be. One side of us is with the past and conservatism—

So was it when my life began
So is it when I am a man,
So be it when I shall grow old

and one side of us is with the restless spirits who

Rejoice that man is hurled,
From change to change unceasingly,
His soul's wings never furled.

If one side of us has all the say we become old, static, obfuscous, obscurantist, fossilized. If the other has all the say we become noisy nuisances committed to what Walter Raleigh called "the idiotic simplicity of the revolutionary idea."

I remember once down in Memphis, Tennessee, many, many years ago hearing a Baptist orator preaching a very eloquent sermon. He was all flame. The only thing I remember was this, that he compared England with America. "In England," said he, "they say, 'as it was in the beginning, is now, and ever shall be.' but in America we say, 'As it was in the beginning, is now, but

from now on there's going to be a change!'" It would be a dull world if there were no change. It would be a mad world if there were no stability.

2. Well, there is no danger of a static world. This era of ours is a very helter-skelter of change. And I am glad to be alive in it. It is exciting, adventurous, perilous, challenging, and that fits my religion. (Sometimes you know I am called a high churchman. Very well, we have in the Episcopal Church an interesting triplet,—“Low and lazy, broad and hazy, high and crazy.”)

Jesus Christ came into the world to change it, to change lives, to change attitudes, to change institutions, to change human relationships, to change the world. He refuses to be pocketed by any party or by any "ism," but He is and always has been a revolutionary. Wherever He is the environment changes. And there is no place in His discipleship for those who want to settle on the lees. "Let the dead bury their dead," He says, "go thou and preach the kingdom."

The kingdom is fresh seed planted in every soil and growth is change. It is light for every darkness, and light is lively. I see the economic and social and political upheavals, the scientific and philosophical and religious shifts and upheavals in the world today as the signs of God shaking the earth, sifting the nations, breaking up the old stale modes of thought, tearing down withering and sterile relics of empty tradition, and pouring His spirit into men, imperatively demanding life—life more abundant. And to you and me He comes challenging us as His followers saying—

Look to your faith! Is it so anæmic that it will not stand going out of doors where the bright light of science beats and the tearing gales of a new naturalism and skepticism come out of the northeast? A challenge faces your Christian ethics which you say are based on the character of God—can they stand the tests of new social vision, or will they capitulate and be revealed as only a kind of protective coloring for the old order?

Is your Church the Body of Christ with the wounds full of the power of crucifixion and resur-

rection, or is it a "subsidy of Caiaphas" and a bulwark of the privileged class? A challenge to your creed! Is it the dry bones of formula, or is it the blood in your spiritual veins, beating through your reason and firing your will? Can it be said of us as of the apostles—"they that have turned the world upside down are come hither also"?

3. John Buchan, the new Governor-General of Canada, has just written another book—since his "Cromwell"—I mean "*The People's King*"—in honor of the 25th anniversary of his gracious majesty, King George V. And in that book he brilliantly reviews the Georgian Era and its changes. Indeed he begins with 1834—100 years ago, with a picture of young Gladstone and his first term in Parliament. Gladstone was only 25 years old. He returned to spend a week-end in Oxford. And what do you think his diary reveals? He spent the week-end reading. Reading what? Pickering on "Adult Baptism!" "The name of the book," says Buchan, "moves me like a spell. Preposterous and yet magnificent! The symbol of a lost security of soul long ago dropped by the wayside!" Then Buchan goes on to show the developing skepticism and religious languor of the end of the century. The manly humility, called the fear of God, began to disappear. And then the war—August 4, 1914. Sir Edward Gray looking out from his window in the Foreign Office as the lights sprang out of the dusk said, "The lamps are going out all over Europe: we shall never see them lit again in our life-time." And then came the crashing of thrones and the filling of a world with the noise and dust of them. And following the war, the disintegration of morals, the flood of cloacal fiction, and petty petulant poetry, and joyless gaity, and everywhere the familiar clichés of decadence.

But now out of the depression—to be seen in facism, in communism, in nazism—everywhere youth is springing forward with fresh willingness to sacrifice, with idealisms not to be denied, with a demand that the spirit shall be recognized.

4. There is in the Christian faith the stability not of stubborn death but of growing life. The larger universe has not destroyed God but enlarged God. We need a bigger God than we have dreamed, and how the world today leaps to receive Him.

Christ, as Tertullian said, is "not convention but Truth." His shoulder, as Francis Thompson said, is "too high for me to lean upon it," and yet how He stoops to us! Jesus Christ is bigger, vaster, than we have dared to think, and yet as ever available to the humblest. The challenge is not from the new world to *Him*, but from Him to you and me.

There is a crisis here today in the world. There was once a crisis in Jerusalem. Uzziah the great statesman king was dead. Then a young man, bewildered like the rest, went to the temple to ask God to raise up some one on whom they could lean. And suddenly God spoke to him. "Why not you?" The other day a young man, a Christian, came to me and said—"I believe the time is ripe for some young man who actually believes in the risen and contemporary and reigning Christ to rise up and sweep all young men of the country into following Him in establishing His kingdom." I said, "Why not you?"

After all when I see Jesus Christ coming down the center of the world's stage the kindest, friendliest, cleanest, greatest, noblest, grandest figure of all ages, I observe that what He is really about is calling for leaders. "Will you come? Will you follow Me?"

And suddenly I hear a vulgar Philistine's modern note, "What'll we get out of it?"

And His reply is the kind that challenges all that is finest in man—"Get out of it? You'll sleep with me in the bracken. 'Foxes have holes and the birds have nests, but I have not where to lay my head? Are you game? Drink a bitter cup! I must drink it. Are you able? I must go to the cross and my followers too. Loneliness. Scorn. Opposition. Hatred. Death. Will you come?"

"What if we are alone, and don't know the way?"

"I am the way. I will be with you to the ages of ages."

"Where shall we go?"

"To the ends of the earth!"

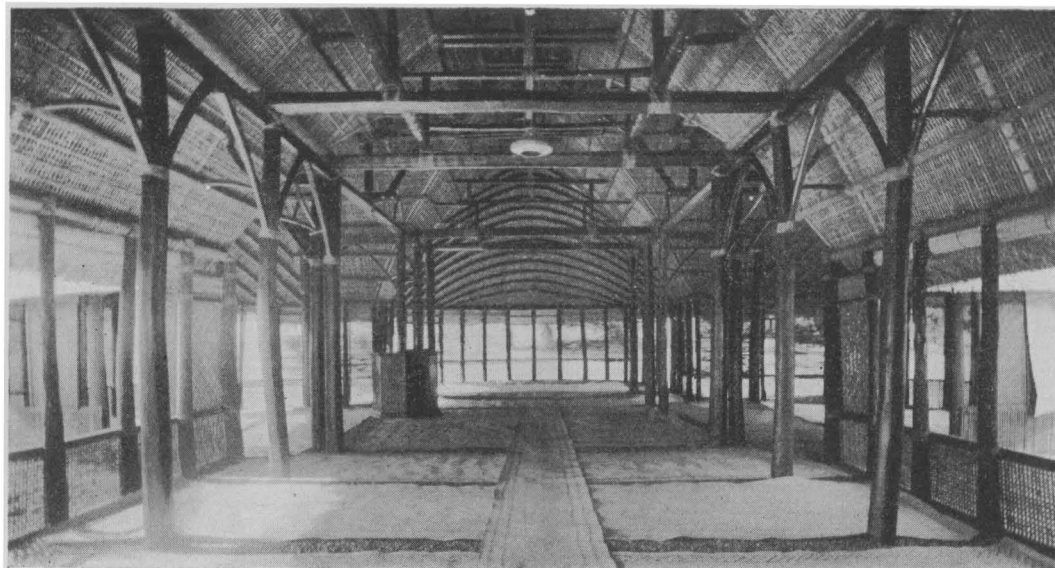
"What shall we do?"

"Heal the sick, teach the good news, baptize them into me and my kingdom!"

You know what happened; a Power that went like wind and fire through Syria, through Greece, through Rome, and when Rome fell gripped the invaders, swept through France, England, Ireland, Scotland, leaped to America, and is this very day changing not only individual lives but society itself in every part of the earth.

David Livingstone said, "We will go anywhere provided it be *forward*." I think of the three young men who faced a wonderful picture in one of the galleries of Europe, "Come unto me." In it one can see the sick, the sinful, the discouraged, the worldly-coming. But one young man stood longer than the rest searching the eyes of Christ, and letting his soul come up and speak and finally that young man did speak,—

"O Man of Galilee if I can help you in your great world job, count on me!"



PAPAUTA CHAPEL — INTERIOR; ALL-SAMOAN DESIGN AND WORKMANSHIP

Building an All-Samoan Chapel*

By EVELYN A. DOWNS

L. M. S. Missionary, Papauta, Western Samoa

PAPAUTA L. M. S. Girls' School in Samoa is now forty-three years old, and all through those years the church services have been held in the big schoolroom. The teachers and missionaries have talked often of a beautiful Samoan cruciform building for a church, in which only Samoan materials and workmanship should be used.

With this object the girls planted sugarcane two years ago, so that there should be plenty of thatch if ever the dream were realized. At the same time they began to plait sinnet from the husk of the coconut, for there are no nails in a Samoan building; everything is bound together with miles of string. They are optimists, for times are hard in Samoa and at the beginning of 1934 the church building seemed a far-away possibility. But God rebuked faintheartedness. The sugarcane flourished as never before and the beautiful leaves were ready for making into thatch. Food plantations yielded more taro and bananas than usual, so that there was plenty of food for the carpenters who would live on the estate while working. In June a famous Samoan carpenter from the village of Saanapu, Iuma by name, came over the hills to visit and I asked him to come to talk of something new. There has never before been a Samoan building made with transepts. He

asked for a plan and took it away to consider whether it could be constructed. A few days later he returned full of enthusiasm, saying that he and his fifty men were ready to start immediately. They would cut all the materials out of the forest, and would try to make everything as perfect as possible. We had no idea of beginning so soon, but we felt that the opportunity might not come again. So within a week we had fifty men in the compound with our plantation men. The old chiefs of Saanapu decided to come to keep the boys in order, and direct the work. The men were with us for six weeks and we had services together every Sunday. The boys as well as our own school-girls caught the spirit of working joyfully to the glory of God. As the building grew, all seemed to be conscious of the peace that pervaded it.

The foundation of a Samoan house is laid last of all. The heavy posts are first put in place, the beams hoisted on primitive levers made from boughs of trees, and bound firmly to the tops of the posts. After that all the work is in the roof. We assembled for the raising of the first post, sang a hymn, and the Samoan translation of "God be in my head and in my understanding." The posts are the trunks of large breadfruit trees brought down from our hillside plantations. The great crossbeams are coconut logs.

While the young men were doing this heavy

* Reprinted from *The Chronicle*, April, 1935.



THE NEW CHURCH AT PAPAUTA WITH TRANSEPTS, PAPAUTA, SAMOA

work, the older men sat under the trees and made the ribs for the roof, a long, tedious piece of work, while others shaped and spliced the rounded ends of the building. This was expert work, for all shaping was from rough logs, and measurements only by eye.

We had prepared 20,000 yards of sinnet (string), but we soon realized that there was not nearly enough. It is an expensive item if it has to be bought so we challenged the girls and asked them to make as much as they could in a week out-of-school hours. The compound resounded with the thud of beating coconut husk, for the husk had to be gathered, washed, beaten, and rolled before the plaiting could be started. Everyone, big and little, walked round for that week with a bundle of husk, and the length of string grew steadily. There was tense excitement when we measured it a week later; even the tiny girls brought a few yards as their contribution. Altogether they had made 26,000 yards in that one week and the sinnet, used in the entire building, is twenty-eight miles in length.

The girls also undertook to make the thatch, which is the leaf of the sugarcane twisted on to pieces of wild bamboo two and a half feet long. Some went into the forest to cut the bamboo, while others gathered the dried leaves of sugarcane. There are 8,000 pieces of thatch on the roof, made by the schoolgirls themselves.

When the building was completed, the next consideration was the floor, which must first be made with heavy rocks, with a layer of beaten earth, and finally covered with a layer of small pebbles some six inches deep. The students of Malue offered to put in a day bringing up the heavy stones which the girls could not lift; they worked very hard, but it was a merry time. Then the boys of the

Government High School offered to bring the earth, and to build up the outside platform. The building looked something like a giant anthill, as the two hundred boys and our own one hundred and fifty girls rushed backwards and forwards carrying baskets of soil.

The girls had to go to a part of the beach nine miles away for a special kind of grey pebble for the surface, a species much admired by the Samoans. It took two days to gather enough for forty lorry loads. The village near by entertained the girls, and helped them with the work.

The outside posts of the chapel are tree ferns, with a beautiful, rounded surface. There are a hundred altogether, and they had to be brought from a forest on a hill ten miles away.

The girls helped also to make the lattice work and blinds, which are slats cut from the slender wild coconut and bound together with string. They designed and made the basketwork lampshades which cover the electric light and match the general scheme of the building.

To stain the woodwork we made a varnish from the bark of the mangrove, and darkened it, as it is red, with lampblack made from the candlenut.

There is very little furniture needed in our chapel, for the congregation sit in Samoan style on the floor for which old Papauta girls in the Tokelau Islands have made beautiful mats. The pulpit is of pomuli, a Samoan forest tree and the log had to be brought several miles. This was the gift of a friend of the school.

Now this truly Samoan chapel lies in the shadow of Vaea Hill, where sleeps Robert Louis Stevenson in his grave "Under the wide and starry sky"; and in front stretches a wide view of the sea beyond the white waves breaking on the coral reef.

The Situation in Korea*

By C. BURNELL OLDS, Japan

Missionary of the American Board

THE process of Japanese assimilation is going on in as healthy fashion as could be expected. I heard some complaint from the missionaries that the attitude of the government in compelling conformity to her program of shrine worship and reverence for the Japanese soldiers who had been killed in battle in Manchuria, was not wise.

The government is making great strides in the Japanization of the population through her educational program. During the last year the number of primary schools under government supervision increased from 4,000 to 7,000. As practically all the instruction in these schools is carried on in the Japanese language this means that Japanese is fast becoming the language of the country.

Since Japan is planning evidently to take over into her own hands as rapidly as possible the entire educational enterprise in Korea, the missionary enterprise will of necessity have to undergo considerable change. At present a number of secondary and higher mission schools are doing work of such excellent quality that the government may not be able soon to dispense with them, but eventually her own system will be so far perfected as to make it difficult for privately controlled schools to continue. Even now students of mission schools are put to a great disadvantage in view of the preferential treatment given to all graduates from the government system.

The missionary in Korea, as compared with Japan, occupies a position of predominant influence, though undoubtedly that is waning rather than waxing. The Korean Christians are beginning to chafe under the missionary's too persistent exercise of control.

One cannot but be impressed by the amazing efficiency of the organization that the missionaries have built up during this first fifty years in the Christian movement in Korea.

I was especially impressed by the strength of the organization built up by the Presbyterians and by the efficiency of the method developed by them. To see the work of the Northern Presbyterians one needs to go to Pyongyang, the largest Presbyterian mission station in the world. Here, in a

city of 150,000, are seventeen flourishing Presbyterian churches, half of them organized within the last fifteen years, while within the suburban area of the city are twenty-five Presbyterian churches, with 350 country churches of the same denomination in the province.

On Sunday morning, in visiting half a dozen of these churches at the hour of Sunday school, I found practically the whole church constituency diligently engaged in the study of the Bible. No church member or church adherent, old or young, is regarded as in good standing if he was not a regular attendant at Sunday school. In the first church visited, 1,115 children were gathered in well-organized classes, during the first hour of the morning, followed, the next hour, by 709 adult women, while during the last hour, just before noon, there were 344 men gathered for their regular class work. This made a total attendance at Sunday school that morning in that one church, of 2,168, and that was only an average day.

The preaching service is held regularly in the afternoon, but since this was a special day, in honor of the meeting of the General Assembly, a great mass meeting of all the Presbyterian churches in the city was held on the playground of one of the large schools belonging to the mission, and it was estimated that there were between 12,000 and 15,000 people present at that service. This was followed by a parade through the city, in which some five or six thousand people participated. Such is the strength of the Presbyterian church in that city, to say nothing of the work of the Methodist churches which is, in some respects equally strong. The point to be noted is the universal emphasis put upon the work of the Sunday school, as the training school of the church. I was interested also to see how well organized the work seemed to be. The classes seemed to average between ten and twenty members, but even so, regardless of the large number of teachers required, there seemed to be no dearth of teacher material. Hundreds of the teachers, I was told, came from the boys' and girls' schools that the mission has in the city for some ninety per cent of the student body in these schools is Christian and most of them are engaged in Sunday school work.

* Condensed from *The Japan Christian Quarterly*.

Effective Ways of Working

Tested Methods for Increasing Interest at Home

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

HOME MISSION STUDY COURSES

The books issued annually for the United Mission Study courses have become increasing popular, not only for use in church or community schools of missions but also in group study in Sunday school, discussion sessions of the prayer meeting, as a basis for programs in young people's and women's missionary organizations, and even as source material for the pastor's sermons. Coupled with the reading courses in vogue in nearly all denominations, they have made themselves felt in church finances. One national secretary of missionary education said that in her denomination the relationship between study and financial returns was direct and unquestionable. Whatever division of opinion there might be on the question of the continuance of foreign missions, there surely can be none as to the practical value of the home books this year. They have been linked up directly with social, economic and religious issues of dominant importance.

Toward a Christian America

by Hermann N. Morse affords excellent study or discussion material. Mrs. B. P. Heubner, of Galesburg, Illinois, sends the outline used by her as instructor in the Boulder, Colorado, Summer School of Missions. Only a few high lights can be used in our limited space; but those wishing to secure the full outline may have it at cost price plus postage, 15 cents, addressing her at 56 E. Fremont Street.

The Key Quotation was: Home missions must think of the salvation of society as well as of individuals, and that

the teachings of Christ are sufficient for meeting all the problems of the collective life."

Devotional theme for the Course: "There remaineth very much land to be possessed." Josh. 13: 1 c. (R. V.).

Course Hymn: "America, the Beautiful."

The Study Involves: A review of the pioneer home mission enterprise; an analysis of recent trends in our national life as affecting and affected by the Christian Church; an appraisal of the present home missions program; a consideration of the enterprise "in relation to the total task of the Church and to the inclusive purposes of the Christian religion as these are understood and accepted by the Church."

Aims of the Course:

1. To review the history of home missions as a background for appraisal of the needs and opportunities of the present.

2. To consider the extent to which the existing home missions program is supplying spiritual ministry in American life.

3. To define and assume our individual Christian responsibilities in the enterprise.

Chapters 1 and 2 aim to discover the home mission motive and trace the beginnings of the efforts.

Devotional Theme: Yesterday's Spiritual Frontiers. Rom. 1: 13-25 (R. V.).

Special Assignments and Devices:

1. A brief history of your church in America with attention to extensions in its program.

2. "The Missions Map Grows"—a chalk talk indicating the settlement of emigrants, approximate dates, industries affected by their coming and corresponding missionary expansion.

3. Readings or dramatizations from "We Must March" (Honoré Morrow.).

4. "The March of Time," introducing the characters of Chapter 2.

5. "Thumb-nail statements" of present status of pioneer stations reviewed in this session.

Chapters 3 and 4 aim to comprehend the broadening scope of the Church's function in American life.

Devotional Themes: Today's Spiritual Frontiers. Matt. 6: 33. (See text, p. 56.). The Christian as Interpreter. Isa. 40: 3.

Assignments:

1. How have the forces summarized on page 52 affected the program of

your church, locally and as a denomination?

2. List activities and accomplishments of your church which are fundamentally home mission and give reasons. List agencies in your community which illustrate the broader definition. Discuss the relation of the local church to these.

3. Debate: The Church should confine itself to inspiring people to promote such activities as health and recreation centers, settlements, hospitals and clinics, rather than to engage in them as an organization.

4. Discuss the relation of the church as an organization toward such evils as bad housing, civic corruption, liquor and narcotics traffic, unwholesome amusements, etc.

5. Make a study of one large city, indicating in parallel columns causes for growth, effect on industry, culture, distribution of population, etc., and ways in which the Church tried to meet new problems. Make a similar study of one rural field.

Chapters 5 and 6 aim to discover areas in need of evangelization and to evaluate the means available to meet the needs.

Devotional Theme: "That all may know Him." Rom. 10: 13-15.

Assignments:

1. List methods used by your local churches to win men to Christ and consider their effectiveness.

2. Original dramatization: A local church official board meeting with pastor discussing such questions as:—How many of the present membership of this church are active in its work? How many do not attend services, give financial support or show interest in its program? Are there unchurched people in the community? How can they be reached? What is our responsibility in their evangelization? In re-enlisting those on the membership list?

3. A review of your denomination's Christian Americanization work.

4. Story hour period of "human interest" narratives from such fields as this session considers.

5. A thought question: Should the Church carry on any activity which is not in some way, directly or indirectly, evangelistic?

Chapters 7 and 8 survey the Church's ministry of practical service as now conducted and consider its relationship to the extension of a social welfare program.

Devotional Theme: Jesus' possession of "new land" through service. Matt. 4: 23.

Assignments:

1. Compile a list of home mission service agencies in your state. Is there duplication with similar governmental or public agencies?

2. Use electrified map locating service projects in your denomination. As each light is flashed on, have a brief sketch of that project. Impersonate workers at the various stations, giving information in the first person.

3. Review or readings from "Nurses on Horseback" (Ernest Boole) or "Clever Country" (Carolyn Gardner).

4. "Relay story," given like relay race, of "Quare Women" or "The Glass Window" (Lucy Furman).

5. Exhibit of handicraft stimulated by missions among Indians, Southern Mountain People, West Indians, Mexicans and urban centers, its discussion creating atmosphere and imparting information about the various peoples.

Chapters 9 and 10 appraise the progress made toward accomplishment of the ultimate objectives of home missions.

Devotional Theme: Possessions together in His Name. Heb. 11: 40 b; Joshua 13: 1 c.

Assignments:

1. Survey of local social welfare agencies from standpoints of cooperation, duplication or overlooking, and adequacy in meeting needs.

2. List important tasks in your community which are done cooperatively by churches and which can be considered as home mission tasks according to the interpretation in this course, giving attention to any tasks attempted competitively.

3. Study one cooperative organization like the Home Missions Council, Federal Council of Churches, Missionary Education Movement, etc.

4. In parallel columns list the relative advantages and disadvantages of denominational emphasis in the home mission enterprise; of interdenominational cooperation.

5. Discuss: If it could be demonstrated that it would be for the good of the cause of Christ in your community if your church were disbanded and the members taken into another Protestant church, what arguments for and against the plan would you advance?

Mrs. Heubner's complete outline gives many more assignments and a very comprehensive bibliography. Excerpts from her course on "Christian Youth in Action," as taught in July, at Lake Koronis, Minnesota, will appear next month.

SEEKING LIVING TREASURE

The United Christian Missionary Society is working under a three-year program on "Treasure Seeking." The keynote last

year was "Looking Upward—Claiming Spiritual Treasures in (a) Bible Study; (b) Prayer and Intercession; (c) Devotional Books." This year's emphasis is upon "Reaching Outward—Seeking Living Treasure." The climactic note in 1936-1937 will be "Moving Forward—Sharing Love's Treasures." This year's emphasis is timely in view of the study topics: "For the ultimate measure of both our work in the homeland and our mission in Latin America must be in terms of human lives and human relationships. To a large degree the early exploration and colonization of the American continent were motivated by the search for material treasure. It is the high mission of the Church to rediscover America in terms of her living treasure."

The September to January outlines feature "Treasures at Our Door—Awaiting the Pioneer": "In Rural Areas," "In Areas of Attitude and Action" and "In the Paths of Peace." Among the questions for personal preparation are:

Do I, as an individual, enjoy any benefits as the result of home missions? What?

Is my community a friendly place for the representatives of the various races and nations?

How would these groups answer the same question?

A Christian order of society: what does this involve in regard to church unity, race relations, housing, economic conditions, etc.?

What elements in our national life retard efforts toward world peace?

January to June outlines feature "Treasures Next Door—the Lay of the Land": "Beyond the Rio Grande," "The Pearl of the Caribbean," "Cosmopolitan Argentina," "Liberty-Loving Paraguay" and "Treasures Sought and Found." Some of the questions are:

What effect do the economic conditions of Puerto Rico have upon the Church?

Has our country's attitude in the conflict between Paraguay and Bolivia been consistent with the teachings of our missions?

How can the U. S. as a nation promote friendly relations with Latin American peoples?

Some of the projects under "Reaching Outward" are:

Seek living treasures in your own church and community in a quest for those who will share actively in membership and service.

Send stories, books of travel, biography, handicrafts, the classics, etc., to the Methodist Episcopal Board of Foreign Missions, 150 Fifth Ave., New

York City, marking package "Books for the Philippines," as many communities are bookless although the people love to read. Arrange a shower of books and magazines (and magazine subscriptions) for home mission institutions.

Set up an inquiry as to recreational advantages, hospital facilities, etc., for other racial or national groups in your community and bring pressure to correct any inequalities.

Sponsor a Church School of Missions.

Plan a Pan-American evening with an exhibit of pictures and objects illustrating home life, etc., in Latin American countries and have a program in keeping.

Coordinated with these programs is a leaflet packet interpreting each month's theme by discussions, dramatizations, stories, book reviews, panel discussions, conversations, selected poems and the like, furnishing good material for any denomination willing to substitute its own specifics.

Address the Society at Missions Building, 222 Downey Ave., Indianapolis, Ind.

BULLETIN NUMBER THREE

Those who have used Bulletins Number One and Two of the Professional Advisory Section on Missionary Education of the International Council of Religious Education (and the secretary reports a large number of orders from readers of THE REVIEW) will find the third issue, which came out in July, of even greater value, since it fits in with the two study themes for this year and provides excellent auxiliary and source material instead of specific methods as heretofore. It reports the main addresses given at the February meeting of the Council and falls under the following four heads:

1. The address of Dr. T. P. H. Sailer of the Missionary Education Movement, on "The Situation in China" and starts from this keynote: "The Chinese Church is too frequently giving its efforts to an imitation of the conventional forms of the Church in the West rather than studying and meeting needs. Many Christian leaders, Chinese and foreign, gave testimony to this effect. . . . What should be the Christian policy under such circumstances?" The discussion of this theme and also of

the situation in Japan is detailed and authoritative and throws much light on the matter of "Re-Thinking Missions."

2. A panel discussion of home missions participated in by Dr. Charles H. Heimsath; Dr. W. R. King, Executive Secretary of the Home Missions Council; Dr. J. L. Lobinger, Chairman of the Department of World Fellowship in the Congregational Education Society; Miss Anne Seesholtz, Executive Secretary of the Council of Women for Home Missions; Rev. J. S. Stowell, Director of Publicity of the M. E. Board of Home Missions, as well as a number of people in the audience, the report indicating the several contributions by identifying designations. Finer material on the theme, "What is the future of Home Missions in the light of the increased emphasis on social relations"? can scarcely be found anywhere, and not only laymen but pastors and teachers of mission study classes will benefit by reading it carefully.

3. The address by Rev. S. Franklin Mack of the Presbyterian Board of Foreign Missions on his recent trip taking motion pictures in Latin America for use in the interdenominational study of the current year discusses at length (a) "The Religious Situation in Latin America," and (b) "Protestant Achievements and Prospects" in a fine, appreciative critique.

4. A discussion by Dr. and Mrs. D. C. Baldwin of their work among college students in America, with a view to throwing light on the facts as obtained from the students themselves, facing and analyzing the difficulties and suggesting ways of meeting them. College pastors and counselors will find this particularly helpful.

The mimeographed fourteen-page report is sold at the cost price of 25 cents. Address Miss Ruth Heinmiller, 2969 West 25th St., Cleveland, Ohio.

Christiani-tea Company

The women of the First Baptist church of Hillsdale, Michigan, used the following attrac-

tive outline last year, their subject matter being divided into five- and ten-minute talks:

Opportunity. Vast, unchristianized regions of our country considered and pressing needs emphasized.

Charity. Large amount used in medical mission work, etc. Brand indispensable.

Spirituality. None of better quality. Its company endeavors to make brand more popular especially with students. (Deals with religious education, evangelism, etc.)

Unity. Increasing demand for this brand. Its lack one of greatest deterrents to foreign missionary progress.

Prosperity. Comparatively modern brand grown by horticulturists under direction of Christiani-tea Company. (Agricultural missions.)

Brands of rival companies were: Conformity (custom-following, as in China); Modernity (young China's flair for new ventures); Infidelity (Russian brand in particular). A Chinese figure cut out of wall paper was used to carry the program, name and date of each meeting being inscribed.

Crusaders of Compassion

This program for Juniors may be held out of doors around a camp fire, hence it fits in well with the present season. Stories of medical missionaries, taken from study books or the pamphlet literature of your denomination may be divided into sections and assigned to good talkers in the membership; or if the stories seem a bit long, invite some intermediate members to tell them. Seat audience around a camp fire and have recreational songs for the warming-up, then lead into a good hymn before beginning the program. After the story-telling, sing again, then quietly have your Scripture study and close with a prayer before the social features. Toasted marshmallows make a good climax. Another group might use the topic, "Bibles and Pill Bottles," the program being written on paper cut in the shape of a pill bottle with pictures of hospitals, nurses, etc., pasted on duplicate pages tied together with the colors of the organization. A good map of the world — homemade or otherwise

—may be used to paste little outline bottles on whenever mission stations at definite points are mentioned. Contrast with the size of the world the few stations we maintain.

Expressional work may well be the dressing of nurse and doctor dolls or the making of scrap-books for children in hospitals either here or in foreign lands. Visiting a real hospital, if one is available, and making sunshine boxes (filled with little toys, letters, pictures, cards, etc., done up in separate packages and marked to be opened at different times) for use among crippled or charity patients would be a prime expression. Some patients would be allowed to have fruits and candies. Playing games with the patients in hospitals for cripples is another activity, the games being, of course, all of a sort to be played sitting still.

A suitable program for the inspirational meeting might be as follows:

Hymn, "Rescue the Perishing," or "The Great Physician," followed by prayer.

Devotional lesson on "Jesus heals and then the disciples try."

Discussion of Presbyterian (or whatever the denomination may be) hospitals around the world, using map as indicated.

Prayer for the sick, doctors, nurses, native helpers, salvation of souls through this ministry of healing, etc.

Dramatizations of little medical mission incidents, in costume, may be made very effective.

—Adapted from outlines by Miss M. Katherine Harris, in "World Comrades."

J. Hudson Taylor said that the following are necessary to the equipment of a missionary:

A life yielded to God and controlled by His Spirit.

A restful trust in God for the supply of all needs.

A sympathetic spirit and a willingness to take a lowly place.

Tact in dealing with men and adaptability to circumstances.

Zeal in service and steadfastness in discouragement.

Love for communion with God and for the study of His Word.

Some experience and blessing in the Lord's work at home.

A healthy body and a vigorous mind.

BULLETIN OF The Council of Women for Home Missions

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

Setting-Up Conference for Migrant Work

A dream of the Council of Women for Home Missions became a reality this year when about thirty young men and women, who were soon to serve in migrant camps in the East, met at Salvedale Camp, Califon, New Jersey, for the first setting-up conference for migrant work, June 22-26. These were to be days of preparation for Christian service among the migrant people in Delaware, Maryland, New Jersey, New York and Connecticut through the summer and early fall. These young people, graduates and undergraduates, represented Columbia University, Mt. Holyoke College, Sarah Lawrence College, Syracuse University, Bennett College, State Teachers Colleges of New Jersey and New York, Biblical Seminary, New Jersey College for Women, Bucknell University, Colgate - Rochester Divinity School, Yale Divinity School, Princeton Theological Seminary, Northern Baptist Seminary, Eastern Baptist Seminary, and Hartford Seminary Foundation. Interesting also was the wide range of denominations represented: Northern Baptist, Congregational - Christian, Protestant Episcopal, Missouri Synod Lutheran, United Lutheran, Methodist Episcopal, A. M. E. Zion, Presbyterian U. S. A. and Reformed in America.

Although almost all were meeting for the first time, there seemed to be an unusual spirit of oneness in the group. For four days they worked, played, studied and worshiped together. Five former staff members who had served several summers in migrant centers reviewed for the



group their experiences, pointing out the importance of the relation of the Council staff to the migrants themselves, to the employers and to the local communities. Thus the group was oriented in a measure to the situation in which they would find themselves. Now they were ready for help in building programs for the various aged groups in migrant camps—programs that would really develop physical, mental and spiritual strength. The faculty, all specialists in various fields, did an outstanding piece of work. They caught the spirit of enthusiasm of the group. The first and second evenings Miss Marguerite Hazzard, head of the Department of Church School Music, School of Sacred Music, Union Theological Seminary, showed how to teach songs to groups, taught a number of songs that they in turn could teach, and suggested many others suitable for the various age groups. She helped the group to see the vital part that music can play in the program at a migrant center.

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The discussion of the use of the 1935 vacation church school text for nursery and kindergarten school, "Let's Go Out-of-Doors," was led by Miss Frances M. Hedden, Director of Children's Work, New Jersey Council of Religious Education. Then, Miss Jeannette E. Perkins, member of the Editorial Staff, Congregational Publishing Society, and head of the Primary Department, Riverside Church, New York City, suggested ways of using "Exploring God's Out-of-Doors," the 1935 vacation church school text for primary children. She also fascinated the group with her lesson in spatter work and blueprinting.

As the majority of the children at the migrant centers during the daytime are of nursery, kindergarten and primary ages, Miss Marie Gaertner, head of the Nursery School, New Jersey College for Women, gave the young people invaluable help in methods of handling children of these ages and various types of children—the friendly child, the shy child, the negative child, the

over-stimulated child, the frightened child, the imaginary child, the talkative child and the child with an inferiority complex. She illustrated story-telling and showed how to make toys and playground equipment out of things at hand, such as cigar boxes, planks of wood, nail kegs and spools. The value of group activity with modeling clay was also demonstrated.

One evening Mrs. Newman, of the Music Department of the E. R. A. of New York City, demonstrated singing games and community singing. At another session, Mrs. Pauline Rappaport, Assistant Recreation Supervisor of Bergen County, New Jersey, gave excellent suggestions for handcraft both for little children and older boys and girls. Practically all of her suggestions could be followed out with very simple equipment and could be completed within a short space of time, an important item with children.

While several of the other members of the faculty touched on recreation, Mrs. Annetta Humphries, Recreation Supervisor of Bergen County, New Jersey, was exceedingly helpful in showing how to teach games to groups and she also taught games which were suitable for the young people at the centers.

Health, a vitally important part of the program was covered by Mrs. McLaughlin of the State Department of Health in New Jersey, and Miss Marie Doermann, Specialist in Nutrition, Extension Work in Agriculture and Home Economics in New Jersey. Miss Doermann majored on the planning of menus for lunches that would be tasty as well as nutritious. Mrs. McLaughlin gave excellent suggestions for the care of babies in the nursery, using a large doll for demonstration.

The last evening all met around the camp fire to talk over the experiences of these days together, what these days of preparation had meant, and the challenge of the task that each was about to undertake. Miss Laura H. Parker, Chairman of the Council's Committee on Migrant

Work, led the group as they talked and thought together. There were moments of quiet in the group, moments when each one around that camp fire dedicated himself to the task of making "more abundant" the lives of the migrant people.

New Complication in the Migrant Situation

The education, health, low wages and living conditions, have long been problems in the migrant situation. The relief program has brought a new complication. To quote from the *New York Times*, July 7, 1935:

Recent events in this extensive berry growing area (Hammonton, New Jersey) have focused public attention on a situation that for many months has been the subject of much discussion in gatherings of fruit and vegetable growers, whose crops are largely harvested by seasonal or migratory workers. For many years labor of this kind has been recruited without difficulty from metropolitan areas, entire families moving out into the country to work as harvest hands as the various crops matured.

Farmers contend that, with the advent of emergency relief, it has become increasingly difficult to obtain harvest hands and other temporary labor. Matters came to a head here last week when, it is asserted, there were not enough pickers available to move a raspberry crop variously estimated to be worth from \$300,000 to \$500,000. . . .

One criticism is that the farmer underpays this help. This point has been made with respect to the two and a half cents a pint the grower is paying for picking raspberries. . . .

Another criticism the farmer has faced bears on the living conditions on farms for migratory workers. From various sources it has been charged that the camp-like environment in which the migrant workers live varies all the way from "inadequate" to "unspeakable." . . .

Support of the raspberry growers' contention that they cannot pay more than two and a half cents a pint for picking was given by Professor J. Harold Clark, small fruits specialist of the State Agricultural Experiment Station at Rutgers University. Gross returns to the growers, he pointed out, have been six and a half cents a pint this season. Professor Clark said the grower would have to charge off one cent for the berry crate and boxes, one-half cent for fertilizer, one-half cent for cultivation, hoeing and other growing costs, and another half cent for taxes, interest on investment and other overhead charges.

"This totals five cents a pint for all costs," Professor Clark said, "leaving one and a half cents a pint to the

grower for his investment, risk, worry and labor."

Experienced adult pickers are said to make from \$1.75 to \$2.50 per day. To those who say migratory workers should have more pay and better living conditions, the grower asks where the additional money to provide these changes is coming from. He says with consumers in the cities demanding cheap food on the one hand, labor demanding higher pay and better living conditions on the other, it is impossible to satisfy both and stay in business. Even today, the farmers say, the majority of their number are heavily in debt. . . ."

Labor Sunday Message, 1935

Excerpts from Message of Federal Council of Churches of Christ in America:

"But in the midst of our suffering a glorious truth shines clear. For the first time in human history, man has the technical knowledge to solve his economic problem. He can at last provide sufficient material goods for an abundant life. Since the depression the researches of scientists and engineers, the findings of private and governmental commissions, have been reiterating this same basic fact. The natural resources of the United States of America and the industrial and agricultural equipment are sufficient to give every man, woman and child the material basis for the good life. Recent governmental estimates and other authoritative studies have indicated that had our plant been used to capacity in 1929 over \$4,000 in goods and services could have been supplied to every American family. Nevertheless, 16,000,000 American families, or nearly two-thirds of our people, actually received in that year less than \$2,000. . . .

"Finally, the churches must ceaselessly proclaim that out of the heart are the issues of life. True religion must stand always not only against exploitation but against the very desire to exploit. The Christian religion demands now and must always demand that both human hearts and human institutions be controlled and judged by that mind which was in Christ Jesus. . . ."

Suggestions for the observance of Labor Sunday and Bibliography may be secured for five cents, from 105 East 22d St., N. Y., N. Y.

Our World-wide Outlook

A Missionary Newspaper of Current Events

JAPAN-CHOSEN

The Far East Situation

Dr. Wynn C. Fairfield, Secretary of the American Board, who recently visited Asia, reports that, in general, Christian leaders take the whole Manchurian development as a *fait accompli* unlikely to be reversed, and certainly not as a subject for continued agitation on the part of the Christian group. Even an outstanding Christian, who carefully refrained from defense of Japan, took the attitude that the Christians had for years left the Manchurian question to the government. There is a general satisfaction with the successful negotiations for the transfer of the Chinese Eastern Railway from Russia to Manchukuo. This will clarify Japanese-Russian relations and make for peaceful understanding.

The Christian group, as seen in a number of personal interviews and larger conferences, seems to expect no further developments in relation to China. Rather, the gaze is turned eastward, where the shadow of American militarism is projected.

Everywhere there was evidence of determined interest of Japanese, both Christian and non-Christian, in better understanding and peacemaking. Representatives of fifteen peace organizations met Dr. John R. Mott and expressed their strong interest in the improvement of understanding between Japan and America. A representative of the Three Religions Associations, formed in 1924, and including Shintoists, Buddhists and Christians, quoted a Japanese proverb: "If in a hurry, go around." In international political matters, the way of rapid progress is to "go around" through religion. —*Advance*.

John R. Mott in Japan

As a result of Dr. Mott's recent conferences with the young Japanese, the following resolutions were adopted and referred to the National Committee of the Y. M. C. A. in Japan:

1. Increased efforts to expand the work of the City Associations to new centers, and to train the leaders for such expansion.

2. The adoption of a program that will elevate the quality of the present student Associations. It is suggested that the National Committee place a student secretary in each important student center, or at least one man in each of the present districts.

3. Increase the number of student hostels.

4. Adopt a program of leadership training for Middle School Associations.

5. A larger measure of cooperation with the various world-wide Christian movements.

6. Plan to establish Y. M. C. A.'s in industrial and rural regions.

7. Cooperate in the promotion of mutual understanding among the nations of the world.

8. Study the possibility of promoting the Y. M. C. A. in Manchuria. "Christian Leadership" and "Spiritual Habits" were discussed by Dr. Mott with a force and persuasiveness that moved every delegate to a new consideration of his own resources and responsibilities.

Islam in Japan

Almost 600 Moslems, including Indians, Tartars, Turks and Japanese, have formed a Moslem Union in Manchuria. The aim is to preach the Koran in the Far East, and the center of the Union is at Tokyo. Little by little they set up mosques and schools in Tokyo, Kobe and other cities. The Japanese Government gave them free land for this purpose and provided teachers whose salaries were paid by the Government. In one of the Universities of Japan a special class with free scholarships to Moslem students has been opened by the Government.

At present, there are more

than 17,000 members of the Union, which is established in many parts of the Far East. A Japanese correspondent at Tokyo states that Islam is still a long way from having any appreciable standing in Japan. Mohammedanism, he says, is still classified in Japan among the quasi-religions.

—*Moslem World*.

Temperance League Anniversary

Japan's Temperance League was 50 years old last April. The 16th National Conference was held in Yokohama, where the League was founded. The first session of the conference was in charge of the juvenile section of the League, and this was followed by a lantern procession in the evening. The public was surprised at the number of youth enrolled in the movement, and their ability and enthusiasm in promoting temperance. The N. T. L. is a reform movement of national importance, and with government recognition is promoting education for temperance and purity in every nook and corner of Japan and her dependencies.

Rebuilding Village Life

In proportion to her area and population Japan has one of the largest student bodies of any nation in the world. Tokyo alone has 300,000 students attending schools of various types and grades. Japan has one of the best organized educational systems in the world; her literacy is 99.7 per cent. It is evident that evangelism requires trained leaders.

Today, the Christian movement is reaching out into rural Japan. During the past seventy years, Christian forces have concentrated their efforts in

cities and larger towns. Approximately 31,900,000 people live in 11,434 rural towns and villages. This includes the 1,450,000 fishing folk and the 450,000 miners, who are dispersed in these rural communities. Of the towns and villages, 9,127 lie beyond the range of Christian influence. The Baptist Mission is in the initial stages of developing two Rural Life Demonstration Centers: one in northern, and the other in southern Japan. These projects aim at rebuilding the total life of the village—agricultural, economic, social, moral and religious—on a Christian basis and according to Christian principles.

—*Watchman-Examiner.*

Methodist Student Conference

The first All-Japan Methodist Student Conference was held in Tokyo during the summer, with 60 delegates in attendance.

A committee was appointed to cooperate with the adult committees of the denomination in studying the needs, and ways of meeting the needs, of students in Japan today, and particularly to prepare for a larger and if possible an interdenominational student conference in the near future. The significance of this first denominational national student conference in this land lies in the fact that it testifies to the awakening of Japanese churches to their responsibility to students and youth; and indicates that the churches as such must hereafter be reckoned with as important factors in the student Christian movement in the Japanese empire.

—*The Christian Century.*

Pierson Memorial Bible School

Owing to changed conditions in the church and missions in Korea, the Methodist Missions (North and South) have withdrawn from the work of the Pierson Memorial Bible School in Seoul and that institution is now entirely under the control of the Presbyterians. This will simplify the problems of management and teaching while it places the financial responsibility

entirely on the Presbyterian Church in Korea and America. The need for this Bible school is great—to train Korean Christian lay workers as evangelists and Bible teachers.

Some of the results of the work are shown in a letter from the late Mrs. W. J. Anderson of Seoul:

Traveling over Korea the missionaries frequently meet Pierson Bible School graduates who are doing effective work. Mr. Oh, a blind student had a class of twenty or thirty who met regularly at the Sung Dong Church. The Koreans are great people to follow the sun rather than the clock, and on a dark, cloudy morning service is very apt to be a half hour late in beginning; but these blind young men seem to have better sense of time than those with eyes, and they are always on time. After their Bible study in one of the classrooms, they come in to the church service. Mr. Oh married a widow with one little girl, a darling bright-eyed child dearly loved by all the blind boys. Her habit was to lead them into their places Sunday morning, always with a radiant smile.

Rev. W. J. Anderson, of Seoul, is the new administrator of the Pierson Memorial Work.

Hospital Replaced

Despite the destruction by fire of the Southern Presbyterian hospitals at Kwangju and Chunju, the medical work of the mission has had a most encouraging year. At Kwangju a new building has already replaced the old one, and the record for hospital operations was greater than the total number during the previous two and one-half years. In cramped, temporary quarters, 137 operations were performed.

There has been a marked increase in the members enrolled in mission schools. During the year 1,451 communicants have been added, while 2,736 have been added to the catechumen roll. The list of communicants now stands at 13,318 in a Christian constituency of 42,000.

—*Christian Observer.*

ISLANDS OF THE PACIFIC

Untouched Areas

About two years ago a new area was opened to the Gospel by Miss Greet van 't Eind who was

trained in Moody Bible Institute, Chicago, and the Missionary School of Medicine in London. She located in Perigi, district of Landak, built her own dwelling and added a tiny dispensary. She has also made prolonged and arduous journeys into the far inland and untouched regions, by means of coolies or bearers, carrying food supplies and shelter. These journeys cover new territory each time and last as long as four weeks. Only the merest fringe of the territory has been touched.

The Scripture Gift Mission sponsors this work and hopes to send another woman missionary to join Miss van 't Eind.

Suicide Among Dyaks

Unlike the Japanese who think it courageous to take one's own life, the Dyaks of Borneo think it cowardly and shameful. The following incident is told in *The Pioneer*:

Some excited Dyaks summoned me to their long house and upon entering I saw a strange sight. A Dyak woman sat bolt upright against the wall. Her eyes were closed, her head was tied against a board, her feet were tied together, her hands were clasped before her. The woman was dead—a suicide. I learned that because of grief over the death of her husband and child she had drunk of the pulp of the tuba root, which brought her to a speedy end.

I heard other Dyaks enter, then the sound of loud slapping and angry voices; the relatives of the suicide stood over her corpse and beat it unmercifully, accompanied with loud denunciation of her action, inasmuch as it was a disgrace to all her relatives.

Usually the Dyaks bury their dead in rough boxes made from trees. To show their contempt in this case, they merely tied three boards together, which served as a stretcher. The men hurried off with their sorry burden, off to a lonely grave apart from the others. There was no ceremony, no lamenting, nothing but loud scolding.

In the Dutch East Indies

In this area there are a comparatively small number of well developed Reformed churches of a strict Calvinistic type and a few smaller groups, such as the Adventists, with adherents principally in humbler circles. By far the greatest number of the Christians belong to the General

Protestant Church. The old East India Company had in its time introduced the Reformed Church which was the prevalent one at home in the Netherlands. The Company considered it to be its duty to foster not only the matters of commerce and jurisdiction, but also those of religion. It founded the first congregation in 1621 in Batavia. About the same time a Lutheran congregation was organized. In the middle of the 19th century the King of Holland succeeded in uniting the Reformed and the Lutherans in one denomination. This church has done much good in the course of three hundred years. The Dutch government has always fostered these church interests in the warmest manner, even in the case of occurring vacancies. In such times the government assumed the care for the vacant congregations, their church buildings and had even the cemeteries kept in proper condition by prisoners.

Medicine Man Becomes Christian

Dr. Hawkins K. Jenkins, of Saguda, P. I., writes of a signal victory over native medicine men.

"One of them became seriously ill himself, and immediately began to offer sacrifices to evil spirits. He was a sincere believer in the teachings which he had helped for years to pass on to those younger than he, so he was quite puzzled when he found that he derived no benefit from the sacrifices. When it was quite evident that he would soon die unless something more effective could be done for him, he asked to be brought to the hospital. There we found that he had a very large abscess of the liver, and advised that he be operated upon immediately. To our great surprise he consented, and now that he is well again he is one of the most ardent supporters of the hospital. Shortly before leaving the hospital he told me that he wanted to become a member of the Church, that he was no longer satisfied with worshipping evil spirits and

that he wanted to be christened as soon as he was strong enough to walk to the church. We are especially rejoicing because this man is influential in his community."

The Year in the Philippines

The United Evangelical Church of the Philippines continues to grow. Its slogan now is, "Unification of all activities." The organization of a National Christian Endeavor Union and of several district unions marks this as a year of real progress for Christian Endeavor. One society has taken as its special project the transportation expense of an earnest Christian who goes each Sunday afternoon to the near-by leprosarium and conducts a Sunday school for some of the 150 lepers there. There were 9,429 children enrolled in the 247 daily vacation Bible schools in the area served by Presbyterian missionaries. In one congregation, 18 of the children so enrolled united with the church. One section reports that accessions this year were 93% more than the average for the seven years preceding.

—*Women and Missions.*

NORTH AMERICA

Churches Gain Over One Million Members

George Linn Kieffer, statistician of the National Lutheran Council and head of the American Association of Religious Statisticians, reports that church membership is increasing in the United States, and that the gain last year was the greatest since 1930.

There were 207 religious bodies in the United States in 1934, with a total adult membership of 62,035,688. These bodies added 1,222,064 members. The Methodist Episcopal Church, with an increase of 210,475, headed the list of Protestant denominations. The Baptist Church, which had previously been first, came second with a gain of 161,720. The Lutherans were third with 101,118. The Baptists continued to be the

largest Protestant denomination, with 10,027,929 members. The Methodists were second, with 8,976,492. The largest religious body in the country was still the Roman Catholic Church, with 20,398,509 communicants.

Contributions made by church members for all purposes in 1934 amounted to \$299,416,781, or \$12.07 per capita.

Church Effort for Children

The United Presbyterian General Assembly of 1935 appointed a special committee to promote a serious effort to reach all children in America with the Christian message. In Sterling College, Kansas, thirty-four of the best students signed the following:

DECLARATION OF PURPOSE

It is my prayerful purpose to lead at least 10 boys or girls into real trust in Christ as Friend and Saviour through being a Leader of one or more Boys or Girls Clubs which I hope to organize. It is also my purpose to help in all possible ways to extend the knowledge and experience of Christ to all Children and Youth in America.

There are 400 church-connected colleges in the United States. If 34 students in each formed a similar resolution this would mean 13,600 volunteer leaders of boys and girls.

Coverdale Bible Anniversary

Over the signature of Robert E. Speer, John H. Finley, William Allen White and Martha Berry, announcement was made in July of the formation of a national committee to sponsor a nation-wide commemoration of the four hundredth anniversary of the first printed English Bible. Dr. Finley, speaking for the committee, stated, "On October 4, 1535, the first printed English Bible, a translation by Myles Coverdale, was issued from the press. During the four centuries since that date, it has not only surpassed in circulation any other book in the world, but has profoundly influenced the lives of peoples and the ideals of governments. Regional, state, city and church committees throughout the country will arrange suitable programs."

New Bible Society Headquarters

The American Bible Society has purchased a six-story building at 450 Park Avenue, New York, as its general office, library and salesroom for Scriptures. The new location in a fireproof building will not only safeguard the Society's records and library containing Scriptures in 639 languages and dialects but will enable it also to make exhibits and displays of its rare manuscripts and editions which for many years have been left for safekeeping with the New York Public Library. The Society hopes to occupy the new building in the fall, so that it may be used in connection with the celebration of the Four Hundred Years of the Printed English Bible from October to December.

A Demonstration Against War

A dramatic demonstration against war was impressively presented by the Northfield Missionary conference on July 11th. The Peace Parade was hailed as "an omen of profound significance in the religious crusade for a warless world."

The Parade for Peace started at Round Top, the grave of Dwight L. Moody, passed through the village of East Northfield and back to the campus. The Cross was borne in the front followed by the massed colors of the Church, the flags of the nations, missionaries from many lands, many nationals in native costume, students, nurses, delegations from churches within a radius of fifty miles and the 600 members of the Missionary Conference. Salvation Army bands furnished the music.

The most striking float depicted Flanders Field with rows of crosses, each one bearing a silver dollar sign and the slogan, "Munition Makers Reap Dollars—Others Reap Death." The bowed figure of a "gold star mother" in heavy mourning sat in the foreground. The final float, with the slogan, "Generations of Children Bear the Burdens of War" showed the chil-

dren carrying heavy burdens of pain, suffering, hunger, disease, debt, ignorance, terror, and sorrow.

Rev. James Myers, in his address, said that "missionaries have ever been the shock troops of religion. They are Christians unafraid, and know how to face loneliness, misunderstanding, persecution, danger, martyrdom, and death in the supreme loyalty to Christ. As the church turns now with missionary zeal and courage and sacrifice to the high adventure of the abolition of war, we may look forward with renewed assurance to the final victory of peace and goodwill among men."

The 2000 people in the parade pledged themselves as follows:

"Because I cannot reconcile the Way of Christ with the practice of war, I pledge myself before God to work for the abolition of war as a method of settling international disputes and to insist upon the use by all governments of the machinery of peace to maintain international justice and goodwill."

Women's Conference at Northfield

A special Women's Conference was successfully arranged this year in connection with the General Conference (July 27-August 12). Mrs. William R. Moody was chairman, with Mrs. Henry W. Peabody cooperating, and nearly 300 women registered for the morning sessions. The general topic was "The Bible Our Message: Everyone a Messenger."

Speakers included Mrs. Moody, Mrs. Peabody and Mrs. Delavan L. Pierson, who has recently visited New Guinea, India, and other fields; Mrs. John F. Williamson, of the Westminster Choir School; Miss Gnanadikam, M.A., of the Madras Woman's Christian College, India. On August 4, meeting was devoted to the medical work of Dr. Ida Scudder of Vellore, India, who has spent thirty-five years in South India and has opened a Christian medical college that has sent out nearly 200 graduate Indian women doctors, all of them Christian. An endowment is being sought and there is

great need of new departments of research and medicine. The Scudder family has given 400 years of medical service through medical missionaries in India.

At another "Round Top" session Mrs. Peabody spoke of the danger of war between Italy and Ethiopia, and said that the Treaty of Bethlehem rather than the Treaty of Versailles is the only hope of peace, as the only successful internationalism is that under the leadership of the Prince of Peace.

Hungarian Church Celebrates

The First Magyar Reformed Church under the shadow of Cornell Medical Center in New York City, is celebrating three anniversaries this year. The work was begun 80 years ago when Kossuth visited the United States. Forty years ago the members of this church formed a permanent organization, and 20 years ago the new building was erected.

Manhattan's Abyssinian Church

The Abyssinian (Negro) Church in Harlem, New York, added 771 members last year, giving the church an enrolled membership of 12,808. The church raised from all sources \$33,120.76; \$8,584.62 of this amount went to benevolences. The church ended its fiscal year with a surplus of \$1,160.

This church has a staff of twenty-nine paid workers, including two missionaries in Liberia, Africa. It gave last year \$900 toward the support of the Chair of Religious Education at Virginia Union University. It owns a home for its aged members at 732 St. Nicholas Avenue, Manhattan, and all its properties are free of debt. The pastor for 27 years, Rev. A. Clayton Powell, celebrated his 70th birthday anniversary May 5 and donated \$1,000 to the Home for the Aged which is named after him.

The First American Foreign Missionary

Susan Elizabeth Kaske, wife of George Kaske, was the first na-

tive-born Protestant missionary to go out from America to a foreign land. The Moravian Church of Bethlehem, Pa., founded in 1741, sent her with her husband in 1746 to South America where they served in British and Dutch Guiana. Susan E. Funk was born November 18, 1721, in Germantown and moved to Bethlehem in 1843. On May 12, 1746, she married George Kaske, and they went to work among the Indians of South America in Berbice, Demarara. They labored there until 1763 and Mrs. Kaske died in Bethlehem, Pa., on July 28, 1804.

Recently on June 2, 1935, the Women's Missionary Society of the Bethlehem church celebrated its 117th anniversary.

Moody Institute Lectures

A new venture is to be launched by the Moody Bible Institute of Chicago, September 5, according to the President, Rev. Will H. Houghton, D.D. The plan involves the visit of a number of Bible teachers and churchmen of unusual prominence, each serving a one-month lectureship. They will be especially stimulating and informing to pastors, evangelists and other Christian workers who aspire to a greater mastery of the art of expository preaching. Among them are the following: Dr. William Evans, expositor, author and lecturer on Bible themes; Dr. B. B. Sutcliffe, Bible class teacher; Dr. Harry A. Ironside, a clarion voice in the field of exposition, pastor of the Moody Memorial Church, Chicago; and Dr. Wilbur M. Smith, editor of *Peloubet's Notes*.

Islam in America

It is impossible to know the exact number of Moslems in the United States; perhaps 25,000 is a fair estimate. The largest center is probably Detroit, with 10,000. There are about 2,000 in Pittsburgh, 3,000 in Cleveland, 5,000 in greater New York, 2,000 in Massachusetts, 500-600 in Rhode Island. The only real mosque which exists today in America is that of the Anglo-

Mohammedan Association (that is, Russian Tatar Moslems) in Brooklyn, a three-story wooden building; and the only Moslem newspaper is *El Bayan*, published in New York City, with a circulation of 2,000.

Leaders strive to present a new and more or less enlightened Islam, keeping in the background aspects at variance with modern ideas, e.g., the position of women. The number of converts must be less than 10,000; it is not to be expected that Islam can be more successful here than in Europe.

—G. H. Bousquet, in "The Moslem World."

Ozark Mountain Children Taught Bible

Hugh B. Reid, of Carthage, Mo., writes that through the co-operation of rural public school teachers he is reaching more than 11,000 children of southwestern Missouri with a Christian program. About 5,000 of these receive no other Christian training. Mr. Reid reports that

- 585 families were called upon.
- 460 pieces of clothing were given to the needy.
- 81 toys were given at Christmas.
- 470 addresses were made.
- 63,000 pages of reading material were given away.
- 634 books, and more than 1,300 Bibles, Testaments and Gospels were distributed.
- 48 were added to Cradle Rolls, and 92 to Young People's Societies.
- 6 new schools, with an enrolment of 216 were added.
- 48 conversions resulted from 5 revival meetings; and 30 from 27 Vacation Bible Schools in which over 900 were enrolled.
- 169 took a leadership training course.
- 10,700 Bible verses were memorized by school children.
- 8 institutes were held.
- 7 teachers' conventions and
- 145 rural public schools were visited.

Mormonism

To most Americans Mormonism is a curiosity. "But," says Dr. W. M. Paden, "it is more than that. It is the largest, wealthiest, best located, best organized, most aggressive of all the false religions of America." Not every one is aware of the

strength of the institution. Starting with six members in 1830 there are now over 700,000. With its branches and missions it records nearly 2,000 church organizations. There are seven temples where the inner rites are performed. The church uses the radio, printed page and the rostrum as channels for its message. There is a system of religious education second to none, starting with the Sunday school, continuing through the seminary for week-day religious instruction; and culminating in Brigham Young University.

—*Presbyterian Banner*.

LATIN AMERICA

Work for Puerto Ricans

A united evangelistic campaign has been carried on in Puerto Rico in a very unique way this year by the churches of five cooperating denominations. These services, extending over several weeks, practically brought the presence of Christ to the entire area where Protestant churches are located. The final results of this campaign have not been tabulated, but Dr. Archilla reports that the number of accessions should reach at least a thousand.

The Puerto Rican church, always aggressively evangelistic and missionary, was responsible a number of years ago for the opening of work in the Dominican Republic. The Presbyterian mission is now proposing to carry the gospel in Spanish to the Puerto Ricans who have colonized in the Virgin Islands if finances permit. Representatives of the presbytery have visited the island of Santa Cruz, have preached there and discovered that there are 150 members of the church in the colony of several thousand.

Baptist Work in Puerto Rico

The *Watchman-Examiner* reports advance on all fronts in Puerto Rico. There were more baptisms than for several years. The Sunday school attendance is the largest in the history of the work. Offerings have moved

upward and church membership continues to increase.

During the year representatives of the various denominations working in the island made a tour, covering the greater part of the work of all denominations; this was followed by four days of conference—review of the past, evaluation of the present and plans for the future.

Cuban Pastors' Conference

Last winter Cuban pastors called a meeting of representatives from every church organization throughout the entire Republic to form an association of evangelical ministers and workers for the purpose of promoting cooperation among religious groups. Foreign missionaries were invited to attend, but it was in every sense a distinctly Cuban movement. Plans are made to put this into effect throughout the six provinces of Cuba during the next year.

—*Presbyterian Banner.*

"Over Night Lodge"

The *Guatemala News* indicates the possibilities in a work called "Flop Houses for Indian Transients." Migrant groups of Indian laborers and their families huddle around their little camp fires at night along the roadsides, or in the public squares of the towns. The dirt floors of the open thatch roofed sheds along the highways are often very damp and always vermin infested. Even in the towns the corridors of the public buildings where the Indians sleep on the brick paving are exposed to the fury of the elements and afford little in the way of shelter. Exhaustion may induce a few hours of disturbed slumber despite the night life of bugs, rodents, dogs; but between two and four o'clock in the morning the cold becomes so penetrating that the migrants are glad to be up and going.

Christian evangelists have instituted the over-night lodge which has become largely self-supporting. A Christian family in charge does a simple lunch counter business which provides for a part of their own table.

The balance of their sustenance they make up by tenant farming and odd jobs. The Campaign shares in the expenses of furnishing free rent and firewood for the transients, and thus secures the opportunity of making suggestions as to sanitation and of asking for reports on the number and nature of the contacts made at each lodge. Campaign evangelists make regular visits to the lodges to help the lodge keepers make our Lord known to the travelers, and then follow up prospects in their homes. Well located lodges are operating in several places. Since its opening in March the San Pedro house has been the means of reaching 171 Indians with the Word of God in direct personal evangelization.

A Steadfast Indian

Work among the Cakchiquel Indians of Guatemala was mentioned in the *REVIEW* some time ago. About 100 preaching centers are now established, and a Bible school has trained 25 graduates. The quality of the converts is apparent in the story of Don Macario, evangelist. Some years ago a man knocked at his door about midnight. When Macario opened the door he was struck with a machete which almost severed a cheek bone from his face. He was taken to the hospital at Antigua and after a few months returned home, healed but with disfigured face. He began preaching in his home and a mob of several hundred tore down the house. But he has the Indian persistency. The house was rebuilt, and eventually the town ceased opposition to him and his preaching. About 125 worshipers assemble at his home every Sunday.

—*S. S. Times.*

Open Door in El Salvador

For some time special prayer had been offered for Cabanas, with its population of over 66,000.

About a year ago a colporteur, Don Jose Escamilla, made a passing visit to Jutiapa, a town of over 3,500. The military com-

mander of Jutiapa was an enemy of the gospel and when Don Jose began to offer Scriptures for sale, the commandant took him to jail, struck him twice on the head, pulled his hair, and said, "What do you mean by preaching without my permission?" Don Jose replied that the law gave him perfect liberty to preach. "Oh," said the commandant, "you know more than I do." "No," responded Don Jose, "you know that as well as I." The commandant hunted for the jail keys. Don Jose told him he would not run away, but the keys were found and the doors locked, and five guards placed in charge! The faithful worker sang hymns and read his Bible. In the morning he was released and ordered not to preach, but to leave town. Don Jose made no promises, but went out and sent a telegram to the President of the Republic, asking if he had a right to preach the gospel. The reply came quickly and read as follows: "You have liberty to preach the gospel as long as peace is not disturbed."

Eventually, arrangements were made for public meetings; at the first, twelve persons accepted Christ.

—*Moody Institute Monthly.*

White Ribbon Mission Work

Missionaries find that the Woman's Christian Temperance Union is the right hand of the church in many foreign lands.

In Japan alone there are ten thousand women members of this organization, and thousands of young people and children in the various branches. Twenty thousand men are united in the masculine Temperance League, largely as the result of the efforts of the W. C. T. U. As a result of their activity, a law was passed in Japan a number of years ago forbidding minors to smoke or drink. There are three temperance periodicals—one for men, one for women, and one for children. Besides the direct war against alcohol, tobacco and drugs, members have attacked the social evil most vigorously, have established rescue homes,

two women's homes, hostels for factory girls, a sailors' resort, and a social centre, all of which is testimony to the fact that Christians realize that social evils are among the greatest hindrances to the progress of the Gospel in Japan.

In Singapore, the W. C. T. U. established child welfare work, and in the exhibitions temperance always has a prominent place. Colombo, Ceylon, has a counter-attraction to the saloons in a large working man's resort, where three hundred men gather each day for the classes, lectures, games and delicious refreshments. In India, Egypt, Palestine, in every place where the Gospel is preached, the W. C. T. U. assists in conquering the social enemies of men, women and children.

In 1894, the W. C. T. U. was born in Brazil. In 1925, it was reorganized under the name of União Brasileira Pró-Temperança with some of the most intelligent women in Rio de Janeiro on the national committee. It influences all sorts and conditions of men even. For the last three years during the carnival season, Government has not permitted anything stronger than beer to be sold to the people on the street and only allowed wine and champagne to be served with food in the clubs. This year gambling was added to the prohibitions.

During temperance week, there are talks over the radio, moving pictures on scientific temperance, essay and oratorical contests. The barracks are not only open to talks at this time, but their own doctors give the soldiers and police accurate information in periodical lectures.

The schools are always open to temperance propaganda, and the pupils become temperance messengers to their homes. So information grows and the results are little short of miraculous.

In a very poor district, where much of the poverty is caused by drink, the children have carried information concerning the evils of alcohol with the result that *cachaça* (national whiskey) has been banished in some instances

and conditions in these homes have shown improvement almost immediately.

—*Flora E. Strout, Rio de Janeiro.*

EUROPE

Youth's Mission to Youth

The twenty-fourth anniversary of the National Young Life Campaign of Great Britain brought out the fact that this movement is definitely passing from the experimental stage, and is becoming a strong evangelizing agency. During the years since the War the N. Y. L. C. has developed in various ways, such as the additions to headquarters staff, voluntary evangelists, the missionary service and training fund for helping young people to enter missionary service. Churches are according increased recognition of the value of its service.

The number of actual campaigns in the past year numbered fifty-seven, beside those carried out by teams from the London School of Evangelism and a Liverpool team of young men doing similar work in their spare time. The income for the year showed an increase of £500. The most encouraging feature is the increasing zeal for evangelism of the members themselves. There are now more than 300 who have entered either the ministry or the foreign mission field since the War.

Increased Mission Funds

For the most part the leading missionary organizations of Great Britain show increased income for the past year. The London Missionary Society records an increase of £6,324 in contributions during the past financial year—the first increase after seven years, during which the income has been going down. The bulk of the increase is from personal donations, but contributions from the churches have increased as well. Baptists report a £5,000 increase. The C. M. S., which keeps its total cash receipts together, has an increase of £51,654. The S. P. G.

has also a much improved revenue. On the other hand the Methodist Society shows a deficiency of £58,000, but its friends believe it is only a temporary deficit.

Calvin Anniversary

The summer of 1936 will witness a great pilgrimage to France by American Presbyterians, Scottish Calvinists and members of Reformed Churches in all parts of the world to commemorate the 400th anniversary of John Calvin's "Institutes of Religion." It was in August, 1535, that Calvin, then only 26 years old, dedicated to King Francis I, of France, his vigorous exposition of the Christian faith. From March 15 to April 15 the French National Library will feature a Calvin exhibition of manuscripts, books and other documents. There will be Calvin memorial celebrations in other cities than Paris, notably Noyon, his birthplace, and Geneva, Switzerland, where he spent most of his life.

—*Missions.*

Russia Rediscovered Values

That a new Russia is emerging from the Soviet chrysalis appears to some observers. Signs are multiplying that she is trekking back to the safe and sane principle that the family is the corner stone of civilized society, and one of these signs is the fact that "Romeo and Juliet" may now be played in Moscow theaters. Says the *Boston Transcript*: "People won't play at being robots forever. They've got to have music and novels and plays and fairy tales and religion. The rulers of the Soviet are, little by little, retreating from their earlier position; they are beginning to recognize that man cannot live by bread alone."

Crowded churches last Easter, without consequent molestation on the part of government, seems to show that hostility to religion is weakening. Children who had lately been rewarded for betraying their parents to authorities must now be taught to honor their fathers and mothers.

AFRICA

Moslems Copy Christians

Mohammedans are seeking to emulate Christianity in doing for the blind similar work to that being done in Egypt by medical missionaries. A note in *Al Ah-ram* reads: "Students of the Specialists' Department of the Higher Training College at Shubra have formed a society for combating blindness and instructing the blind. They appeal for the blind to be sent to them."

Visit to Algeria

Rev. W. L. McClenahan, of Egypt, writes of a visit in Algeria, covering about 1,200 miles with a view to assisting in the work of evangelization, to gain further knowledge as to the needs along that line so as to help in prayer those already on the field; also to furthering interest on the part of those who might themselves go out and give a hand in the work.

"One thing that attracted our attention," says Dr. McClenahan, "was the simplicity of the methods used by missionaries in their work. The contacts they have with the people are obtained through open-air markets, visits in the homes, classes for women and children, and in a few places 'homes' for children and hostels for lads. In no case I believe have they entered to any large extent into the field of education and medicine. Being in a section of 'the land of the Vanished Church' the missionaries there are in a somewhat different position from that of those in most Arabic-speaking countries, where there are ancient Christian communities, and are thus able to work along simple, New Testament lines in the planting of churches."

—*A Thirsty Land.*

Far-Reaching Decision

At the triennial Conference of Missions in Northern Nigeria, held recently at Miango, a resolution was adopted, urging that all the societies in the northern Provinces should endeavor, be-

fore next meeting of the conference three years hence, to evangelize effectively the whole of the large areas in their care; so that it could be reported that every village and hamlet, even every isolated farm or compound, in these areas had received the Gospel. The growth of opposing forces was the impelling motive.

The question of one African Church for Nigeria has faced the Conference for some years, and it was agreed that the most helpful course to follow in the meantime would be to develop among the Christians the consciousness of unity that already exists, and to that end it was decided to hold spiritual life conferences, and to publish a Christian periodical in Hausa, which would give accounts of work and blessing all over the field, thus promoting the sense of oneness in Christ Jesus.

Twenty-seven delegates from six societies were in attendance.

—*The Christian.*

Motion Pictures for the Bantu

The International Missionary Council's department of Social and Industrial Research has just embarked upon an experiment to provide good cinema films for Africa, with the help of a grant from the Carnegie Corporation of New York.

The first step will be the production of films performed by native actors, the subjects of which will relate to life and scenes familiar to the African. Some will deal with such practical subjects as improved methods of poultry keeping, cattle raising, etc.; others will relate to culture and a few will be pure comedy. The films will be shown to selected Bantu audiences to discover the appeal made by different types of pictures, and will be accompanied by a talkie commentary produced by synchronised gramophone records.

The fullest possible cooperation of the missions and government departments (Native Affairs, Education, Health, Agriculture, Veterinary) is being sought in this enterprise to find

out how the cinema can best be used as an instrument of adult education and recreation adapted to the needs and mental equipment of the African. African Missions have much to gain by the success of this project, which should furnish them with a new instrument to use in their work.

South Africa Sunday-School Association

Wayside Sunday schools are a prominent part of the work carried on by the South African National Sunday-School Association. In Port Elizabeth there are now thirteen such schools with an enrolment of 7,000 children each Sunday, and in Cape-town there are five with an average attendance of 400. One wayside Sunday school in Port Elizabeth has gone so far as to hold a service every Sunday afternoon for Indian women, another conducts a wayside Sunday school on Saturday afternoon which has an attendance of sixty or seventy white children. Noon day lunch meetings of Sunday school teachers is another feature of the Association's work.

—*The Presbyterian.*

WESTERN ASIA

Sabbath Observance in Tel-Aviv

Tel-Aviv in Palestine is the only one hundred per cent Jewish city in the world. Sharp difference of opinion and practice with regard to the religious observance of the Sabbath apparently exists among the Jews there, for recently riots took place in the course of which, according to the *Jewish Daily Bulletin*, several persons were injured. Orthodox Jews, it seems, paraded the streets on the Sabbath, and began to break the windows of all Jewish shops which were open. They intercepted taxis containing Jewish passengers with the result that street fights broke out requiring the intervention of the British police authorities. In commenting on this disturbance Jewish writers point out that on the whole Jewish youth in Palestine

is antireligious. The orthodox Jews are particularly indignant over the fact that Jewish youth in Palestine carry on sport activities openly on the Sabbath.

The Plight of the Assyrians

The Assyrians of Iraq (Mesopotamia) are Christians—uneducated it is true, but professing to be followers of Christ in spite of persecution. Groups of Assyrian Christians have fled to southern France, Syria, Iraq and elsewhere and most of them are living in dire poverty. The European office for International Church Aid—in Geneva—is seeking to help these groups. Some camps have been provided for Assyrian widows and orphans in Iraq but in the villages north and south of Mosul, 35,000 are living in misery. Few lands are willing to receive them. The Universal Christian Council has been trying to find a new home for these people—in British Guiana—but there the climate is unsuitable. Western Christians should not rest until this problem is solved.

PROF. ADOLPH KELLER.

To Beautify Holy City

Announcement is made of a "five-year plan" to make Jerusalem as beautiful as in the days of the ancient Hebrew kings. The municipality of Jerusalem has obtained a half-million dollar loan to aid in launching a program of civic improvements. The funds are to be used in providing a park system and for the improvement of sanitary conditions in the city.

Evangelical Church of Iran

The Presbyterian General Assembly took the following action at its meeting in Cincinnati in May:

The General Assembly has learned with joy of the establishment of The Evangelical Church of Iran with its independent Synod and three presbyteries, and has been happy at this session of the Assembly to approve the transfer of the Presbytery of Eastern Persia, heretofore connected with the Synod of New York and with the General Assembly of the Presbyterian Church in the U. S. A. to the newly

established Evangelical Church of Iran.

The Assembly rejoices to welcome to the fellowship of the Evangelical Church throughout the world, this new church of Iran so largely the product of the work of the missionaries of the Board of Foreign Missions of this Assembly . . . and assures the Church of its affection and prayers, and trusts that by God's blessing the most glorious days of Christianity in past centuries may be surpassed by the service and faith of this new Church in Iran.

On August 19, 1934, was held the first meeting of the United Evangelical Church of Iran. The moderator of the Church, as he took the chair, called upon the delegates to keep clearly in mind that the one purpose of the meeting was the advancement of the Church of Christ in Persia.

On August 23d, the date of the closing, a communion service was held, exactly 100 years to the day, since Rev. Justin Perkins arrived in Tabriz under the appointment of the American Board of Commissioners for Foreign Missions. The service, therefore, was a fitting close of the century. The sacrament was administered by one ordained missionary and one ordained national. The past and the future were thus joined.

INDIA

Boycott of Hindu Gods

At a Harijan Conference last April, a delegate, in moving a resolution to the effect that the Harijans of Hyderabad State should strive their utmost to eradicate untouchability from Hinduism, declared that there was "a meaningless superstition among Hindus that if an untouchable entered a temple, the god in the temple would be polluted, and he advised them to *boycott such gods as were polluted by their touch.*"

The Conference also exhorted Harijans to eradicate drink and other evil customs. It was recalled that the Nizam's Government had already ordered the prosecution of those who offered girls as *devadasis* to goddesses, and that they should help the Government by reporting such cases.

—Dnyanodaya.

Bible Motor Caravan

The British and Foreign Bible Society has designed and equipped a motor caravan which is to tour India, and possibly Ceylon, selling Scriptures and generally forwarding the work of the Society. The van carries a large stock of Scriptures, selections of which are attractively displayed behind glass panels in the side. There is seating accommodation for four passengers, in addition to the driver, and a sleeping berth for use when necessary. It is also equipped with a gramophone, and a magic lantern for showing slides on the Life of Christ and the work of the Bible Society. Later it is hoped to include a portable cinema outfit. Two or three months will be spent in each main language area working in close cooperation with local missions and churches. The initial tour began in the Madras Presidency in January of this year, and during the two and a half months spent in the Tamil country over 10,000 Scripture portions were sold.

—Dnyanodaya.

The Literacy Problem

India's illiteracy problem is colossal, nearly 92 per cent of her people being unable to read or write. During the last ten years the rate of increase in literacy in India is one per cent. Taking into consideration the rate of natural increase of the population also, one is not sure whether the net result of progress in literacy is not in fact progress backward. Even at the present rate of one per cent increase in ten years, it would take 920 years before illiteracy can be removed from India. Only a very small percentage of public revenue is available for mass education.

—Christian Century.

Poona's Colleges

Poona has the reputation of having more colleges than any other city of its size in the world. Its population in 1931 was 250,000. What has been

described as India's premier non-official educational institution, Fergusson College, is also in Poona. Its jubilee occurred last April. The influence it has in modern India is indicated by the fact that during the fifty years of its existence about 70,000 students have received their education there. The Deccan Education Society is the parent of this college; it also sponsors another Arts College and four high schools in Poona.

—*Dnyanodaya.*

Jubilee in Western Tibet

The remoteness of western Tibet from the civilized world did not prevent its inhabitants from joining other loyal British subjects in celebrating King George's Silver Jubilee. Kye-lang, a Moravian Mission Center, has never known an occasion comparable to it. Early on the morning of May 6 the Christians assembled in the church for a thanksgiving service, while the Buddhist clergy met in their monasteries to read passages from their scriptures which they thought would be appropriate. The celebration included speeches from the missionary and the headmaster of the Government Middle School, parades, various competitive sports, bonfires and native costume dances. Everybody was out to enjoy himself, and did. Unlike many of their social functions which degenerate to orgies of lust and drunkenness, there was not the slightest trace of these vices during the two days' rejoicings.

The people here, living under the administration of the British Government, are more world-aware than their compatriots in other parts of Western Tibet. The medical, educational and military activities of the Government, not to mention the influence of the mission, have resulted in an understanding of the influx of Western ideas.

—*Moravian Missions.*

CHINA

Evidences of Progress

The American Board, under the title, "China Changes," gives

some terse statements which summarize the progress made, with Christian missions the essential element:

Has the best government which she has known since the founding of the Republic in 1911.

Forty thousand miles of new roads have been built in the last five years.

Broad avenues have been cut through the poverty-ridden sections of many of her cities.

"Clean-up campaigns" have improved the sanitation of a host of towns and villages.

The railroads, telegraphs and mails grow daily more efficient.

Increasing education is lifting the moral tone of the people.

The "New Life Movement" is stimulating many reforms, such as the attack on the opium trade which has taken place in many provinces.

Although numbering only one in a thousand of the population, the Christian group has supplied an astonishing proportion of the leadership of the country. Fifty-one per cent of the college graduates listed in China's "Who's Who" are the product of Christian schools and colleges.

A Year of Opportunity

Two years ago the Honan Mission of the United Church of Canada opened a small hospital in Taokow. During the first year 5,443 treatments were registered; the total cost being \$3,206 Chinese currency, of which \$1,521 was received in fees, the balance being taken care of by Canadian friends. Over 700 flood refugees were cared for the past two years. In addition, 52 expectant mothers from refugee camps were cared for, and every baby saved. Schools were organized for teenage boys and girls from these camps. From one point of view, the flood has been a blessing; these sufferers have come under influences they would otherwise have missed. There are some 2,000 villages in the Taokow field.

—*Honan Quarterly.*

More Deaths by Flood

In July reports from China stated that 30,000 bodies of flood victims had been assembled in the Hankow area alone. This indicates the toll taken in Central China by the receding wa-

ters of the Han and Yangtze Rivers.

Northern provinces also continued struggling to imprison the raging waters of the Yellow River, "China's Sorrow," as it roared headlong to the sea, crushing its barriers to engulf immense districts of farmlands.

The report from Red Cross authorities in Hankow combined with reports from neighboring areas indicate uncounted thousands of Chinese who have perished in the Han and Yangtze floods.

Government authorities announced that five northern provinces of China have been devastated, leaving about six million people homeless.

Chinese Child Welfare

The first national Child Welfare Conference was held last October, with 134 delegates from 14 provinces in attendance. Branch associations have been organized in Peiping and Luanhsien, and plans are under way for one in Nanking. The secretariat handled 123 cases of child protection. In June, 1934, the Association attempted to prosecute a professional dancer for cruelty to a six-year-old adopted daughter. Although the court found the defendant guilty, it was compelled to waive jurisdiction, as the Association lacks the right to prosecute in accordance with the present criminal code. The Association therefore has petitioned the Juridical Yuan for this right to be given to child welfare bodies.

The Shanghai Child Welfare Clinic treated 12,344 patients; 1,818 children were given free baths; 1,611 children participated in health club meetings; nurses made 414 calls on patients at their homes. Since March 1, 1934, 4,654 cases were handled in extension medical clinic work. A child tuberculosis section has been erected at the Ching Chong Sanitarium at Kiangwan.

April 4th was widely observed as Children's Day, and 1935 is to be a Children's Year.

—*Chinese Recorder.*

Through Eye Gate in Hong Kong

Mr. H. Lechmere Clift of Hong Kong, sees a unique opportunity there, both of attracting the indifferent and of helping missionaries. In a letter to *The Life of Faith* he says:

For years my dream has been to have a book-shop in the very heart of the business section of Hong Kong. The show windows of the shop are to have large open Bibles in English, French, Italian, Portuguese, Russian, Urdu and Chinese. Passengers of all nationalities here change their ships and come ashore to see the sights.

On the mainland itself, in the thick of Kowloon's residential flats, we already have such a shop: and the books, pictures, posters and open Bibles attract the attention of the crowds of Europeans, Americans, Portuguese and Chinese passing by. Then there are throngs of tourists and we could reach them also. Some hundreds of pounds a year would be required to run such a shop. It would be not a paying business from a commercial point of view, but a spiritual enterprise: not bringing in monetary gain, but saving immortal souls, and proving a marvelous witness in a great city given over to money-making and pleasure.

China Mission Losses

Missionaries and missionary enterprises in China lost heavily in the failure of the American-Oriental Banking Corporation and allied companies last May. This enterprise was promoted by Frank J. Raven and was known as a "missionary bank" since it catered to missionary patronage. *The China Weekly Review*, Shanghai, says: "Not only have mission organizations suffered potential losses on invested funds from \$3,500,000 to \$5,000,000, but thousands of individual missionaries scattered over the interior have their retirement, home-vacation and educational funds locked up in these enterprises. . . . One of the major casualties of the Raven bankruptcy was the American Episcopal Mission which has approximately \$700,000 tied up in stocks and bonds of the defunct companies."

Self-Support Achieved

The following extract from the China Inland Mission annual re-

port shows how, at Yungkang, the aim of creating self-supporting churches is being realized. Seven years ago the missionaries from Yungkang went home unable, for health reasons, to return. The Mission agreed not to send resident missionaries there again, but to ask the workers in Kinhwa to render what help they could. For one or two years not much happened, and there were very little signs of progress. By and by, church leaders saw that they must either shoulder their responsibility and throw themselves into the work, or face the possibility of its discontinuance. Men and women voluntarily went everywhere preaching and teaching, with the result that the church has gone forward by leaps and bounds. Eight or nine new centers have been opened, and this year 97 adults have been baptized. All expenses are met by church members.

—*China's Millions*.

The Cambodia Field

Mr. Jeffrey, of the Christian and Missionary Alliance, says that the past year's results in French Cambodia have been most gratifying. The previous year had seemingly been the darkest in that field, but work was established in four new places last year; at Prey Nop, center of a large district; at Kampot, capital of the province; and in two villages; in each place the way was opened unexpectedly. "We were refused permission to open a chapel in Prey Nop," says Mr. Jeffrey, "but one day we drove out there in company with some of our Cambodian workers. As we traveled along, we felt led to stop the car in the shade of the forest for a season of prayer. While we prayed, one of our workers broke down in tears, and in prayer offered himself to God as 'a living sacrifice' for the opening of the work in Prey Nop. Although a Bible school man and well versed in the Word, he was willing to go there as an ordinary farmer, since the Government would not allow us

to send him as a Christian worker. He found a native hut in a splendid location near the market, where he has been witnessing for Christ ever since."

In another center a Christian Annamese opened a barber shop in the market center, and witnessed to every customer who came for a haircut. He gave his home for a meeting place, and thus a strong evangelistic center has been established.

—*The Call*.

Religious Life at Nanking University

W. Reginald Wheeler writes of progress in the religious life of Nanking University. All chapel service and classroom religious instruction is on an elective basis.

There has been a subsidence of the anti-Christian attitude of previous years, but there is much still to be done and won, and the battle is not an easy one, either for Christian students or faculty. Those who choose the Christian way of life have engaged in a real conflict "and there are many adversaries." Here is a student who had decided to become a Christian and be baptized. He comes from a family of wealth and influence. None of his family are Christians; his father learns of his contemplated step and the boy is compelled to drop out of this Christian University and go to a government institution. Here is another student, with a shining face, to whom I am instinctively drawn. After class he comes to me and says: "I want to be a Christian. How do you be a Christian?" The boy has had a difficult path since that decision, but he has stood firm and has been baptized into the new faith. Such experiences are both a challenge and a reward.

In the faculty there has been real religious activity, though we still have far to go. During the year two "retreats" have been held; one in a picturesque Buddhist temple. Seventy of the faculty, Chinese and foreigners, met in this temple. During the singing of one of the hymns an old Buddhist monk made his way to the altar in front of an image of the Buddha and placed a single stick of burning incense there, as if afraid this new religion might displace the worship of one who had lived and taught centuries before Christ.

MISCELLANEOUS

A Survey of Progress

Canon Stacy Waddy, Secretary of the S. P. G., visited the

United States on a world trip to visit Anglican mission fields. He reports steady progress in many places, notably the establishment of a new diocese in West Africa known as the Gambia. Further progress is indicated by increase in numbers, conspicuously in Dornakal, where 12,000 were baptized in the year and where an assistant, Bishop Elliott, has just been provided to aid Bishop Azariah in the enormous work of that diocese.

Looking to the future, Canon Waddy points out two factors in missionary procedure, not new but of great significance. One is migration. Races and groups of people have always moved about over the face of the earth, acting as carriers, such as the Jews, the Tamils of South India, and, particularly at the present time, the Chinese. There are said to be some eleven million Chinese outside China. Where hitherto the Church has worked in *places*, it now moves out to work along lines of communication. There is also the increasing importance of printed matter. To quote only one instance, new ideas are penetrating throughout the Moslem world by means of printed matter, and the tremendous possibilities of this are seen especially in the fact that printed matter can penetrate among Moslems in lands that missionaries are still forbidden to enter. Other opportunities, for active personal work and for the use of printed matter, are offered by the pilgrimage centers which are visited by thousands yearly, especially in the Orient.

Some Leper Statistics

Returns received from 50 different stations in India, China, Korea and Africa where the Mission to Lepers maintains, or aids the work, show the results of leprosy treatment during the year:

Patients under treatment for not less than three months . . .	9,157
Number of above who slightly improved	2,800
Number much improved	2,772

Cases arrested without deformity, i. e., symptom free . . . 1,054
Cases arrested with deformity . . . 359

Of the remaining patients some became worse, or stationary, and a considerable number left or died; 704 of the cases arrested without deformity were discharged and 126 of those arrested with deformity. In addition upwards of 6,900 lepers were treated as out-patients.

—*Without the Camp.*

GENERAL

The Bible Needs No Witness

In a letter to the *New York Times*, Dr. John Haynes Holmes recently offered a protest at the representation of the discovery of porcelain archives, almost 3,000 years old, as "of vast importance in corroboration of Bible stories." "Are we never to learn," asks Dr. Holmes, "that the Bible is itself a first-class historical document, or collection of documents, which no more needs confirmation than Thucydides or Tacitus? . . . Instead of saying that these archæological deposits in Palestine confirm the Bible, why not say that the Bible confirms these deposits? It is the 'porcelain archives' just unearthed that need authentication, not the Biblical text. I count it high time that we drop our subconscious suspicion of the Bible and accept it without reserve for what it is—one of the most precious and trustworthy records of human history now in possession of the race."

Golden Rule Foundation

The Golden Rule Foundation, incorporated by special act of the Legislature of the State of New York, March 29, 1929, seeks to serve the American public as "a people's foundation," rendering to the average citizen a service which includes:

1. Investigation of appeals as to relative need, efficient administration, and strategic importance.
2. Stewardship education and stimulation of increased giving by promotion of:
 - (a) International Golden Rule Week,

- (b) Golden Rule observance of Mother's Day,
- (c) Religion and Welfare Recovery Program.

3. Allocation of relief and welfare funds as grants-in-aid to institutions and agencies recommended by the Committee on Research and Survey.
4. Administration of Trust Funds for Philanthropic Purposes.

Each year the program becomes more practical, varied, far reaching and strategic. Among the 1935 objectives are: Feeding the hungry, healing the sick, relieving the underprivileged in neglected areas, development of self-help, character building and religious and welfare recovery.

Dynamics vs. Mechanics

It is evident from the present conditions that the primary problems of our day are in the realm of dynamics, rather than in the realm of mechanics. The need of the hour is not more knowledge, but more action; not more campaigns, but more consecration; not more statistics, but more spirituality; not more councils, but more cooperation with the Holy Spirit.

There is no dynamic power in Christianity that has not staked its very existence on belief in the Holy Spirit. Without this the Christian Church will be timid when it ought to be courageous, bewildered when it ought to understand, stagnant when it ought to be alive. Belief in the Holy Spirit means that the Christian Church is called to dare great adventures and take tremendous risks. Only when the Christian Church essays the impossible does it give God a chance; only when it achieves the impossible does it prove that the Holy Spirit is not merely a theological proposition but a living reality. It is not learning, or wealth, or organization, or equipment that will enable the Christian Church to conquer the world; it is actual belief in the Holy Spirit. If we would silence our theological controversies, our ecclesiastical rivalries, our counsels of expediency, our clamor for money, we might again "hear what the Spirit saith to the churches" more clearly than we hear Him today.

—*John McDowell.*

Our Missionary Bookshelf

Books Briefly Reviewed for the Readers' Information

Outline of Buddhism, C. H. S. Ward, pp. 149, ½ net. The Epworth Press, London, 1934.

This little volume is one of the Great Religions of the East series, edited by Eric S. Waterhouse, M.A., D.D. It has been said that he knows not England who only England knows. The same may be said of Christianity. To understand Christianity it is necessary to understand other religions. The struggle of Christianity with other religions is not in the past, but it still is ahead of us in the future. At present nationalism and communism loom large, but the fundamental attitudes of Buddhism will have to be faced by thinking people.

Buddhism is one of the universal religions. It must be understood by Christian missionaries. This volume has for its object the discussion of the type of Buddhism found in the Pali Pitakas and what is easily deducible from them. It does not deal with Mahayana Buddhism. While this limits it to the Buddhism of Ceylon, Burma and Siam, the book will prove of value to those who are working in countries where Mahayana Buddhism is practiced.

The author takes up the sources of our knowledge of the Buddha and his teaching. Then he gives an account of the Buddha's life. This is followed by a discussion of Buddha's teaching and the order of Buddha's disciples. A sketch of the historical development of Buddhism and a discussion of Buddhism as a religion conclude the main part of the book. A selected list of literature and an index of names and subjects complete the volume.

The discussion of Nirvana will be found interesting and illuminating. The author summarizes very well the various views held of the Buddha's concept of Nirvana.

The book is well written and well documented. It will be useful for classes and study groups and should prove helpful to those who are at work in Buddhist lands. The careful definitions and exposition are valuable at present when so many ideas are presented in the name of Buddhism.

LEWIS HODOUS.

The Triumph of John and Betty Stam. By Mrs. Howard Taylor. 127 pp. 40 cents, paper; 75 cents, cloth. China Inland Mission. Germantown. 1935.

The main facts as to the martyrdom of John Stam and his wife, Elizabeth Scott Stam, at the hands of the Chinese communists last December, are already well known. The wonderful preservation of their three-months-old "miracle" baby, Helen Priscilla Stam, has also become famous in the annals of missionary history, but this brief story of the early life, education, missionary call, courtship and two years of service in China will be new to many. It is told by a very highly skilled and spiritually sympathetic biographer.

Here is a thrilling and deeply significant story of two young lives wholly consecrated to Christ and his service. As we read we see that consecrated parents can definitely count on having consecrated children. The five Scott and the eight Stam children are all definitely Christian and active in Christian work or preparing for it. Here we find the secret in united, sympathetic,

devoted uncompromising, consistent, loving, self-sacrificing Christian parents. Here too we see (under God) hope for the future church and the missionary enterprise—not in highly-trained specialists, but in well-educated youth who are "born again" and who truly "seek first the Kingdom of God and His righteousness."

John and Betty Stam would have made their mark anywhere. Betty had rare gifts as a poet and writer and John was a musician and trained for business, but these and other gifts were made to serve the cause of Christ. Here is a true romance, a tragedy in human eyes but a triumph of faith and love. Youth will find in this story the essentials to stimulate ambition, courage and devotion.

Christian Realities. By Robert E. Speer. Pp. 258. Price, \$2.50. Fleming H. Revell Company. New York.

In a recent sermon Dr. Fossdick made a strong plea for realism in thought in religion:

Pleasing sentimentality, wishful thinking, idealizations, comforting faiths; satisfying optimisms—these are the devils of the new generation. Nothing will do today except realism.

In the realm of theology, for example, the liberals are being soundly trounced now by a group of men who call themselves realists. The trouble which the realists find with the liberals is serious. Against the background of the old theology, with the wrath of God and the fear of hell in the ascendancy, the liberals reacted to the opposite extreme. They ceased being grim and became sentimental.

He goes on to say that when men become sentimental "they streamline their theology to reduce wind resistance."

The present volume deals honestly and intelligently with *realities* in the realm of Christian

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

thought and life. In his book "The Finality of Jesus" Dr. Speer presented a strong apologetic for the Christian faith—the Deity of our Lord, and the unchangeable character of the Christian message. In these addresses, taken down as they were delivered, the emphasis is not on dogma, but on life. The unreal in the realm of fact is myth, but in the realm of conduct it is insincerity and hypocrisy. The first chapter answers the question, "What is Christianity?" Dr. Speer says:

We believe in an objective deliverance wrought on Christ's Cross and in a living Presence, and we will not be confused or misled, nor caused to doubt or deny. We believe in a Life that was here and that we have seen at work in the world, and that we know to be here now; and that it works now in us, in the lives of men and women whom we know and love, and in whom and through whom we have seen God in our time in Christ.

In a following chapter the author presents from a personal angle what Jesus Christ means to him and does for him. Other chapters are entitled: "The Essentials of Christian Discipleship"; "The Perils of Being a Christian"; "Living in the Care and the Will of God"; "Finding One's Self." The strongest of the seventeen chapters, in our opinion, is that on "The Gains of Conscious Unattainment." It is heart-searching and heart-revealing.

As a matter of fact, the best man never does his best. That was the agony of the life of St. Paul; he never realized his ideals. He looked back over his life, and always found something that he had not succeeded in doing.

Dr. Speer's theology does not include perfectionism. As we might expect, the last four chapters deal specifically with the missionary enterprise and tell of an adequate Gospel for the need of the whole world, of areas in geography and in life still unclaimed for Christ, of the present task that faces the Church, and of the undiscourageable conviction that the missionary enterprise will not fail, but will come to glorious fruition. Altogether

a great book with a great message for our own day.

S. M. Z.

I Am a Christian. By Jesse R. Wilson. Pamphlet. 25 cents. Student Volunteer Movement. New York. 1935.

Today students and youth generally wish not only theory but practical experience as a basis for faith. Clear cut testimony to such ideas and experience are what the Secretary of the Student Volunteer Movement gives us in this pamphlet, but the basis is Jesus Christ, the Son of God and only Way of Life. Being a Christian involves for Mr. Wilson at least four things: A Christian experience, faith, philosophy of life and hope for the world. These four essential elements he sets forth, explains and illustrates in four chapters. They are simply and clearly stated, practical and true and will be helpful, especially to intelligent youth who are seeking light.

Life on the Negro Frontier. By George R. Arthur. 259 pages. \$2. Association Press. New York.

This title gives no inkling of the fact that the purpose of the book is to portray the work of the Young Men's Christian Association among Negroes. The author claims (and we think that he is correct) that the large cities create for the Negro many of the conditions which formerly prevailed on the far western frontier—the large number of new arrivals, many of them young men and women; the sudden break from old home ties and conditions; the resulting demoralization in manners and morals. It is because of this similarity that he justifies his title "Life on the Negro Frontier."

The Treatment of the subject is largely historical and descriptive, showing the conditions under which the Negroes live, the origin and leadership of the Colored Y. M. C. A. work, and more especially the most interesting and stimulating support of it given by Julius Rosenwald of Chicago, when in 1910 he made the offer to give \$25,000 to any city in the United States which would raise an additional \$75,000

for a building for Colored men and boys. It is a remarkable fact that this offer should have come from a man of another faith; but it clearly indicates the value which a man like Mr. Rosenwald placed upon the work of the Y. M. C. A. His deep seated sympathy for the struggling Negroes of our country however has been shown in many other practical forms of helpfulness which never can be forgotten. As a result of the offer just mentioned 25 Y. M. C. A. and two Y. W. C. A. buildings have been erected in cities like New York, Philadelphia, Baltimore, Washington, Chicago, St. Louis, Los Angeles, etc. We are sorry to note that only two (Atlanta and Dallas) are found in the deep south, where most of the Negroes reside.

Among other matters treated is the distinguished war service rendered by Dr. Moton, Max Yergan and others, and Mr. Yergan's later efforts for the students of South Africa. The author in the closing chapters tries to face modern difficulties and problems, and through a questionnaire sent to the Rosenwald aided institutions to discover methods for their improvement.

R. M. LABAREE.

Apolo, The Pathfinder—Who Follows? By A. B. Lloyd. Illus. 12 mo. 68 pp. 1 s. Church Missionary Society. London. 1935.

Apolo was an African canon of the Church of England—a strong character and a true Christian who worked among the pygmies. His story is unusually impressive and shows the true results of Christ's work in an African heart. This converted and educated African went as a missionary into the trackless forests of Pygmy land, worked with his own hands as a pioneer pathfinder and prepared the way for further advance. This is the third book about Apolo. Read the fascinating story and you will agree with Bishop Willis of Uganda who says: "As truly as Christ lived in St. Paul, so truly, if to a less conspicuous degree, He lived in Apolo of the Pygmy forest."

The Conquest of Cannibal Tanna. By A. K. Langridge. Illus. 8 vo. 199 pp. 2 s. 6 d. Hodder & Stoughton. London. 1935.

The New Hebrides Islands of Melanesia were made famous by John G. Paton whose thrilling stories of missionary adventure have captivated thousands. Now the secretary of the John G. Paton Mission briefly reviews and continues the story. It was nearly 100 years ago when the first Christian missionary ventured among the fierce cannibal islanders. John Williams was murdered in 1839. Samoan Christians volunteered for service in 1854 and many lives were sacrificed. Godless traders and raiders made the work much more difficult.

John G. Paton and his young wife landed on Tanna in 1838. The story of his work is well known. Before he died fifty years later medical work had been started, a Church had been built and the work was formally established. In 1922 over 500 natives partook of the communion. The story is deeply impressive but would be more satisfactory if the last twenty-five years of the mission had been pictured with greater completeness.

That Other America. By John A. Mackay, Ph.D. 8 vo. 214 pp. \$1.00. Friendship Press. New York. 1935.

Latin America is the topic for foreign mission study this year (1935-6). Geographically it includes the immense continent of South America (with 10 republics and three colonies, besides Panama and British Honduras), Mexico and the Caribbean Islands. The variety of languages, climate, races and the political and religious problems make it essential that someone with a clear head, and a knowledge of the whole, shall bring order out of chaos and point out the main factors, forces and trends.

Dr. Mackay has produced a very valuable study book, based on a clear Christian philosophy, full of concrete facts and enriched by personal experiences and illustrations from Spanish-American life. The author is a Scotchman and an honor man in

philosophy. After completing his theological course at Princeton, he spent sixteen years as a missionary in Peru where he founded the Anglo-Peruvian College. As a side issue he became a professor in the University of San Marcos, Lima and lectured for seven years under Y. M. C. A. auspices in many cities in Mexico and South America. Besides his books in Spanish, his "The Other Spanish Christ," has given him wide reputation as an interpreter of Latin American intellectual, social and religious conceptions. This study is more popular in style but equally worthy of careful reading.

Dr. Mackay shows the two Americas and their peoples in striking contrast. Latin Americans strongly dissent from the U. S. A. habit of monopolizing the name "American." To them "The Other America" is of much greater importance. The varieties of climate and physical features are compared with the characteristics and forces that mark the people, their upheavals, ideals and institutions. Dr. Mackay is especially illuminating on Latin American traits. The chapter on their "Dawning Vision of God" is illuminating. The people have been clouded in the past—by materialism, human philosophy, false religious teaching, and the failures of many professed Christian leaders. As a result agnosticism and atheism have captured the intellectuals but there is growing evidence of the power of Christ to transform life and this is having its effect. Many examples are given.

The work of evangelical missions is presented, especially as it is today. Limits of space forbid a detailed account of the mission work in the different countries but examples are given to show some of the methods, difficulties, trends and results. A notable piece of work is that of Dr. George P. Howard, a pioneer evangelist in many parts of the continent. In presenting "The Challenge to Christian Action," Dr. Mackay makes a strong appeal which he develops in seven points:

1. Let the approach be unequivocally religious.
2. Let every Evangelical Christian learn to think Eurindian (a synthesis of European and Indian elements).
3. Let there be a profounder apprehension of Christ crucified.
4. Let the new Christian communities be educated and equipped for service.
5. Let the new frontiers be adequately manned.
6. Let all contacts between the Americas be Christian.
7. Let us face the full implications of being Christian.

Those who read this illuminating study will have a new understanding of Latin Americans and the problems and opportunities that confront evangelical missionaries. The good index is a help and the carefully selected reading list invites to further study.

India Calling. The Memories of Cornelia Sorabji. Illus. 8 vo. 308 pp. 12 s. 6 d. James Nisbet & Co. London. 1935.

Born in India of high class, educated Parsee parents, brought up in intimate contact with Hindus and Moslems, later educated in England, a cultured, widely traveled Christian lawyer—such is Dr. Cornelia Sorabji who gives us the very readable story of her life, with intimate pictures of India and her problems. She reveals not only the influences that molded her own life, but takes us behind the scenes in India as only a woman could—a pioneer woman lawyer—lifting the veil to disclose the pleasures and sorrows, the humor and the tragedies of India's women and children.

Miss Sorabji studied law in Oxford, became a barrister and a doctor of laws, and has traveled widely in Europe and America, addressing large audiences. Her friends include some of the most notable people of three continents. She comes of an unusually talented family. Her father, Sorabji Kharsedji Langrana, who became a Christian at peril of death, was a notable man of property and standing; her mother was a remarkable and beautiful woman greatly beloved; one sister married Dr.

Pennell, the British missionary physician of the Afghan Frontier; another sister, Susie Sorabji, was the founder of the St. Helena School for girls in Poona.

There is a charm, intellectual keenness and sterling character about the Sorabji family that is reproduced in this book. A true sense of value, touches of humor, keen insight and high ideals make the narrative stimulating and fascinating reading. The seven girls and one surviving boy (two died in infancy), were brought up by English tutors, on English nursery tales and with English discipline and Christian ideals, but they lived in Indian style and were obliged to learn the languages, literature and customs of the people among whom they lived. Thus they were truly Indian in the best sense. When Cornelia Sorabji was only eight years old she determined to study law in order that she might help her Indian sisters out of some of their many troubles. She kept that aim in view and how she realized it in a remarkable degree is told in this narrative—with many fascinating incidents, the training in law at Oxford—a pioneer woman student who broke all precedents—presentation at court, contacts with English nobility and conversations with members of Parliament. The incidents about noted personages are many—some of them too much in detail or too scrapily told, and others with charming completeness. Her two visits to America are passed over lightly, with little detail.

But the most effective part of the narrative is perhaps the story of her actual forty year's work for her Indian sisters—the purdah women, who could not see a man lawyer face to face, and who needed some one to defend them and to protect their property rights. Dr. Sorabji also is a pioneer in social service for India's women and by Indian women. In closing Dr. Sorabji writes:

"The problem is how to lessen the gulf between the orthodox Hindus and the few thousand progressives. The old way of

reform was to ignore the need for reform. It was put into words by one of my charming progressive Indian friends: 'Let them come into the open and take what we have or die without.' The new way is legislation—compulsion to renounce the ties that bind. It has not succeeded. . . . The way for which I plead is, shortly, an understanding heart. . . . The emancipated have themselves been brought to the place where they stand, not by compulsory legislation but by personal conviction based on education. Only, their progress has been rendered easy by the initial cleavage with ties of their religion, where these ties remain, is not a different rate of progress indicated?"

Something Happened. By Mildred Cable and Francesca French. Illustr. and map. 8vo. 320 pp. Frederick A. Stockes Co. New York. 1934.

Evangeline French was a venturesome, independent child, often in danger, full of life and hard to manage. What took her into the interior of China, as a missionary, ready to travel hundreds of miles by mule cart and camel, suffering continuous hardship and privation? "Something happened" to her and to Francesca French and Mildred Cable. What it was is told in this very captivating story of the childhood, youth and later years of these three interesting women. Each of the trio heard the call to China and went out under the China Inland Mission. They were the heroic stuff out of which true missionaries are made and were full of faith and devotion. Here is the story of training for service, at home; of their lonely pioneer days in the far northwest of China. There they spent years of adventure, and fruitful service in stormy Shensi, working among Tibetans, among Buddhist pilgrims in Sinhiang, among bandits crossing the Gobi Desert, and among Europeans on the Russian border. The story is full of gripping incidents and reveals spiritual life and power at work in and through these messengers of the Cross. It is worth reading.

The Responsibility of Success. By Dr. W. Wilson Cash, Prebendary of St. Paul's and General Secretary C. M. S. 92 pp. Price, \$1 or 1 shilling. Church Missionary Society, London. 1934.

In September, 1934, at Swanwick, a vital Conference was held by officials, members and friends of the Church Missionary Society—a conference on the state of the work and the program to be laid out for its advancement in view of an accumulated deficit of 100,000 pounds and still falling receipts. The C. M. S. was founded in 1799, and its grave problem now is to care for the success which has come to its work under the blessing of God. Lagging or failing work can be dropped without concern, but when an enterprise is on the very edge of great achievement how can it be dropped or restricted? "The Church of God can never budget for retreat." Dr. Cash has forcefully described the present situation in this small book.

Illustrations of the Bible from Persian Life. By Annie Rhea Wilson. Pamphlet. 44 pages. 15 cents. Sold by the Board of Foreign Missions, 156 Fifth Ave., New York. 1935.

The Orient, especially the Near East, throws much light on Bible history and the customs and figurative language of Bible times. Mrs. Wilson, during her life in Persia as a missionary, gathered many facts and incidents that interpret Bible passages in a charming and illuminating way. She knows her Bible as well as she knows Persia—customs and costumes, names and titles, symbols, similes and metaphors, are all paralleled and briefly illustrated by pertinent facts, poems and incidents. For example she throws light on swaddling clothes, vows, ornaments, door-keepers, water-jars, breaking bread, feasts, kissing, almsgiving, prayers, fasting, "evil eye," salutations, leprosy. She also illustrates symbolical language—the door, the vine, the lamp, the shepherd, the Lamb, the cup. This pamphlet whets the appetite for additional facts to illustrate Bible truths.

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Chaos in Mexico. The Conflict in Church and State. Chas. S. MacFarland. 284 pp. \$2. Harpers. New York. 1935.

Eight Things That Matter. W. Graham Scoggie. 64 pp. 6d. Pickering & Inglis. London. 1935.

The Fine Art of Soul-Winning. William Wistar Hamilton. 109 pp. 60 cents, cloth; 40 cents, paper. Baptist Sunday School Board. Nashville. 1935.

Der Heilige in Dem Chinesischen Klassikern. Gerhard Rosenkranz. 188 pp. M 9.80. J. T. Heinrichs'sche Buchhandlung. Leipzig. 1935.

I Am a Christian. Jesse Wilson. 25 cents. Student Volunteer Movement. New York.

Into All the World. A. J. Brown and John D. Freeman. 60 cents. Sunday School Board, Southern Baptist Convention. Nashville. 1935.

Keeping Our Balance. Eva Taylor. 80 pp. 25 cents. Cokesbury Press. Nashville. 1935.

Forty-five Years in India. Memoir and Reminiscences of the Very Rev. Principal Mackichan. Edited by David Williamson. 126 pp. 5s. Nicholson and Watson. London.

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The Color Problems of South Africa. Phelps-Stokes Lectures, 1933, delivered at the University of Cape Town. Edgar H. Brookes. 237 pp. 4s. 6d. Paul Kegan. London. 1934.

The Buddhism of Tibet, or Lamaism. L. Austine Waddell, 2d Edition. Illustrated. 646 pp. 25s. Heffer. Cambridge.

A Pageant of Asia. A Study of Three Civilizations. Kenneth J. Saunders. 248 pp. \$2.50. Macmillan. New York.

Faiths Men Live By. John C. Archer. 497 pp. \$2.75. Nelson. New York.

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Off to Panama. B. H. Pearson. 217 pp. 35 cents. Harry Harper, Agent. Los Angeles, Calif.

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Outline Chalk-Talks on the Spiritual Life. Abdul-Fady (Arthur T. Upson). 38 pp. Nile Mission Press. Cairo. 1935.

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