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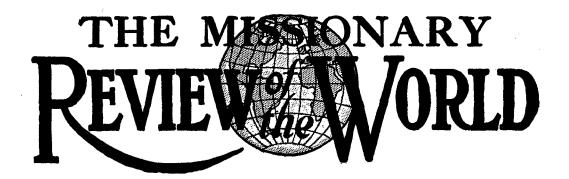
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Dates to Remember

- January 2-4—Annual Meeting, Foreign Missions Conference, Garden City, N. Y.
- January 6-12—Universal Week of Prayer.
- January 7-11—Annual Meetings, Home Missions Council and Council of Women for Home Missions, Philadelphia, Pa.
- January 22-February 16-C or n e l l School for Missionaries, Cornell, N. Y.

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- January 26-30-Orlando.
- January 27-30-Deland.

January 30-February 1—Palm Beaches.

February 2-7-Miami.

- February 7-8-Bradenton.
- February 7-8-Fort Myers.
- February 9-15-St. Petersburg.
- February 10-13-Clearwater.
- February 13-15-Tampa.
- February 17-19-Lakeland.
- February 17-19-Winter Haven.
- February 19-21-Gainesville.
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Obituary Notes

The Rev. Henry C. Velte, D.D., missionary in India for the past fiftytwo years, died at Saharanpur on November 19th. He was a highly honored missionary of the Presbyterian Church, U. S. A., and for 20 years was at the head of Saharanpur Theological Seminary. Five years ago he was elected Moderator of the United Church of Northern India. The situation changed greatly during his missionary career and Dr. Velte was born in Wertheim, Germany, in 1857, and was educated in Hopkinton, Iowa, and McCormick and Princeton Theological Seminaries. He is survived by his wife Charlotte Haduth Velte and a son, the Rev. F. Mowbray Velte, who is a missionary in India.

* * *

Mrs. Wallace J. Anderson, a missionary of the Presbyterian Church, died in Seoul, Korea, of peritonitis, on November 30th. Mrs. Anderson (neé Lillian E. Beede) was born in Charleston, Nebraska, and was educated at Occidental College and the University of California. She went to Korea as a missionary in 1917 and was engaged in educational work in the Girls' Academy and Bible Institute, Seoul. She is survived by her husband and two young daughters.

Dr. David S. Oyler, former missionary of the United Presbyterian Church in the Egyptian Sudan, died in Monmouth, Illinois, November 19th. Dr. Oyler was born in Nortonville, Kentucky, January 11, 1881, and after graduation from Sterling College and Xenia Theological Seminary, Ohio, went to the Sudan in 1910. After seventeen years of service in Dolieb Hill, he was obliged to return to America for health reasons and became pastor of the United Presbyterian Church at Cutler, Ill. He is survived by his wife, the former Lil-

lian Picken, and four children.

* * * Rev. James E. East, D.D., formerly a Negro missionary to Africa from the National Baptist Church of America, died in Philadelphia last October. James East was born in Alabama, fifty-three years ago and in 1906 went to South Africa, and was stationed at Ganda, Middlerift, where he did notable work among the Bantu, helping to found over forty native Farmer's Associations and cooperative banks. Then Dr. East was called back to America to become secretary of the Foreign Mission Board of the National Baptist Convention, with headquarters in Philadelphia.

* * *

Dr. James McConaughy, of Philadelphia, for some years secretary of the American Sunday School Union, died in his home in Germantown, Pa., on December 6th at the age of seventyseven. Dr. McConaughy was formerly a teacher of Bible in Mount Hermon School for Boys and did a notable work as Bible teacher, author, editor and executive. He is survived by his widow, Mary Wentworth McConaughy; two brothers, one of whom is Dr. David McConaughy, expert on stewardship; by a sister, a daughter and two sons, one of whom is Dr. James McConaughy, President of Wesleyan University, Middletown, Connecticut.

The Rev. Albert A. Fulton, D.D., for 42 years an honored missionary of the Presbyterian Board of Foreign Missions, died on December 10th in Pasadena, California. Dr. Fulton was born in Ashland, Ohio, in 1849 and after being graduated from Princeton College and Seminary, was appointed a missionary to Canton, China, in 1879. He was preeminently a pioneer missionary, establishing many churches and preaching halls in South China. When he went to China there was strong opposition to Christianity and almost no railroads, electricity or other modern improvements. The Presbyterian Church is almost the only agency to carry the Gospel to 8,000,000 people of Kwangtung Province. Dr. Fulton was honorably retired in 1922 and returned to America. *

Mary Halse Grigg, wife of Rev. Ernest Grigg of Burma, died October 15, 1934, after more than 40 years of service in that country under the Baptist Foreign Mission Society. Her work was carried on among Chins, Chinese, Indians and Shans.

The Rev. and Mrs. John C. Stam, American missionaries under the China Inland Mission, and their 10weeks-old daughter, were captured on December 10th by Communist bandits in Southern Anhwei Province, China. Mr. and Mrs. Stam were murdered

but the baby was allowed to live and was restored to her grandparents.

Mr. Stam was 27 years old and was the son of Rev. Peter Stam, pastor of Star of Hope Mission, Paterson, N. J. Mrs. Stam was a daughter of the Rev. and Mrs. Charles E. Scott, American Presbyterian missionaries at Tsinan, Shantung, China.

Mr. Peter Stam and family, in a telegram to the C. I. M., give clear testimony to the victorious spirit in which they received the heart-rending news: "Sacrifice great but not too great for Him who gave Himself for us. Experiencing God's grace. Romans 8: 28."

(Concluded on 3d cover.)



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DELAVAN L. PIERSON, Editor

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Editorial Chat

Have you recommended THE REVIEW to your pastor and friends as an upto-date and delightful way to keep in touch with the progress of the work of Christ throughout the world? Some of your friends would appreciate a gift subscription and their interest in missions would be stimulated.

Here are the recent comments of some of our readers:

"A friend of mine expressed the conviction that if all the magazines in the country would follow your step in devoting an issue to the cause of Christian missions among other races, the problem of racial understanding would not be such a difficult one. I agree with him." – Jose G. Deseo, Pastor-Director, Filipino House of Friend-ship, Stockton, Calif.

"We appreciate the service rendered through THE MISSIONARY REVIEW OF THE WORLD, and are trying to promote its circulation."

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MRS. S. L. V. TIMMONS. Director of Educational Dept., Women's Work, Presbyterian Church, U. S. * *

"The material in the June issue is an excellent exposition of American Oriental life and I hope the magazine will receive wide circulation.

GRANT K. LEWIS; Secretary, United Christian Mis-sionary Society. * *

"Let me congratulate you on the Japan number of THE REVIEW. It covers the field so thoroughly that I am wondering what else mission study classes will have to study! I like the make up of THE REVIEW. It would

look well on any library table in the country." WILLIS CHURCH LAMOTT. Tokyo, Japan.

"Each issue of THE REVIEW brings a vast amount of very helpful information, and I have been enjoying to the fullest extent this splendid mag-azine." REV. MERLE APPELGATE.

Christian Church, Los Angeles,

California.

"The October REVIEW, with its challenging and informing array of articles on Japan, surely ought to be a valuable number for supplementary use in the foreign missions study projected for the current year."

WILLIAM B. LIPPHARD, Editor of "Missions," New York.

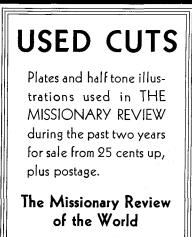
TWO CORRECTIONS

Dr. E. W. Koons, of Korea, calls attention to an error in the September REVIEW (page 395) where the title to the picture of the "public notice against foreigners" should be corrected to read:

"This tablet containing public no-tice warning Koreans against for-eigners was made in 1866 and was set up by the Tai-wun-Kun in the center of Seoul in 1871. The translation by Dr. L. G. Paik, reads: When foreign barbarians invade the country we neither wage war nor make peace with them. We warn our descendants for 10,000 years."

* *

Miss Muriel Lester, of London, writes that there are some slight in-accuracies in the article on "Voluntary Poverty in Action" which appeared in our November number. Miss Lester says: "It was my grandfather, not my father, who went to work as a bricklayer at the tender age of 8, when his father had been press ganged to fight in the Napoleonic wars. Again, overcrowding in the East End of London was much worse than 'eight in a single room' in my



THIRD AND REILY STREETS HARRISBURG, PA.

post-war experience. Recently there has been a good deal of building and I am not certain that 'eight in a room' would still stand true."

"As to my own expense fund, I receive \$5.00 a month while I am at K. H., and it should be added that my travel in England, postage, phone calls and medical attention are provided free, so that I am well cared for. My own annuity fund is operated solely by the working people of the locality and provides 'home helps' for families where a crisis leaves the mother in need of help."

Personal Items

The Rev. Alex. Harsanyi, Pastor of the Hungarian Presbyterian congrega-tion of Yonkers, N. Y., a descendant of a Hungarian Protestant martyr family, was honored and feted re-cently by his people and his American friends at the fortieth anniversary of his ordination to the ministry. As organizer of a number of Hungarian congregations, as author, editor, and pastor he has rendered great services to the cause of Christ among his countrymen. Mr. Harsanyi is Nestor of the Hungarian Protestant ministers of this country.

Martin L. Harvey, a young Negro of Hempstead, L. I., has been elected president of the Christian Youth Council of North America. He is the first of his race to fill that position.

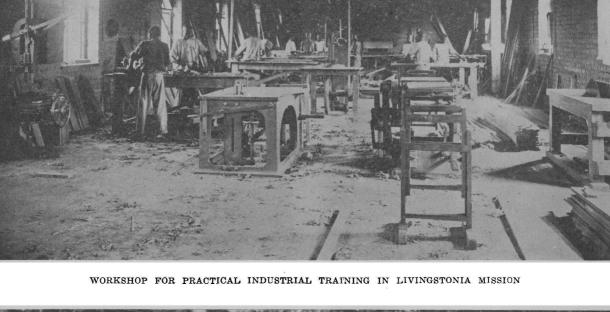
* *

Dr. Frank C. Laubach expects to visit India some time after March, 1935, to demonstrate his method of teaching which has been so successful in reducing illiteracy in the Philippines. *

Samuel Coles, agricultural mission-ary at Galangue, West Africa, under the American Board for twelve years, has been loaned for a period of three years to the Booker T. Washington Institute of Katata, Liberia, to super-vise their building program. He is very enthusiastic over the possibilities in this new field.

S. Franklin Mack, Publicity Director for the Presbyterian Board of Foreign Missions, is now engaged in making a three-months' tour of Latin American countries to take motion pictures and secure other publicity material. The itinerary calls for a visit to Peru, Chile, Argentine, Brazil, Venezuela, Guatemala and Mexico. The material secured will be widely used in connection with the mission study of Latin America, projected for 1935-36.

Dr. Robert P. Wilder, formerly General Secretary of the Student Volunteer Movement and later Secretary of the Christian Council of Northern Africa and Western Asia, is now in America but plans to go to England (Concluded on 3d cover.)





A GROUP OF AFRICAN PASTORS PREPARED TO EVANGELIZE THEIR OWN PEOPLE

TRAINING CHRISTIANS IN LIVINGSTONIA, CENTRAL AFRICA

REVIEW WORLD

AN INTERDENOMINATIONAL REVIEW OF WORLD-WIDE CHRISTIAN PROGRESS

VOLUME LVIII

JANUARY, 1935

NUMBER ONE

Topics of the Times

BEGINNING THE NEW YEAR

A man's character is largely indicated by the way he closed the old and begins the New Year. While New Year's Eve and New Year's Day are widely and variously observed all over the world, some observe them by hilarity, drinking intoxicants, by feasts and entertainments; others exchange friendly greetings, or join in Christian Watchnight services with prayer and song. It is a time to take account of stock; to settle old debts and complete unfinished tasks; to prepare for new undertakings and seek fresh visions for larger service. To some the New Year season is one of waste and frivolity, while to others it is a time of sobering thought, prayer and preparation for a new advance.

The old year is gone—irrevocably—and we cannot undo the mistakes we have made or all the harm that has been done. There has been waste and folly; gossip and unfriendly criticisms; selfishness and greed; thefts, murders, adulteries, blasphemies and other sins. We and others may suffer because of the mistakes and follies of the past but we can learn valuable lessons from them if we will. With the New Year come new opportunities to learn, to grow, and to achieve what is worth while. There are new opportunities to promote peace on earth in place of war; to do away with race and class prejudice; to develop and apply the principles of economic and social justice in place of unfair rivalry and oppression; to establish honest politics and the true and equal observance of laws, in place of political chicancery and favoritism; to promote education that develops character rather than a system of fads and untried theories; to express religion in deeds not merely in words; to furnish the money and life needed to give the Gospel of Christ to all men without rivalry or prejudice, rather than spend money and effort on luxurious church equipment and ritual at home. Here are achievements worthy of our best effort—but they can only be attained by

the direction and help of Almighty God and by men and women filled with the Spirit of Jesus Christ.

It is fitting then that again, at the first of the year, Christians be called together to observe the "Universal Week of Prayer" (January 6 to 13). This custom was organized by the Evangelical Alliance nearly ninety years ago (in 1846) and has been observed annually ever since, not only in America and Europe but now all over the world. Great things are accomplished through prayer, not only subjectively in those who pray but objectively by the working of the Spirit of God to bring harmony to the "good and acceptable and perfect Will of God."

This year preachers everywhere are asked to cooperate by preaching and leading prayer groups on the following topics so that a world-wide circle of joint thinking and prayer may unite Christians everywhere. The world situation at home and abroad calls for this more than ever. There are grave dangers that face church and home and State, but there are also reasons for good cheer and encouragement. The following are the main topics suggested:

- Sunday, January 6, 1935. TOPICS FOR SERMONS:
 - Trust in God—John 14:1; Mark 11:22, 24; 1 Tim. 4:10.
 - Fellowship with Christ and Other Disciples—1 John 1: 3, 7; John 17: 21.
 - Service of Man in the Name of Christ—Mat. 25:40; Mat. 28:19-20; Mat. 24:14.
 - Hope and Its Basis—Acts 26:6; Rom. 8:18-25; 1 Thess. 1:3, 9-10.

Monday, January 7. NEED FOR REPENTANCE.

- Thanksgiving for God's loving provision for all human need; that Christ finished the work of man's redemption and committed to us its proclamation to all men.
- Confession for our failure to respond to human need; for our selfishness, pride, indolence, and lack of faith, for our hardness of our heart that hinders true repentance.
- Prayer that God may open men's eyes and soften their hearts, bringing repentance and forgiveness. That

the burden of the need of others may be felt by His children everywhere.

- Scripture Readings-Rom. 3: 1-26; Gal. 5: 1-26; Ps. 51.
- **Tuesday, January 8.** THE CHURCH AND NEED FOR FAITH. *Thanksgiving* for the Church which includes peoples of every nation; for increasing opportunity and power to witness; for evidence that the Gospel is the power of God unto salvation.
 - Confession of lack of faith and enterprise in completing the world-wide work; for lack of humility and for failure to interpret truly Christ's spirit and message.
 - *Prayer* for a new vision of our spiritual resources in Christ; for a deeper faith in God's power to establish His Kingdom through faith and obedience; for a vital spiritual quickening of the Church today.
 - Scripture Readings—Acts 2: 1-21; Mat. 16: 13-28; Col. 1; John 17: 9.
- Wednesday, January 9. THE NATION'S NEED FOR FELLOW-SHIP.
 - Thanksgiving for forces which restrain men's selfish ambitions; for all that nations have to give one another.
 - Confession of national self-seeking, suspicion, and jealousy; of intolerance and suppression of freedom of speech and conscience.
 - *Prayer* for a new sense of the nature and possibilities of fellowship; for wise leaders in national and international affairs. That each nation may contribute its peculiar gifts to build up the Kingdom of God.
 - Scripture Readings—Rom. 12; Isa. 2; Isa. 52; Micah 4; Rev. 21: 1-7, 23-27.

Thursday, January 10. WORLD EVANGELIZATION.

- Thanksgiving for a world-wide awakening to the primary need of evangelism in Christian service; for national leaders who are calling their fellow-countrymen to widespread evangelism; for the growth of selfsupport and of extension among native churches.
- *Confession* of the narrow outlook of many Christians; of the lack of sensitiveness to the need of the millions who have not yet heard the Gospel; of our reliance on human resources rather than on the power of the Holy Spirit.
- *Prayer* for a realization that every Christian is called to be a missionary everywhere and at all times; for the realization that Christ and His Church can meet the spiritual needs of this generation.

Scripture Readings-Mark 16; Isa. 61; Acts 1:1-11.

Friday, January 11. YOUTH MOVEMENTS.

- Thanksgiving for Christian homes, Sunday Schools, and all movements for the spiritual welfare of youth; for the new earnestness among the youth.
- *Confession* of failure to give youth a larger place in Christian enterprise; of neglect of the family as the chief means of Christian training.
- *Prayer* that the youth of this generation may surrender to God in Christ; that teachers of youth may utilize their opportunities and realize their responsibilities; that the enthusiasms of youth may be directed into right channels.
- Scripture Readings—1 Sam 3; Joel 2:18-32; 1 John 2:1-17.
- Saturday, January 12. RESPONSIBILITY TO THE JEWS AND TO OUTCASTE AND PRIMITIVE PEOPLES.
 - Thanksgiving for the increasing response to the call of Christ among Jews; for large accession to the Church

from the outcastes and primitive peoples of India, Africa and other lands; for a revived interest among Christian statesmen in the cause of minorities.

- Confession of the growth of anti-Semitism in many nations; of the slow response to the needs of oppressed and persecuted peoples.
- *Prayer* for a keener sensitiveness to the needs of the oppressed and helpless; for a fresh vision of Christ, who, without respect of persons, welcomes men and women of every class and nation.
- Scripture Readings—Rom. 11; 1 Cor. 1: 18-31; Rev. 7: 9-17.
- Sunday, January 13. SPECIAL SERMONS ON CHRISTIAN UNITY, WITH COMMUNION. "That they all may be onethat the world may believe that Thou hast sent Me." John 17: 21.

THE FELLOWSHIP OF THE SPIRIT*

An interdenominational fellowship of Christians has been formed to unite those who seek a spiritual reinvigoration of the Church, with new power and enthusiasm, along Apostolic lines. It is similar to the First Century Christian Fellowship — or Oxford Group Movement — with emphasis on Gospel witness, soul-winning, regeneration and enduement with power of the Holy Spirit.

Dr. William Carter, the Chairman, issues a challenge to the churches to awake in these days of adversity. He says in substance:

Times of prosperity affect us adversely just as much as times of adversity. Speaking of the rich, Job says: "They spend their days in wealth, and in a moment go down to the grave. Therefore they say unto God, Depart from us; for we desire not the knowledge of thy way. What is the Almighty that we should serve him?"

Times of adversity come and wealth is swept away; affluence becomes indigence; assurance becomes despair. Then it is that some "Job's Comforter" comes crying: "Dost thou still retain thine integrity? Curse God and die!" Many do both! The whole trouble with the Church is that we have joined altogether too much with the world instead of trying to win the world to Christ.

Thank God, the material and physical crises cause some to turn to God, and these become the leaders not of a forlorn hope, but of a victorious advance. When Pentecost had fully come, Peter turned from his cursing and denials of his Lord; James and John turned from their seeking for preferment; Thomas turned from his doubting to unalterable faith and love for his Lord and Master and all commenced, boldly, to preach the unsearchable riches of Jesus Christ their Lord. The cult of cowardice was changed into the cult of courage. These men crossed the seas, braved martyrdom and still preached, even to their jailors and persecutors, the unsearchable riches of Jesus Christ, their crucified Redeemer.

No class, no condition, no age is kept from the blessing if they watch and pray earnestly for it. Every day may be a Pentecost to those fulfilling the conditions. Are we looking for Pentecost? Do we want the same blessing? The godly Joseph Neeshima, of Japan, in a time of great

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^{*}The chairman is Dr. William Carter, a Presbyterian clergyman, formerly of Brooklyn, New York; the secretary is the Rev. Frank E. Simmons, of Brooklyn, New York, and other members of the general committee include William A. Harbison, Hugh R. Monro, Dr. Don O. Shelton, Dr. Will H. Houghton, President of Moody Bible Institute, and Rev. Daniel A. Poling, President of the World's Soclety of Christian Endeavor. The headquarters are 1421 Madison Ave., New York.

stress said to his Christian followers: "Brethren we must advance, but we must advance on our knees." This is a great need of the Church today—to pray. To be effective, prayer must be personal, importunate.....

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The Church is needing another Pentecost. The President, his helpers, governors, mayors, and leaders in general, are urging people to strive to solve these present national and international difficulties by moral and spiritual means. The phrase most upon their lips is: "The Life more abundant," which means, in ecclesiastical terms, the life that is hid with Christ in God. Evangeline Booth in her farewell address urged the nations, that had tried everything else in their depression and anxiety, to "Try religion!" The Presbyterians of New York have inaugurated a "Spiritual Crusade" and a "Covenant of Reconsecration." All of these are signs of what is expected of the Church and that the Church is getting a larger view of its duty to the perishing souls of men.

The Fellowship of the Spirit stands for: (1) A recognition of the Lordship of the Holy Spirit in lives and hearts of men; (2) A whole Bible as the Word of God; (3) A place for prayer in daily life; (4) A witness for God to others who need Him; (5) Individual sacrificial service to save the individual, the nation and the world, from itself, to God. A practical experience of these things will revitalize the Church, stabilize society and change the world.

This movement is only one of many that reveal a hunger in men's hearts today and a sense of need for God and what He alone can supply. It is evident not only in America and England but on the continent of Europe and in many parts of India, China, Africa and other lands. But it is still a very difficult thing for human nature to make full surrender and then to follow the Way as revealed by the Spirit of God.

EVANGELICAL MOVEMENT AMONG ITALIANS

A national interdenominational conference, which may well mark a new epoch in the evangelical movement among Italians in America, was held in New York, the first and second days of November, at the suggestion of the Italian Evangelical Ministers Association. The conference was convened under the auspices of the Home Missions Council and Council of Women for Home Missions, and began with a fellowship dinner, with over four hundred present, to celebrate the contribution of Italian life to America. The address was given by the Hon. Eduard Corsi, Director of the Department of Public Welfare of New York. A united service of the fifty Italian congregations of greater New York later brought together an audience of nearly two thousand which filled the auditorium of the Fifth Avenue Presbyterian Church—a most unusual gathering. A fine spirit of unity prevailed throughout the conference and the Home Missions Council was asked to create a permanent committee to foster continuing cooperation in evangelical work among the four and a half million Italians in America.

This evangelical movement among Italians was not the product of the missionary societies, but came rather from the faith and passion of two Italians converted through American friends. A little more than fifty years ago Antonio Arrighi began his work on the lower east side of New York which has continued in the far reaching ministry of the Broome Street Tabernacle. Later Michele Nardi, a talented young Italian padrone in a mining camp, was given a New Testament which so gripped him that he gave up his mining and began the life of a missionary lay preacher. Italian churches in Pittsburgh, Chicago, New York and other important cities trace their origin to Nardi's flaming evangel. A report made to the Presbytery of New York in 1907 shows his influence by the following report: "During the past year two new Italian missions have been established and have been blessed with almost phenomenal results. The one in East 106th Street in the colony known as Little Italy, with the noted evangelist, Mr. Nardi, in charge. He labors without compensation. From the first the room which accommodates only 114 has been crowded to overflowing." Later, the city mission and denominational home missionary societies gave their support to the movement. Christian mission work of a very distinctive sort will be required for many years in the more congested and poorer Italian colonies. The continued need of these people demand the continuing interest of the missionary societies, but the responsibility for the conduct of the churches and for the direction of the work must reside in the Italian language churches and their leadership. W. P. SHRIVER.

SHALL WE ABANDON MEXICO?*

Recent events in Mexico have prompted some to question the worthwhileness of carrying the Gospel to a people who are promoting education along nationalistic lines and seem to want no religion at all. When the liberal Constitution of 1857 was adopted by Mexico and the Reform Laws promulgated, a section of the Mexican people availed themselves of the privilege of religious liberty and formed an independent evangelical When the Constitution of 1917 was church. adopted, all the provisions of the Juarez Constitution were embodied. Church property was nationalized and religion became a matter of governmental regulation. Moreover in Article 130 of the Constitution each State was given the right to decide how many clergy are to officiate within its borders. Very little effort was made to enforce these severe provisions during the years of

^{*} Extracts from a statement prepared by the Rt. Rev. Frank W. Creighton, who was Protestant Episcopal Bishop of Mexico from 1926 to 1933.

reconstruction following the active period of the Revolution. In fact not until 1927 was there any enforcement act passed by Congress.

In spite of difficulties, evangelical Christians in Mexico are doing an effective and helpful piece of work and are growing stronger in numbers and in zeal. Two articles of the Constitution of Mexico, as well as parts of others, deal with the question of religion. One of those articles grants entire religious freedom under the law and one section of the Department of Interior is charged with the duty of religious administration. Mexico is still very much concerned about religion, but is very insistent as to the kind of religion to be taught and how it shall be practiced. Mexico's is a one-party government and any opposition is anti-government agitation. When the Roman Catholic Church finds itself opposed to practically every ideal of the Revolution and says so, the issue becomes clear. Protestants are not antagonistic to the Government but suffer because of the continuous strife. But the followers of Christ cannot either run away from difficulties or abandon the field because difficulties are acute. Such a situation tries our mettle and steels us to go on. Mexican Christians need our prayers and our support as they go forward to make the living Christ reign in Mexico. We must respond to the crying need for the Gospel.

The editor of World Dominion says:

Mexico is making gigantic efforts to build up an original, genuine and national culture embracing all aspects of human life, without trying to copy or to be dependent upon other cultures and countries. The Indians are sharing the responsibilities of government.

Mexico is emphasizing, more than any other country in Latin America, the need of a school which will be coherent from the very beginning with the whole life of the Mexican nation, basing it more on life than on theories, more on doing than on learning, and adapting itself to the daily life of the average Mexican—particularly the Indian making the schools, the text and the teaching to promote more a better life than general knowledge.

EFFECTS OF THE TYPHOON IN JAPAN

The most terrific typhoon ever experienced in Japan in modern times swept over the Osaka-Kyoto district last September and destroyed or damaged many mission schools and churches in Osaka, Kobe, Kyoto and elsewhere. Approximately 3,000 people were killed and 14,000 injured. Eighty thousand houses were demolished, 350,000 were flooded, and 300 primary and secondary schools collapsed. Of 60,000 factories in the Osaka district, 22,000 are reported damaged or destroyed, causing merchants, artisans and peasants to call for relief.

One of the Christian institutions which severely suffered is the Doshisha University, Kyoto, founded by Joseph Hardy Neesima in 1875. The King Dormitory and Gymnasium were destroyed; Junka Hall and the Dining Hall were badly damaged and other buildings suffered severely. The total damage is estimated at Yen 123,578 but fortunately there was no loss of life.

The Doshisha was started in 1875 with eight students. Today it has a total enrollment of 4,456 students (1,184 girls and 3,272 boys), 302 professors and instructors, with 12,591 alumni. The Doshisha now consists of a Girls' Academy, Boys' Middle School, Woman's College, Semmon Gakko (a professional school of junior college grade), College of Commerce, Preparatory College, and University. It has always maintained the Christian principles of its founder, "for the advancement of Christianity, and the furtherance of education, to train men of living power for the service of true freedom and their country."

The typhoon is also said to have greatly affected Japan's political currents so as to force their activities into new channels to repair the damages. An extraordinary session of the Diet was called to meet the demands of the situation. The rice crop has been very seriously damaged and immediate relief was required. The silk industry, on the other hand, has been suffering from over-production, due to lack of foreign demand. This situation and the need for relief have called for a decrease, rather than an increase, in appropriations for the army and navy.

THE FEDERAL COUNCIL LOOKS AHEAD

The annual meeting of the Federal Council of Churches of Christ in America was held in Dayton, Ohio, December 2d to 7th. Dr. Ivan Lee Holt, pastor of St. John's Methodist Episcopal Church, South, of St. Louis, was elected president to succeed Dr. Arthur W. Beaven of Rochester. The new vice-president is Dr. George W. Richards, President of the Theological Seminary of the Reformed Church in the United States, at Lancaster, Pa.

As in many other groups, the need for evangelism—the personal salvation of men through the Gospel of Christ—was emphasized, rather than the need for new methods of social service and more money for education. A national mission to reach the "unchurched" was proposed, with daily open-air evangelistic meetings in as many cities of the United States as is possible. Plans are being made for a ten-weeks' tour of twenty-five metropolitan centers, with a team of some ten or twelve speakers.

The Federal Council stood strongly against traffic in alcoholic drink and in favor of all efforts to promote social and economic justice and international peace and goodwill.



A VILLAGE ON THE SHORE OF LAKE NYASA - MT. WALLER IN THE DISTANCE

Robert Laws of Livingstonia

By the REV. D. R. MACKENZIE, Edinburgh, Scotland

F ONE had to put into a single word his impression of Dr. Robert Laws, the first impulse would be to say "massive." He was like a great block of Aberdeen granite, firmly rooted in the soil congenial to his soul-the soil of the Kingdom of God. But "massive" after all means little; and Laws meant much over a wide area of human life in Central Africa. He did more for that great land than any other man, of whatever rank or occupation. He was a man of wide vision and far seeing wisdom; of purposes firmly held in the face of difficulties and opposition; of unfailing skill in the use of whatever materials lay to his hand; and of sagacious adaptability in entering doors which either stood open or which, more frequently, he was the means of opening. Add to this a staunch courage, often called upon in those days of the beginnings of his work, and always equal to every emergency. Equally massive are his achievements. The Livingstonia Mission, under his wise guidance, moved from one great success to another until today, after a history of sixty

years, it is justly regarded as an outstanding example of Christian progress in a heathen land.

Pioneering

David Livingstone died at Ilala in 1873. While the great traveler was pursuing his epoch-making discoveries, his almost equally great spiritual successor was preparing himself for the task soon to be placed in his hands. This was the task of giving continuity to the work and shape to the aspirations of the Blantyre lad who had become the world's hero.

Robert Laws was born in Aberdeen in 1851 and began to work as an apprentice in his father's shop, learning cabinet-making; but he was nursing in his soul higher ambitions. Through the difficulties and hardships which many another Scottish lad has overcome, he finally emerged, a fully qualified physician and minister, a carpenter, with some knowledge of building, and a general handiness that never lost its skill in all the half century he was to spend in Africa. When the

[January

news came that Livingstone had died, Laws was ready; and prosperous Christian men in the great cities of Scotland formed a committee and established the Livingstonia Mission, now famous all over the Christian world.

One watches in imagination a band of young Scotsmen, with Laws as one of their leaders, start out on the twelfth of October, 1875, to make their toilsome way into the heart of Africa. Up the great Zambesi River, with its age-long romance,



WHERE MARRIED APPRENTICES LIVE IN LIVINGSTONIA INSTITUTE

they traveled into the hitherto little known Shire, its huge tributary. At last, in their tiny steamer, the "Ilala," rebuilt after passing the Muchison Rapids, they sailed out into the mighty waters of Lake Nyasa, Livingstone's proudest discovery. And one listens, still in imagination, as these young men fling their challenge to the winds of a continent: "All people that on earth do dwell, sing to the Lord, with cheerful voice." Was it a challenge, or was it merely a glad recognition that at last the end of their long journey was in sight? The winds carried the words three hundred and sixty miles up the Lake; then over hill and plain to what is now Northern Rhodesia: far out east and west to Zanzibar and the mouth of the Congo; and in all that vast region there was none to join in the song, and none to whom the words, even had they been understood, would have conveyed any real meaning.

At Cape Maclear, famous as the first station of the Mission, the party settled down to work. Slowly the years passed; men came and went; or they came and stayed until death claimed them, and there they lie, witnesses to the compelling power of Christ, and to the strange tenacity of His servants in every land and every age.

Laws made voyages of discovery in the little "Ilala"; he undertook long overland journeys, establishing contacts with leading chiefs up and down the lake shore. An utterly unfamiliar language had to be learned, houses and other buildings to be erected, communication with the outer world to be maintained, and the health of the staff cared for. It was a task for strong men, and strong men had it in hand.

Lengthened Cords and Strengthened Stakes

The tribes around Lake Nyasa shared to the full the superstitions and beliefs of the Bantu peoples to whom they belonged. Witchcraft spread its baneful influence. The poison ordeal weeded out the enemies of the witch-doctor and the chief. The spirits of the dead, always offended, were believed to send disease and death. Dangers lurked everywhere; for lions and leopards, controlled by evil men whose power was never doubted, sought the enemies of those who hired them, and killed or mauled them. Hunters went to the forest, and fishers to the river, guarded and reinforced by charms and magic medicines. Sickness was rampant and knowledge small of how to deal with it. To all this add the horrors of the slave trade, "the open sore of Central Africa," and inter-tribal warfare with its



A PARTLY COMPLETED NATIVE-BUILT CHAPEL

terrible toll of human lives and you have the materials for a picture of what Laws and his companions were facing.

They faced it with a message of the Love of God, and with a Book in which that story was told; but it first had to be translated into the language of the people.

The first five years at Cape Maclear were years of toil and death. It was evident that if real progress was to be made a change must come. In 1881 the headquarters were moved up the Lake to Bandawé, in the land of the Tonga people. From that time the development was rapid. Schools were opened and teachers trained; men were taken into the carpenter's shop for instruction; others were taught bricklaying, printing, book binding, and agriculture. The whole region was explored, and Dr. Laws, in such intervals as he could command, took up his great task of translating the New Testament, preparing school books, a grammar of the language, and dictionary for the use of new members of the mission who were now coming to his aid. Under the direction of the Rev. A. G. MacAlpine a great mother church was built up, slowly other congregations were formed and other stations were opened throughout the land. Teachers, doctors and nurses were sent out from Scotland and the Mission was fully established.

Reforming the Africans

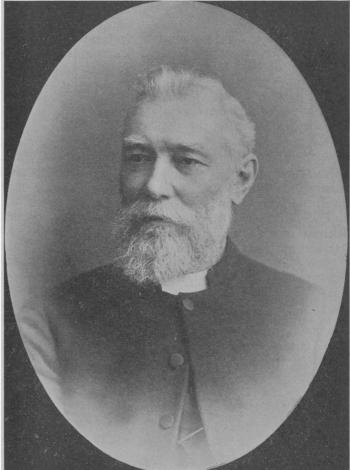
But trouble arose. The wild and warlike Angoni, an offshoot of the fierce Zulus of South Africa, swept down from their highland plateau and harried the unhappy Tonga people, burning villages, killing the men, and carrying off the women and children. Robert Laws went up into their country where he met the great warrior chief, Mombera, and the two strong men formed a friendship which was never broken. As a result of this conference Dr. Elmslie went to Ngoniland, and, after adventures that would have satisfied a Knight of the Round Table, he won over the people and Christian progress was assured.

Meanwhile other events were happening. Laws had long foreseen that the British Government must take control of the country and, after a preliminary blunt refusal by Lord Salisbury, this was done in 1889. A great impulse was thus given to the forces of progress: peace was assured: the postal service united the country from end to end; roads everywhere began to be made; magistrates administered the law, and numerous ancient feuds died out. Other missions were coming in. The Church of Scotland had long had its headquarters at Blantyre; the Church of England Mission established itself on Likoma Island; while the Dutch Reformed Church of South Africa was working in the

southern parts of Nyasaland. The Roman Church also took up work, as well as the Baptists, and others.

The transformation of Africa was proceeding apace; and Laws, now a recognized authority in all matters concerned with mission work, was the guide and counsellor of all. His advice was sought by government, as well as by the heads of the new industries with which the country was being developed. Most important of all, the native Church was growing with amazing rapidity. Congregations were formed, with Kirk sessions and ministers and evangelists, and schools were spread all over the land. The Livingstonia Mission reached out into Northern Rhodesia at Ilala, at Lubwa, and at Mwenzo; the people thronged to the schools, eager to seize every opportunity placed before them.

The mind of the African race was being slowly reformed by many methods. Into the now safe world they went far from their home to work in the gold mines of Rhodesia, the copper mines of The Belgian Congo, and to other enterprises as



Copyright—Moffat, Edinburgh. ROBERT LAWS OF LIVINGSTONIA

far as Zanzibar, and Durban. The homecoming of these far traveled individuals brought new ideas to the villages, with new clothes, new amenities of civilization, new sources of wealth.

All this brought fresh problems to the missionaries, but Laws and his colleagues were equal to the demands made upon them, though often at great cost to themselves in loss of health, and occasionally in loss of life. The problems of success took the place of those of failure. The great crowds attending church and school had to be or-

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ganized and shepherded. In 1894 it was decided that a central institution for training and education must be established, and as a result the Overtoun Institution was founded, with Dr. Laws as principal. The Home Committee responded with funds and men and, as the years passed, this great institution came to be regarded as the most important educational work between the Zambesi and the Congo. Students flocked from far and near, all keen to seize the unique opportunity presented to them. The Overtoun Institution trains teachers, ministers, evangelists, doctors, as well as carpenters, bricklayers, book printers and binders, agriculturists, engineers, tailors. Today one can see there, as now elsewhere in Central Africa, the sons of men who knew of no implement but the hoe and the spear, controlling complicated machinery at the mines, on the river steamers, and in motor cars; the fathers knew nothing but war; the sons preach the Gospel. The fathers heard the drums beat for vile dances, the sons hear them summoning the people to worship God.

An Independent, United Church

The story now runs with great rapidity. The churches of the Presbyterian Missions, Scottish and Dutch, combined their presbyteries to form one United Synod of the Church of Central Africa Presbyterian. The natives wholly supply the funds of this church and draw nothing from Great Brit-



A CHRISTIAN FAMILY IN LIVINGSTONIA

ain. There is a native Central Fund Treasurer; the Clerk of Presbytery is a native minister; and, so far as possible, they are encouraged to manage their own affairs, but always with the missionaries to guide them where that is necessary. The Church in Central Africa is standing on its own feet, subject only to its Divine Head.

In 1908 the Scottish Presbyterian Church bestowed on Dr. Laws, now grown famous, the highest honor in its power: he was summoned home to fill the Moderator's chair of the General Assembly of the United Free Church. Already universities had conferred degrees upon him, D.D., M.D., LL.D.; the Government bestowed upon him the C.M.G. (Companion of the Order of St. Michael and St. George); The Africa Society gave him the African Medal, which so very few have received. In the United States, which he visited more than once during his furloughs, he made many friends and highly esteemed supporters. There were few to dispute with him the title, from which he himself would have shrunk, of the greatest living missionary; for the Livingstonia Mission was now, under his inspiring leadership one of the greatest epics of the Church of Christ.

But the years took their toll. In 1927 he was asked by the Mission Council to meet the Governor of Nyasaland, along with other leaders, to discuss the question of Government assistance to education which had become of first rate importance. But his health suddenly failed and he sailed for home where he underwent a severe operation. He lingered on, still vigorous, and taking an active share in the concerns so dear to him, until August, 1934, when he passed to his reward.

Mrs. Laws was the great wife of a great man. She was great in herself; a great linguist; a great hymn writer, whose hymns nourished for a generation the native Church which her husband did so much to establish. Indeed her history is so much the history of her husband, that it is difficult to think of any activity of his in which she was not his efficient and loving helper. She was, too, a woman of wit and wisdom, ready at repartee, a famous housekeeper and hostess, and the willing friend of all her husband's colleagues.

Men are great, not merely in virtue of the great deeds they did in their own proper persons, but they are great because others have contributed to that greatness. Livingstone had his Laws; and Laws had his great lieutenants: Elmslie and Stuart who brought in the wild Angoni; Mac-Alpine, who built up the great Mother Church at Bandawe: Fraser, beloved at home and abroad; MacMinn, whose linguistic work is bringing fame to Livingstonia; Chisholm and Moffat, who brought in the tribes of the north and west. The history of the Livingstonia Mission will never be fully told until the great deeds of these great men have had their full count of credit. So long as the Church can find such men, and send them out and support them, the fame of Robert Laws will go on and that for which all great servants of Christ stand-the evangelization of the whole world—will suffer neither eclipse nor collapse.

Present Problems and Encouragements

As Seen by Some Foreign Mission Executives

THE difficulties of the present hour are so many and so obvious that we are sometimes prone to be discouraged and to overlook the encouragements. In the home and foreign mission work the problems were never more numerous, and sometimes they seem baffling. They clearly call for earnest study as to their causes and solution and they require faith and greater dependence on God rather than on human wisdom and power.

In response to a letter sent to a number of missionary leaders in America replies have been received to the following two questions:

1. As you see it, what are some of the special present-day *problems* that we face in the foreign mission enterprise? Such problems may relate to finance, changes in policy, difficulties in the field or in the home church.

2. What are some of the *encouragements* that you note in the home church and in the field? Such encouragements may relate to improvement in finances, to increase in interest in the home church, to the attitude of the young people, or they may appear in reports from the field as to the progress and outlook.

The answers received—somewhat condensed—throw much on the present situation. An editorial presentation of the problems and encouragements will appear in the next number of the REVIEW.

EDITOR.

I. SOME PRESENT-DAY PROBLEMS

ROBERT E. SPEER

Secretary of the Presbyterian Board of Foreign Missions

Among the problems we face in the foreign mission enterprise today I would name the following:

1. Problems arising from false nationalism. A true nationalism is inherent in Christianity and in the missionary idea. We are seeking to help each nation to achieve its own true personality and accomplish its own mission of service in the world and we are doing our best to build up indigenous Christian churches to serve in the fullest way the true interest of the national life. The difficulties of the problem lie in the spread of a false and unworthy nationalism.

2. The problems which secularism and the naturalistic view of the world and of life present to the Christian Gospel. We must have missionaries equipped to deal with these problems both by reason and by love.

3. The problems of devolution as it is called, meaning thereby the transfer both of control and of responsibility from the foreign mission to the national churches.

4. The problems arising from confusion and controversy among the Christian forces, absorbing in internecine conflict the energies which are needed for the work of aggressive evangelism of the New Testament type.

JOHN R. MOTT

Chairman of the International Missionary Council

Among the most pressing major problems of the foreign missionary enterprise, as I see them, are the following: 1. The need for taking the whole subject of cooperation far more seriously than at present is being done, judged by the results. There is imperative need of our Christian forces entering more promptly and thoroughly, having counted the full cost, upon what I call the third stage of cooperation. By this stage I mean not only for chiefly the pooling of knowledge and experience, but more specially pooling of plans (before they are made or entered into), personalities, money, names, administration.

2. In almost every field and in almost every board there is need of re-stating and revising programs, looking ahead for a period of five years. I would find it difficult to name a half dozen agencies which have done this and have their program or plan in a form to be submitted, and have it generally understood and accepted by their leaders near and far. This is very serious.

3. There is need for the creation of a deep and unshakable conviction on the part of the leaders and other discerning members of the churches that the missionary enterprise has by no means attained. It is a shocking, tragic fact that with reference to totally unoccupied mission fields (by which I mean those in which there are no missionaries, or almost none), we stand just about where we did at the time of the Edinburgh Conference in 1910. In the partially and even largely occupied fields we have, in most cases, only entered upon the period of high specialization, and, in my judgment, have still to render many of our most distinctive and critically important services in the work of evangelism and the training of Christian leaders.

4. The catching of the imagination of a new

generation with such vividness, with such appeal to the heroic, and with such compelling force as to ensure beyond peradventure a tremendous response. In this respect the Church of Rome just now is putting us to shame.

Basically these and all other problems that are pressing upon us will not be solved until we make much more ground than we have been making in recent years in solving our problem of leadership, among missionaries, indigenous churches, and mission boards and their auxiliary agencies.

ROBERT P. WILDER

Formerly Secretary of the Student Volunteer Movement; Recently Secretary of the Near East Christian Council

1. Some of the present day problems in the foreign mission enterprise are the problems due to the non-Christian religions, humanism, secularism, nationalism and the growing power of communism.

2. Among indigenous Christians are the problems due to persecution, especially on the part of fanatical Moslems and caste-ridden Hindus. There are also the problems of indifference. Often among indigenous Christians, the second and third generations have lost some of the glow and radiance which the first generation possessed. This is sometimes shown in diminished evangelistic zeal, in less of the prayer spirit, in doubt as to the full trustworthiness of God's Word, less reliance upon the power of the Holy Spirit, and less time given to Bible study.

3. Among missionaries we find at times it is a problem to establish a firm conviction about the necessity of maintaining the devotional life through giving an adequate time each day to Bible study for personal spiritual growth and private prayer. Work presses in, especially when the missionary staff is depleted owing to the financial crisis.

4. Some missionaries seem not to realize fully how essential it is to know how to do personal work with individuals. Some are strong in presenting the claims of Jesus Christ to an audience, but weak in helping an individual to take the decisive step in definitely accepting Christ as personal Saviour and Lord.

5. It is not always easy to warn young missionaries against an assumed superiority as belonging to a better race than that to which the people belong, among whom he labors. The Christian Gospel is one of love and should always produce in a missionary the right attitude toward other races and religions.

6. In the churches in America, we find the problem of how to secure a deeper spirituality and a keener sense of responsibility for the evangelization of the world in this generation. There is also the problem of finance, which must be solved if the work is to be carried on adequately.

ROBERT HALL GLOVER

Home Director of the China Inland Mission for North America

1. As related to the work of the mission in China there are the following problems:

a. The continued communist menace in several provinces of Central China. The present situation in Kweichow and Szechwan is particularly serious. Two C. I. M. missionaries in Kweichow have been in the communists' hands since October 1, and two others have recently been killed.

b. The difficulties confronting the Chinese churches in their efforts toward full self-support and taking a larger share in the work of carrying the Gospel further afield. I refer especially to exhorbitant taxation, burdens imposed by militarists, and heavy losses through communist banditry and calamities such as flood, famine, and pestilence.

c. The cruel persecution of Christians among several of the aboriginal tribes of Southwest China, notably the Lisu in west Yunnan. Bitter persecution is being meted out there by greedy and unscrupulous officials, because of the Christians' refusal to grow opium, and because of the steady shrinkage of the whiskey trade due to the rapid increase in the number of Christians.

2. As related to the enterprise in general—

Undoubtedly the greatest problem, far more serious than the financial depression, is the loss or weakening of conviction on the part of so many in the home churches, ministers in particular, regarding the great essential truths of the Christian faith. "Modernistic" teaching in seminaries and preaching in many pulpits are directly responsible for this. The inevitable and obvious results are the waning of missionary interest and the decrease of missionary giving among those thus affected.

If the missionary work of the Church is really a divine enterprise, and not a merely humanistic project, then how can God's blessing be expected upon it, if any are harbored in its ranks who are disloyal to His Word and reject the truths that lie at the very heart of the Gospel which we have been commanded to take to the whole world, and if "another gospel" is substituted? It is idle to attempt to make the economic depression wholly responsible for the falling off of missionary support when at least part of the cause clearly lies elsewhere. The cure cannot be effected until the cause is acknowledged and removed.

STEPHEN J. COREY

American Secretary of the United Christian Missionary Society

The problems, as I see them, include:

1. An exaggerated feeling that personal and local problems eclipse all else, although this is not as evident as a year ago. A sort of "pernicious localitis" effects both interest and giving.

2. The difficulty of maintaining interest when so many missionaries have returned from the fields. We have been too slow in building interest around Christian nationals and churches. We must press this point hard. They are our children in the faith and greatly deserve and need our prayer, interest, and our support when necessary.

3. There has been too much dependence upon loyalty to organization and not enough on the inherent necessity of the missionary enterprise as an inevitable and inescapable part of an adequate Christian program.

4. The ideals of internationalism and world brotherhood have received a severe blow. This has slowed down missionary interest in some quarters.

5. The ideals of Christian stewardship have slipped somewhat in recent years, due

a. To the excessive burdens taken by American churches in more prosperous days, with new buildings and equipment. The churches now find themselves taxed to the utmost to amortize and stabilize their capital investments.

b. To the tendency to be satisfied with paying taxes for relief in substitution for church and individual efforts of love and mercy. The first is necessary, but people forget the wider interest of the church in a Christian program which state and municipal help can never reach.

C. DARBY FULTON

Executive Secretary, Executive Committee of Foreign Missions, Presbyterian Church in the United States

First of all, may I share with you some of our problems:

1. The most obvious problem is due to the fifty per cent decline in financial support, from \$1,248,-000 in 1926 to \$611,000 last year. Despite these rather desperate figures, we have not had to recall any missionaries, though sickness, age, death and retirement have reduced our missionary personnel from 516 seven years ago to 403 last year. Cuts amounting to about thirty per cent in missionary salaries and stipends, and even heavier reductions in appropriations for the work have had to be made. Reserves possessed by institutions or by missionaries individually have been used up so that we are now face to face with the time when the work must depend only on its present support.

2. We have become so accustomed to reductions

during the past three years that there is danger lest we lose our capacity to be distressed at the injury to the work. The depression attitude has already become a habit with some people, and while many are in genuine want, others have been too ready to avail themselves of the excuse afforded by the psychology of the times.

Anxious to prove to their constituencies that every economy was being practiced, boards have vied with one another in making reductions in their budgets and it has actually been true that a board which could show the most drastic cutting has gained the highest approval of the Church and this at a time when the need of the world for Christ is so desperately apparent!

3. In certain quarters there has been a relaxation of those basic Christian convictions that constitute the very premises of the missionary enterprise. The nature of sin and its consequences, the depth of man's need for Christ and the indispensability of Christ as the Saviour of the world, are elements in the missionary imperative that have either been challenged or rendered indistinct by the humanistic philosophy that has accompanied modern "liberalism." These basic Christian premises are essential to a vigorous missionary attitude and program.

4. The spiritual condition that we confront in the world today is more difficult to reach than were the simpler forms of paganism of the past. While millions still cry vainly to gods of wood and stone, other millions have merely exchanged idolatry for godlessness. Surfeited with the superstitions of the past from which they feel themselves emancipated, they have turned violently against all religions, and have become repudiators of faith, haters of God. Professing no God of their own, they deny freedom of worship to others, and are working to bring the world into one united blasphemy. The difficulty of reaching these is immeasurably great.

A. C. SNEAD

Foreign Secretary of the Christian and Missionary Alliance

In the twenty mission fields of The Christian and Missionary Alliance three problems stand out as of major importance.

1. In a number of the fields, particularly French West Africa, French Indo-China, Netherlands East Indies, southern Philippines, and some provinces of China, many peoples and tribes give evidence of being moved by the Holy Spirit to a recognition of their need for Jesus Christ as Saviour and Lord when they first hear the Gospel. This is so marked in some tribes that the number of missionaries and native Christian workers is much too small to properly present the Word of God to interested inquirers. 2. Another problem, met especially in Borneo and a French West Africa is that of shepherding the new converts who have been baptized. For example, 628 were baptized by one missionary in one month recently in a district in Borneo, yet to teach these converts and the more than 1500 other Dyaks baptized during the last three years there are available only one missionary and two or three native workers.

3. A third problem has to do with government opposition in some areas, the imposing of an income tax and an increase in property taxes by some governments, thus diverting funds from the missionary work.

II. PRESENT-DAY ENCOURAGEMENTS ROBERT E. SPEER

Among the encouragements we see in mission work today one would suggest:

1. The spirit of the young men and the young women who want to give their lives to foreign missions. A number of first-grade candidates have been earning their way by giving transfusions of their own blood.

2. The evidences of the working of God's spirit in individual and collective life, as, for example, in the baptism of Brahmans in India and the movement in the upper castes.

3. The increasing acceptance of the moral authority of Christ in non-Christian lands. This is not enough but it is something and it represents a great advance.

4. The reality of the rootage which Christianity has taken all over the world and its indestructibility by the most hostile forces, even in Russia.

5. The steady growth of the churches on the mission field, in autonomy and self-dependence.

6. The increasing evidence that there is no hope for man save in Christ; that the evil forces of the world cannot be conquered except by His power.

JOHN R. MOTT

Among the greatest encouragements in foreign missions today I would name:

1. The evident growth in conviction among discerning Christian leaders as to our shortcomings and sins of omission.

2. The multiplication of fruitful and very rewarding pieces of experimentation in missionary methods and practices, covering a wide range in the missionary program.

3. The growing interest in cooperation, notwithstanding failure to take the whole subject more seriously.

4. The fact that doors are open today, as at no time in the past, to the friendly and constructive ministry of the Christian Gospel. 5. The widespread interest in evangelization and the breaking out of remarkable evangelistic movements in so many parts of the world, also in the raising up of new and mighty evangelists, as well as apologetic writers and lecturers, within the past one or two decades, both among missionaries and nationals.

ROBERT P. WILDER

Some encouragements, as I see them, are:

1. A growing desire for a religious awakening at home and abroad.

2. A greater spirit of cooperation among religious bodies, as seen in the work of the Christian and Missionary Councils and International Missionary Council; also in the movements which look toward church unity, as in Persia and South India and the recent conference of missionaries and indigenous Christians on evangelism, Christian education and on the production and circulation of Christian literature. There are also signs of closer cooperation between Oriental and Occidental Christians, as in the Fellowship of Unity in Egypt, and in the work of the World's Sunday School Association.

3. The recent growth in the membership of indigenous churches, as in India where there are now 6,296,763 Christians; in China where the Five Year Movement, from 1929 to 1934, has resulted in stimulating the Christians to a deeper spiritual life and shows a willingness on the part of the Chinese Christians not only to win others to Christ, but also to shoulder a larger proportion of the financial load carried by missionary societies. The Forward Movement in Japan has resulted in 50,000 having signed cards, signifying their purpose to follow Jesus Christ. Though all of these have not yet joined the Church there is increasing evidence that Christians in Japan are recognizing their responsibility to evangelize their fellow countrymen in Japan and overseas.

4. Another encouragement is found in the work of the Bible Societies. The Bible is still the best seller.

5. It is said that while Latin America has largely turned away from organized Christianity a speaker presenting the Christian message, as a new and vital challenge, can always get a sympathetic hearing. In Buenos Aires, Santiago and in student centers in Brazil, Colombia and Venezuela there have been eager audiences to hear the Gospel.

ROBERT HALL GLOVER

1. We of the C. I. M. are greatly encouraged by the sustained interest of our constituency of friends at home, as evidenced by their many letters, and also by our contacts in the autumn conferences in the East and the West. Our Prayer Union membership, composed of those who express the desire and purpose to pray regularly for China and the work of the Mission, is steadily increasing.

2. There has been a steady succession of applications for service in China; the number during the past year has been particularly large. We sent twenty-six new recruits to China in 1934, and we must have dealt with three or four times that number of applications.

Eighteen new workers have also been sent from Great Britain and twelve from Australasia last year.

3. There has been a steady and substantial advance of our Forward Movement on the field, with ever increasing visible results in conversions and baptisms. The opening of nineteen new main centers of work, and the baptism of 7,221 converts, during 1933, made that a record year in the history of the Mission.

4. There has been marked blessing attending the special services on many of our stations for the deepening of the spiritual life of the Christians, and the stirring of them to increased zeal and effort in behalf of the salvation of souls here at home and the spreading of the Gospel farther afield. Chinese workers and foreign missionaries, have conducted such services with blessed results.

Special encouragement has also attended the holding of short-term Bible Schools throughout our mission field, with the object of increasing the knowledge of the Word of God among the rank and file of our Christians, and fitting them for more effective soul winning, and some among them for full-time preaching. During last year 329 such schools were held with a total of 11,500 enrolled, in addition to our regular Bible Schools, for the fuller training of Chinese pastors, evangelists, and Bible women.

STEPHEN J. COREY

As to encouragements I see the following:

1. An increased wistfulness on the part of ministers and others for the realities of religion.

2. Increased cooperative effort on the mission fields.

3. Humility on the part of Christians in the recognition that as a church we have not come abreast of Christ's ideals in America and that we must go to others depending upon Him and not on our own superiority.

4. The great issues that face us abroad bring stirring challenges. The tides of secularism, nationalism, and communism, call Christian people, as never before, to take the message and life of Christ to the whole world. The distress and disquietude of mankind summons us. Also lands like Japan, China, India, and Africa all face great issues and are in expectancy.

5. The penetration of Christ's influence, far beyond what we can count in statistics or membership in the churches, is a matter for great encouragement. The New Life Movement in China, based largely on Christian ideals, is an illustration. It would be hard to find among educated and religious nationals anywhere in the non-Christian world, one who would not hail Jesus as the ranking ethical teacher of the ages.

C. DARBY FULTON

Over against the problems and difficulties that face us today one could set a long list of encouragements that far outweigh the difficulties. I mention three that seem to stand out strikingly in the missionary picture:

1. The increasing open-heartedness of the peoples of the world to the Gospel of Jesus Christ. This is not inconsistent with the fact that many governments seem to be slowly closing to religion. In the time of Christ, just when the chief priests and the rulers of the Jews were seeking to destroy Him, the common people were hearing Him gladly. A missionary writes:

"The doors for Gospel advance are flung wide as never before. The church in Brazil faces an unprecedented opportunity. Crowds everywhere, as reports come in from far and near, are willing to hear with attention and sympathy the call of God to repentance and faith in Christ. The day of march has come!"

Writes another: "God evidently wants Africa, for never was the Holy Spirit more manifestly present there. At Luebo Station alone we baptized this year 2,548 adults, and the church is aflame with zeal for Him."

From another missionary comes this message: "There is a mighty tide sweeping through China. It is the tide of God's spirit moving upon the hearts of men."

Dr. Stanley Jones declares that China presents the greatest evangelistic opportunity in the world. Dr. George Truett, returning from a South American tour, says the supreme challenge is there. Surely God is at work in all the world!

2. The new fervor for evangelism is one of the most encouraging factors in the present missionary outlook. Despite the limitations that falling income have placed upon the work, our missionaries and their fellow workers are everywhere manifesting an eager desire to extend the work into unreached territories. In some fields this centrifugal instinct of our missionaries is quite conspicuous. It is interesting to compare the latest reports of work in Brazil with those of fifteen years ago and see how the names of stations and outstations of former years are being replaced from year to year by new towns and communities. The older ones are not abandoned but they are being brought to self-support as rapidly as possible in order to release money and personnel for

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the work of extension. It is gratifying to note that in several fields, despite every discouragement of the depression, new work has been opened and is being successfully sustained with most gratifying results.

But it is the native leaders themselves that offer the most conspicuous examples of this evangelistic fervor. One needs only to mention the Kingdom of God Movement in Japan, the Five Year Plan in China, the evangelistic movement that is sweeping certain sections of the Belgian Congo under the leadership of Tshisungu Daniel and others, and the quiet revival of prayer and personal work in Korea, as examples of such zeal. The significant thing about these movements is that they have not been born in the initiative and leadership of missionaries, but are the expression of the evangelistic fervor of native sons who have set their hearts upon the winning of their own people for Christ.

3. Where two such movements as the foregoing, the eagerness to hear on the one hand, and the eagerness to tell on the other, are found parallel, things are bound to happen. And things have happened. The past year has been the most fruitful results in all the more than 70 years of our foreign mission history. Outstanding among the results of the year is the record number of 8,383 added to the church on profession of their faith in Christ. It is granted that we cannot always measure spiritual results by statistical standards. However, it is a cause for great joy and thanksgiving throughout our Church that last year in our foreign fields the number who stood before the world to acknowledge their sins and receive Christ as their Saviour exceeded by more than 2,000 those who took this stand in any previous year.

To summarize, it is our feeling that the time has come when a call to advance should be sounded among the churches of America. Today the whole world situation is like one vast syllogism every premise of which leads to but one inevitable conclusion, namely, "Forward again in missions!"

1. The openness of the hearts of men and women around the world to the message of Christian missionaries, attested by the letters that come from every field, constitutes a clear call to renew our missionary advance.

2. The unparalleled productivity of mission work, yielding richer returns than ever before, encourages us to move forward.

3. Vast untouched areas await a new venture of faith. With national churches gradually taking up the burden of the work we have been doing, it should become more and more our missionary aim and purpose to press out into territories where Christ is not known. There is much work that remains to be finished; there is even more that yet remains to be begun.

4. The world has always needed Christ. Her need of Him today in the face of her complexity, bewilderment and sin is more apparent than ever.

5. In some lands, governments seem determined to close the doors against Christian missions.

6. The young life of the Church is ready to go forward. Applications from volunteers are pouring in to our offices from some of the choicest young men and women in the Church, who are prepared to answer the need.

7. When in every sphere of life the peoples of the world are being reminded of their mutual interdependence and responsibility, shall the Christian Church forget her responsibility to every man or allow her sense of world mission to be dimmed? Dare we forget that our Lord's command has never been revoked and still constitutes the marching orders of the Church?

A. C. SNEAD

In presenting the problems I have already made mention of some encouragements in the fields.

1. The Alliance is privileged to preach the Gospel and to have a share in building the Church of Christ in more language groups today than ever before in its history. The Church in the fields is taking over territory formerly under mission responsibility and the Mission and the Church together are going forward into new tribes and new areas where the Gospel is thus being preached for the first time.

2. Despite government opposition in Cambodia, the results during 1933 and 1934 are more encouraging than at any time since the field was entered in 1923. In a few fields the work of translating the Bible into tribal languages is being steadily carried forward and last year one of our mission presses printed over 25,000,000 pages of Scripture portions and Gospel literature.

3. Both in the home church and on the fields there is evidence of the gracious working of the Holy Spirit in causing believers to humble themselves before God and definitely seek for a revival.

4. Twenty-six new missionaries were appointed for our Alliance fields in 1934 with the expectation of their sailing during the year or in the early months of 1935.

5. We praise God for increased missionary interest evident in many of the home churches and for the missionary zeal shown in the younger churches in the mission fields.

I believe that, despite every hindrance that Satan brings, we are facing a day of marvelous opportunity for evangelization in many parts of the world and we are encouraged to press forward in the name and by the enabling of Christ our Lord.

Present Situation in Missions

As Seen by Dr. Julius Richter of Berlin

I N THE Neue Allgemeine Missionszeitschrift, Dr. Julius Richter of Berlin deals with a number of present-day problems which are so important that they deserve close study.

The first problem is that presented by the worldwide depression, which demands an adjustment to the shrinking incomes of all mission groups. This question in the background of all recent discussions of missionary problems is "How can the important part of mission work be preserved even though many related developments must be cut down?" Can the present retrenchments of the sending bodies be made fruitful by granting the new national churches in the mission field a greater measure of independence, and by urging greater self-support in view of the diminished income from the home boards?" These efforts of the younger churches on the mission fields are occurring at the time when they too are affected by the world depression.

Many factors have altered the position of Protestant missions since the end of the World War.

The first factor is the enormous loss of prestige which Christian nations suffered by the disillusionments which have befallen the non-Christians. These matters are too well known to need discussion.

Second there is the growing gap between Christianity and some views of modern science. All nations want modern sciences and arts; but they are very reticent about any desire for Christianity or the Christian Church. If we meet within the body of Christendom such a thing as Bolshevism, with its radical hatred of all religion, and even in a country like Germany see a decided self-assertion of a new German paganism on a nationalistic basis, need we wonder at a holding back from Christianity on the part of non-Christian peoples?

Third, we should earnestly consider the surprising progress made by the Roman Catholic Church in Africa and the Dutch East India, with an expenditure of men and money such as the combined Protestant missions cannot equal. In French, Belgian and Portuguese countries this Papal church may count on a far-reaching assistance from the colonial authorities.

Fourth, in the last few years before the World War it seemed as if the progress of Islam had been retarded. Now we observe that in equatorial Africa and in Further India, this religion is making its power of assimilation felt among the primitive peoples within its reach. A decisive factor is the well organized propaganda such as that of Agha Khan in the Tanganyika territory and others.

The fifth consideration is that to which we are forced by the world-wide propaganda of Bolshevism. Its soil is amazingly well prepared by the unworthy and in many instances impossible conditions of obtaining a livelihood among the proletarians of the earth, as for example the 30,000,-000 unemployed and the abysmal poverty of hundreds of millions of peasants in India, China and Japan. The great strength of this kind of propaganda can hardly be over-estimated.

Sixth, there looms the awakening, floodlike and powerful influence of an increasing nationalism. Hand in hand with it, we observe the awakening of the national religions and sometimes the recurrence, as in Germany, Turkey and Persia, of earlier and forgotten religions, which oppose Christianity as being irreconcilable with the new ethic.

Changes Since the World War

Such conditions are entirely different from the views which prevailed before the war. It was then held that occidental civilization was either identical with Christianity, or at least closely connected with it. This was the great time for such splendid movements as the Student Volunteers, the Missionary Education Movement, the Laymen's Movement and for such slogans as "Evangelization of the World in this Generation." In Germany, in this period, the great colonial expansion gave an impetus to missionary undertakings.

Now, however, many churches are passing through an era of an ebbing of interest, a reaction! This reaction is to be deplored. During the time referred to there were in most of the fields efforts at work which were to crown the preceding efforts, by leading the young churches toward a complete self-support. But such aims demanded time for maturing. The highly developed conduct of Protestant missions contained within itself an inclination toward institutionalism, such as the founding of colleges, universities, hospitals, Y. M. C. A. buildings, publication houses. In the case of even a great lessening of the supply of men and means, there arises a danger of freezing up the assets of such enterprises. The men and monies necessary for the work of evangelization and the growth of the missionary enterprise leave too few means available for the magnificent enterprises which have already been called into being.

Dr. Richter thinks that there should be a new consideration of the work of missions but he declines such a study on the basis of some suggestions in "Rethinking Missions." There should not be any reduction of the Biblical message of salvation. Neither can there be any "moratorium" of the missionary obligation on account of urgent demands at home. The all-obliging missionary command, the royal authority and the divine promise are sufficient for all believing Christians.

What May We Expect?

What may we expect as the fruit of our mission work? Dr. Richter enumerates answers to this question, based upon experience gained in many ages and many countries.

1. There are in Christian history three typical developments: First, the permeation of the Roman Empire by the Christian spirit and the Christian Church in its competition with Oriental mystery cults, then the century of effort to realize "One Church—One Empire," and a failure of all these efforts since the rise in the fifth century of various separatistic churches.

Secondly, in the Germano-Slavic middle ages the passing over of entire tribes and peoples under the leadership of their rulers and then a very slow and very gradual penetration of these peoples with the Christian spirit and ethics. Thirdly, in the Spanish-Portuguese national or state missions of the sixteenth and seventeenth centuries, with Church and State in close alliance, the setting-up of a hierarchy with state subvention. Modern missions offer few parallels to such work as the christianizing of the South Sea Islanders, largely under the influence of their rulers.

2. Nowadays the attention of Protestant missions is focused on the development of Christian groups, with the aim of making them National Churches. It is generally thought that, when this aim is attained, there will be no further need than to assist such churches in the case of emergencies. Is such an expectation justified? First of all, in most mission countries the Protestants constitute only a small percentage of the total population. For instance, in China two-thirds of a million among 500 millions, in Japan, 200,000 among 65,-500,000, in India five millions among 350 millions. In none of these countries is the Christian increase less than the increase in the number of births, so that the ratio is constantly shifted. Secondly, in all these countries we cannot fail to notice two peculiar characteristics, the one tending to isolate the Christian bodies, the other to absorb them completely. We are not yet advanced to the point where we may be sure that the present day Christian groups will escape a similar fate.

There is the hope that these young churches will develop a sufficiently large and strong initiative that they will be able to take care of the non-Christian masses surrounding them. We point with great hopes to the Five Year Plan of Chengchin-yi, the Kingdom-of-God Movement of Kagawa and can well rejoice in what they have attained. But as yet, the new churches, notwithstanding their excellencies, have not acquired the missionary attack that is needed. Besides, we can hardly compute the comparatively enormous expenditures of effort and means required to carry on such work as the occidental churches can carry, owing to the momentum acquired through the centuries.

3. This places us before a great and difficult task. At present many free missions are hunting for unoccupied fields for their activity. Most of them fail. The result is that Protestant missions tend to degenerate into aimless guerilla warfare. Besides, when we consider the many costly undertakings carried by the sending churches, such as the establishment of such institutions as were mentioned above, how can we expect these younger churches to undertake work of such dimensions, without abundant assistance from the sending churches?

4. In the last century the missionary enterprise found open doors everywhere. Dr. Richter shows by the example of the missions in Africa that, while then one could be of the opinion that paganism would soon collapse and what was most needed was to gather the new Christians into churches, this is far from being true today. Modern civilization is entering Africa by the three channels of Protestantism, Catholicism and Islam and these forms are fighting each other tooth and nail. However the Protestant churches today face the task of gathering the Negro peoples, so far as possible, into Christian churches and train them into a real Christian life.

5. In Asia the strata first reached by the new influences were the cultured circles. This may be traced most easily in the case of three leading countries. In Japan, the Samurai were the real light bearers of culture. They have also given the church some outstanding leaders, such as Neesima, Ouchimura, Kagawa. In India, broader areas were more quickly reached, but the caste system stood in the way. In China the literati were the ones who hindered the spread of the incoming religious influence, but in more recent times there was being prepared a notable change here too. However, since the war, the condition of things has changed surprisingly. The greatest difficulties today come from the growth of nationalism, which in most cases has become a violent

passion and proves a considerable hindrance to the spread of Christian missions.

6. The question arises whether we might not have some other means of reaching the great masses of Asia, aside from the natural work with individuals. In the world of Islam, most missionaries still feel that they must observe a waiting attitude before closed doors. But we still have the tried means of entering wedges, such as medical work, schools and colportage. In Japan the work of Kagawa seems to find access to the masses. In India the efforts among those not in the castes seem to be gaining in influence. In China we face a catastrophe in civilization, and that of colossal dimensions. Two overpowering influences are at work through the collapse of the ancient Manchu power. This involves not only the whole ruling system with its prestige and its cultural forms, but also the break-down of the old Confucian system of scholars and men of letters. Three great forces are now entering the country: an un-religious science, communism and Christianity. China and Africa present the greatest missionary problems in the Christian Church today.

7. Christian leaders are sure that foundations have to be dug deeper along three important lines. The first field is the ethical, and spiritual. The problem shows itself most clearly in Africa. There paganism appeared under six forms, ancestor worship, magic, tyranny of chiefs, polygamy, slavery and tribalism. Since missionaries were convinced that these conditions were impossible among Christians they very properly proceeded to exterminate them. However it was frequently overlooked that in the conditions that had matured for centuries, there might prevail aspects that could be used for the implanting of that which is truly Christian. In many cases the African was consequently so denationalized that there remained nothing that could be done, except to ingraft a life that was really foreign. Now the problem is seen under the aspect of so anchoring the Christian church in the native life, that the strength that actually inheres in it may be used to make its powers helpful to the Christian development.

Three methods have been held proper in India. The Roman Catholic Church acted as if paying no attention to caste. The Leipzig Mission regarded caste as a social and civil order, which merely needed to be purged of non-Christian extravagances. The Anglo-Saxon missions in the main regarded caste as a satanic perversion that must be utterly exterminated.

8. A similar problem arises from the conditions of language. At present it is being more fully recognized that the language of a people contains peculiar elements of power that may be fully utilized and thus become of great help in the development of a people. 9. A noteworthy fact is seen in the circumstance that early Christianity faced a world in the process of dissolution, while the modern missionary finds that ancient systems are becoming more consolidated. This is eminently the case with Hinduism and Confucianism and only in the case of Islam in Turkey is it possible to observe a general breaking down of the old.

In early mission work in Europe, the bearers of the Gospel found fresh youthful masses that were not influenced by any great civilizing movements. We meet such a condition now only in Africa and the South Seas; but in Asia the missionaries have had to face ancient cultures, and their initial successes were gained mostly among the lower strata of society. Today the problem is to reach those who are the possessors of higher culture. In the attitude so far observed among such peoples, many missionaries have had the feeling that all doors were closed and all seats occupied. Now there are indications that catastrophic changes are impending. Bolshevism is a new force which is presenting an aggressive front all over the world and people are weighing the claims of Bolshevism against those of Christianity. Here the missionary faces not only a challenge, but an opportunity.

10. Since Lausanne, Christians have come to an understanding of the definite and essential content of the Christian message. In this there has been a decided gain for the preaching of the Gospel.

11. Dr. Richter says that great spiritual movements usually pass over peoples like great waves. He thinks that all countries are at present not on the crest of any such waves, but in the depressions between them. He refers once more to the great losses which the world has incurred in recent years, such as the collapse of the church in Russia, the liquidation of Panislamism and the Caliphate, and the breakdown of Confucianism in China. He mentions also the stop of great Christian movements in the United States, and similar collapses in Germany.

A careful study of present-day conditions and resources must give us the conviction for our faith and a guidance for our conduct as follows:

That the living God is quietly building His Kingdom through all the confusion of the peoples and that this is the end of the ways of God.

That the person of Jesus Christ is central for all Christian proclamation and that all missionary preaching must have its start and goal in it.

That Jesus Christ and His salvation is the final and deepest answer to all questions of human beings and that it is our task to hear the questions that arise from the depths of men and to give the true answer to them.

IF I WERE A MILLIONAIRE*

BY REV. W. H. MOSS, M.A., B.D., HYTHE, ALBERTA, CANADA

Do you sometimes plan what you would do if you suddenly became a millionaire? I am doing that today after spending two days of pastoral calling in a homesteading part of my parish. I parked my car near the highway and borrowed horse and buggy for the bush trails. Later I parked horse and buggy in the bush and walked more than two miles to visit a lonely bachelor on the far side of a muskeg over which horse and buggy could not travel. Incidentally I got my feet wet. My friend served dinner—fried potatoes, fried eggs, fried meat. (How do their stomachs stand it year after year?) As I was going from place to place, I was wishing I had money. If I were to become a millionaire, I think I should do some of the following things:

1. I should ask for Divine guidance in the discharge of such a responsible mission as the wise handling of so much money.

2. I should give at least one-half to the Missionary and Maintenance Fund.

3. I should continue to be a home missionary.

4. I should, as long as possible, let no one know that I had money, lest I become the prey of those who would besiege me with requests for help and so interfere with my regular work.

5. I should pay off the debt on the local church and relieve my people of the almost intolerable burden of paying eight per cent interest and thus put new heart into them for completing their place of worship.

6. I should send to Edmonton for a hundred-dollar violin that was sent in by a new settler for repairs two or three years ago and is being held there until the bill of thirteen dollars is settled. Thereby great joy would return to this music-loving homesteader who really needs his beloved instrument for the good of his soul.

7. I should take a pair of shoes to the cobbler and have patches put on the soles.

8. I should accede to the unusual request of one man for certain drugs for the treatment of bedbugs. He says he can't abide them.

9. I should buy school books for a girl. The grade desired is being taught in the local school and all she requires to continue her education is about eight dollars for books.

10. I should send a most promising young man to university in order that he prepare himself for the Christian ministry.

11. I should buy organs for three log schools where I hold services.

12. I should provide a home in this village under the care of a Christian matron, so that several girls in the surrounding district might go on to school. Their people can supply meat and vegetables; what is needed is a place to stay and that place ought to be under reliable supervision.

13. I should build a hospital here, for the nearest at present is forty-five miles away and difficult to reach when roads are blocked in winter. I should have free medical service for the poor. Then there would need to be no babies born in crude shacks without a doctor in attendance.

14. I should give to every minister on a home mission field a year's leave of absence once in seven years and pay all expenses while he and his family visited their friends and he took a term at college.

But as I am not a millionaire, I pray that I be not like the Irishman who had a needy friend and said that if he had two cows he would give him one; and yet he did have two pigs and would not give one of those.

* Adapted from the United Church Record and Missionary Review.

New Cooperative Advance at Home

By the REV. CHARLES E. SCHAEFFER, D.D. President of the Home Missions Council; Secretary of the Board of Home Missions, Reformed Church in the United States

I SEEMS anomalous under existing conditions in the Church today to be speaking of an advance. The organized forces of Christianity are almost everywhere sounding the note of retreat. The slogan along the whole battle line is that of retrenchment. Nearly all the home mission boards are either marking time or have recalled a large part of their forces from the field. Whole areas which were once missionary ground have been given up and the financial pressure has been such that curtailment of effort has become imperative and has caused grave concern among missionary leaders.

The heart and kernel of the work of home missions has always been the pioneer spirit. The home mission forces have always constituted the advance guard of the Church. They have blazed new trails, opened up new highways, discovered new areas and have always marched breast forward at the van of the procession. That is the very genius of this great movement in the bosom of the Church. A little more than a century ago the religious forces of North America were centered in the eastern part of the continent. Then when the various denominations became autonomous and indigenous, there followed a wave of missionary expansion such as has never been witnessed in any age or in any land. Impelled by an onward urge the forces of Christianity pressed into the virgin lands and into the frontiers of our country. The results were astounding. Churches and schools and colleges sprang up like Jonah's gourd overnight and dotted the land with religious and educational institutions. All this was accomplished practically within the space of a century and a half. Then suddenly, as though a hand had reached down, this expansive program of the Church was arrested. It halted along the whole front until today we are compelled to take an inventory of stock and make a fresh appraisal of our task. No one so keenly sensed this change of conditions as did the home mission leaders. About ten years ago they began to see which way the wind was blowing and undertook to set their sails in the right direction. They who walked late on the deck saw strange lights rise and fall and they prepared to meet the new situation when once it confronted them.

These Christian leaders felt that a new social order, new conditions territorially, religiously and ecclesiastically required a new strategy and a new approach to the whole problem. Consequently they launched "The New Cooperative Advance." If the advance of former days had spent its force, a new advance would have to be made, so that home missions might always be true to its real genius and spirit.

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This new advance was to be along three distinct lines.

1. The old home mission advance was on *denominational* lines and the early religious history of America was based largely upon denominationalism. This was practically inevitable when America was new and young. Denominationalism had its rise in national, social, lingual, creedal, and racial peculiarities.

Some of these were an importation from the old world, and some grew out of the religious soil in America itself. But whatever their origin or historical basis, these denominations were perpetuated and extended into other sections of the country. This has resulted in an oversupply of churches in many communities and has become the chief target of the critics and of the cynics. It has resulted in the multiplication of churches of many stripes and names, of sects, some of which are so small as to be mere insects. This has been the scandal of Protestantism in America. Some churches are so small that they have no ability to function effectively in Kingdom building. They have a struggle for self-preservation. They become ends in themselves and thus they obscure the real mission of a church in a community.

The new home mission advance now shifts the emphasis from denominationalism to interdenominationalism. It does not advocate undenominationalism but it espouses interdenominationalism. It believes that there are foci points where denominations can join hands and where united effort becomes more effective, if not more economical, than single handed denominational activity.

2. The second new line of advance is that of *cooperative* effort. The old home mission enterprise was inspired largely by the competitive spirit. Each denomination tried to outrun, outstrip, outdo the others. The law of the jungle

prevailed. The Nietsche law of the superman in religious circles dominated almost every situation. Consequently there was a rivalry for place, prestige, power. The rivalry was not always friendly. The Kingdom of God suffered violence and the violent took it by force. There was a regular stampede to occupy territory first, to erect the most handsome, most costly edifice, and to secure the largest possible membership. Proselytism was practiced beyond measure and the church that had the pull and had the preacher and had the purse, got the lion's share and the others had to take the hindmost. Many a poor, discouraged minister had to be satisfied with the gleanings in the corners of the field which had been neglected by the harvesters who reaped the full harvest. And all this time the established Church in the East kept pouring money into these "mission fields" which were largely competition centers.

The wastefulness, the extravagance, the sinfulness of this sort of ruthless rivalry in due time laid hold upon the consciousness and conscience of missionary leaders. They saw what a violation this was of the spirit of the Christ whom they professed to serve. And they said among themselves, "This thing must stop!" There must be a substitute for competition. There must be an end to ecclesiastical rivalry. And happily they hit upon the word *cooperative*, and declared that the home mission advance must be along cooperative lines. They set up committees on Comity; they advocated the organization of State and City Councils, and projected programs of united action. This involved a change of the whole psychology of the churches but this cannot be effected over night. Prejudices and policies are too deep seated to be immediately supplanted by something else. A long process of education is required to change people's mental and moral attitudes. Today no one can question the rising tide of interest in comity and cooperation throughout the Protestant This growing interest proceeds in part Church. from practical considerations. Our Home Mission and Church extension agencies are financially embarrassed and sheer necessity is compelling them to pool their forces and resources with others if the task is to be completed. This interest springs also from spiritual considerations. Minor issues which divide us are being put into the background and major issues which unite us are thrust into the foreground. The clearer vision of the meaning, and the mission of the Church is serving as a great unifying and cooperative impetus among all right thinking people.

But comity has both a negative and a positive aspect. Negatively, it means not interfering with the plans of my Christian neighbor. It is the easy, "let alone" policy in the field of denominational

activity. Even this is better than unfriendly rivalry and un-Christian competition, but it by no means exhausts the meaning of comity. There is a positive aspect which involves not merely keeping out of each others' way, but also means mutual support and aid. Comity involves the idea of the "big brother" on the part of denominations. Thus when a given field is allocated to a denomination the other denominations should say not merely "Go to it-God bless you," but they should come forward with their treasures, their money, their members and pour the same into the allocated field so that the denomination that has assumed responsibility for it can meet the situation adequately. This can be done far more readily in new than in old communities. In new communities local loyalties and traditions have not yet had time to take root and develop as is the case in old and well-established communities.

Certainly such principles of comity could be readily worked out among foreign-speaking communities. Already much progress is being made along many lines. I name only a few. There is the matter of Religious Work Directors in Government Indian schools. There is the work among the Mexicans, where nine denominations are cooperating in work among Mexicans and Spanishspeaking Americans. There are the Summer Schools for rural ministers; there is the Christian Approach to the Jews; there are definite local projects such as at Radburn, New Jersey; Boulder City, Nevada; the Tennessee Valley Project: the work in the West Indies, in Puerto Rico and Santo Domingo. There have been set up Denominational Community Churches, Federated Churches, Undenominational Community Churches and Affiliated Churches. It is evident that the home mission forces are on the advance in Comity and Cooperation.

3. The old home mission work centered its efforts almost exclusively upon individuals. The work of making Americans Christians has been only a partial success, as statistics sadly reveal. Out of 125,000,000 people, at least 70,000,000 remain outside of any organized institutions of religion. The National Home Missions Congress in Washington, 1930, stated the task of home missions as involving "the winning of men and women to discipleship of Jesus Christ and to unite them with other disciples in the fellowship of the Christian Church."

This is only one phase of the task. The Congress went on to say that the task is also "to bring the Christian impulse to bear upon the broad, social and civic questions of our day." In other words the new cooperative advance includes emphasis on the social application of the Gospel of Jesus Christ, the christianization of all of life as

well as of every life. It insists that all relationships of life must be brought under the dominant control of Christ. Here we face a task of tremendous proportions. This is a real job and the task remains unfinished until every area of life is thoroughly christianized. Home missions today is as necessary and its opportunity is as great as ever in the history of our nation. The enterprise somehow must recover its ancient passion and power. To the Church there must be restored a sense of urgency and obligation in christianizing America. But this task must be done not in the haphazard, helter skelter fashion of pioneer and frontier days, but along well planned and definitely constructive ways. The program must be along educational and inspirational lines, based upon sound ethical principles involving constructive methods of comity and cooperation.

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The Home Missions Council and the Council of Women for Home Missions have planned this cooperative advance along two fronts:

1. An Advance in Program. (1) This involves an adequate occupancy of every community with the Christian ministry. (2) The avoidance as far as possible of all duplication of effort and of competition. (3) The setting up over the whole field of interdenominational organizations, in regions, states and cities, for the purpose of church planning, comity adjustments, cooperative activities and unified promotion of all the interests of the Church.

2. An Advance in Promotion. This involves: (1) The bringing to the Protestant Church of America a new vision of its entire task. (2) A thorough coordination of all the agencies of the Church in an inclusive program in order that their essential unity may be adequately expressed. (3) Not only to express this essential unity but at the same time to contribute to the efficiency, the economy and the goodwill of the total task.

In the language of Dr. Henry W. A. Hanson, President of Gettysburg College and Chairman of the Special Committee on Review and Forecast: "If Christianity is to make an impress of any consequence, it will be done by a cooperating Church. The time has come for suspicions and misunderstandings, based largely on superficial differences, to be put into the background. The great task of putting Jesus Christ into the life of our age will be achieved only by a cooperating Christian Church. Will the Church be equal to the opportunity of the present hour? If we fail in this hour, the opportunity will be gone and we shall stand condemned as unprofitable servants who have failed in a great crisis."

In the language of Dr. E. Stanley Jones: "We cannot go further unless we go deeper."

Satisfied

- I do not ask that I may see all of the road My feet must press from day to day.
- I do not pray that all the burden of my load, From off my heart be dropped away.
- I do not wish that all the stones that bruise my feet

Be flung from off the path I climb.

I do not want the sorrows that my soul must meet, Changed to some ecstasy sublime. But if my groping hand can find Thee close beside Me, when the darkness closes round;

- If o'er my heart Thy love flows like a tender tide When heavy burdens press me down;
- If I can feel Thine arm about me when I fall Because the path is rough and steep;
- If I can lift my tear-stained face at Thy sweet call

When torn by pain and sorrow deep.

Then will the wounds I bear more precious be than gold, Or any treasure I can gain.

Then sudden shock or conflict fierce will find me bold To stand for Thee, nor heed the pain.

Then with Thy tenderness my brother's head I'll raise, And walk his faltering steps beside;

Rejoicing in Thy love and at Thy smile of praise.

And **•o**—I shall be satisfied.

-Don C. Carver, in The Christian Intelligencer.

When a Kurd Becomes a Christian

The Remarkable Story of a Moslem Mullah of Kurdistan

By DELAVAN L. PIERSON

SLAM is proverbially the impregnable rock which defies the advance of Christian missions. Raymond Lull, the early apostle to Moslems, declared that he would die content if he could see one follower of Mohammed truly converted to the Christian faith. Of all Moslems there are probably none more fanatical and bitterly antagonistic to Christianity than the Kurds of Kurdistan. These people are hardy mountaineers, living in the territory of western Asia, a territory extending from Lake Van and Mount Ararat to Kermanshah in Persia. They are fierce fighters and many are brigands. Dr. Isaac Yonan of Urumia calls them generally "illiterate, crafty, wild, fanatically religious, warlike, lazy, treacherous, cruel, hospitable, independent and remorseless robbers.....To a Kurd a rifle of any new European model is worth more than a wife, and a good horse is worth more than a wife and two concubines." These people are all blindly fanatical members of the Sunni sect-those who strictly follow Moslem tradition.

Can one of such a race, and with such inborn prejudices and wild ways of life, be persuaded to forsake his people and religion and become a true follower of Jesus Christ? It is certainly impossible through any message or philosophy recommended in the Laymen's Missionary report.

But that such a transformation is possible through the Gospel of Jesus Christ, is clearly proved in the story of Sa'eed the Kurd, of Senneh who became Sa'eed, Khan, the Beloved Physician of Teheran. His experience is one of the most remarkable and thrilling in the annals of missionary history. The man is today an answerable argument for the power of Christ and the worthwhileness of Christian missions.*

Sa'eed was born seventy years ago in Senneh, a city of some 60,000 inhabitants, with the reputation for being the most fanatical in Eastern Kurdistan. It has more mosques than any other city of its size. Sa'eed came of a line of mullahs,

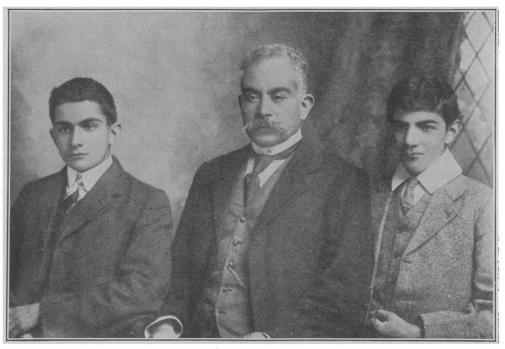
or religious dignitaries, and his father, Mullah Rassul, was a distinguished Moslem theologian. The boy was brilliant in mind and devout in spirit. At six years of age he could read the Koran and soon mastered the Persian classics and Moslem theology. When he was thirteen his father died and Sa'eed, a student of Moslem law and theology, became a teacher in the mosque school. He advanced rapidly in religious and literary circles, was considered a brilliant theologian, a master of Persian literature and a pious worshipper in the He was initiated into the mystic and mosque. powerful Naksh-Bandi order of the Sunni sect and was looked upon as the rising star of Senneh. While he was still in his teens people came from far and near to ask him to write prayers, to be sewn in their clothes or hung in their houses, to ward off sickness and misfortune.

While Sa'eed was still in his early teens, he first came into contact with Christianity. Two of his private pupils were sons of a Roman Catholic merchant and in their family he saw the use of strong drink which is very obnoxious to orthodox Moslems. A copy of the New Testament in Persian came into his hands through a student but he could not understand it and a Catholic priest whom he consulted could not explain passages that puzzled him. So he cast the book away in disgust. Image and picture worship, both anathema to Moslems, which he saw in Catholic homes and churches, led him to believe that all Christians were idolaters and gewors (heathen). He gave thanks that he was a Moslem and determined to do all in his power to bring infidel Christians to the true worship of Allah as revealed in the Koran.

Thus he became still more studious and devout in his observance of all the requirements of his Islamic faith.

At about this time an Assyrian Protestant Christian, Kasha Yohannan (Pastor John) of Urumia came to Senneh, sent by the American missionaries as an evangelist. He inquired for some one to teach him Persian and was referred

^{*}This remarkable life-story is told in "The Beloved Physician of Teheran," by Dr. Isaac Yonan of Persia. Published by the Cokesbury Press, Nashville, Tennessee. \$1.00.



DR. SA'EED KHAN, THE CHRISTIAN KURD, AND HIS SONS

to Mullah Mohammed Sa'eed as he was then called. Finally an agreement was reached whereby the mullah would teach the pastor Persian in exchange for lessons in Syriac. They used the Psalms and the Gospels in Persian and Syriac as a basis for their study. At first Sa'eed would not give a "Salaam" (peace be on you) on entering the house of this unbeliever so he deceived him by saying "Sahham" (may the sword come upon you). While the Prophet Mohammed indorsed both the Old and New Testament, Moslem tradition teaches that the Bible of the Christians is a hopelessly corrupted form of the original text. Pastor John's prayers were not formal but sincere and included confession of sin and petitions for friends and enemies alike-something absolutely foreign to Islam. The pastor was a man of tact and loving spirit. He did not criticize Mohammed or the Koran but lived a Christian life before his pupil-teacher and so won his confidence and respect.

Christian work among Moslems being prescribed in Senneh, Pastor John started his missionary work among the Jews. One day a group of young Jews challenged him to prove that Jesus was the promised Messiah of the Old Testament. Sa'eed happened to be present and, as a neutral, was asked to act as judge. Later Sa'eed wrote: "Pastor John, throughout the discussion that lasted three hours, impressed me with his unprejudiced honesty and remarkable knowledge of the Old Testament. I often had to rebuke the Jews for their stupidity and hardness of heart." This

controversy was an eye-opener for Sa'eed and created in him a genuine admiration for his Christian teacher.

At this time the elder brother, Kaka, the head of the family, became disturbed over the growing friendship, and forbade Sa'eed to continue associating with the gewor. But when the young man explained that his purpose was to expose the untenable position of Christians and to lead them to the true faith, Kaka was persuaded to withdraw his prohibition. The brilliant youth continued to visit and argue with the older pastor who discussed with him patiently the relative merits of Islam and Christianity, comparing the Bible and the Koran, Jesus and Mohammed. Sa'eed began to see that the Pastor understood the Bible and also the Koran. They read together the Sermon on the Mount and the Gospel of John, one presenting the social principles of Christianity and the other presenting the evidence of the deity of Jesus. The Psalms and Isaiah brought to light the Old Testament prophecies of the Messiah-all points of controversy between Moslems and Christians. Sa'eed's interest deepened from day to day. He compared the prophecies, the birth and life and death of Jesus with the history of Mohammed. The explanations of Sheik Imam Jumeh were not satisfactory, while those of Pastor John showed knowledge and honest reasonableness. Sa'eed had been taught that Old Testament prophecies referred to Mohammed not to Christ but as he read the forty-second chapter of Isaiah and other passages he could not fit them into the history of the prophet of Mecca. The one was the embodiment of love and purity and peace; the other was the prophet of the law, of compromise with the flesh and an advocate of war. Sa'eed began to study Hebrew so that he might find out if the Old Testament had been accurately translated. Later he said:

"The things that impressed me most and caused the light to come into my soul were the beautiful life of Pastor John, his truthfulness, his wisdom and knowledge of the Scriptures. As I compared this with my own life and the lives of great Moslem ecclesiastics I said: 'Surely there must be in Christianity something more sweet and powerful than there is in Islam.'....One day I asked the pastor plainly: 'What do Christians think of Mohammed?' He hesitated and then said, 'Jesus said that false prophets would come after Him. The life and character of Mohammed are such that we do not think he is a worthy prophet to represent the Holy God.'"

But Sa'eed was not ready to yield. He was angry and returned Pastor John's Bible, ceased his visits for a time and devoted himself more than ever to the Koran, to his religious duties, to his religious teaching and to his work as a muezzin (giving the daily calls to prayer). But he could not escape from Christ. One day the thought came to him: "What, after all, if Mohammed was an imposter?" The shock was so terrific that Sa'eed began to buffet himself saving, "O, cursed fellow. Satan has got hold of your heart." He sought cleansing and peace by ablutions and prayers, but in vain. He was in agony and continually sleepless. One night he jumped up determined to atone for his blasphemy against his prophet. He branded his legs with live coals, making two deep scars to remind him that he was a Moslem and that he must never again converse on religion with a gewor.

Still peace did not come to the soul of Sa'eed. As the scars on his legs healed the burning in his heart grew more unbearable. The more he studied and taught the Koran, the more he discovered its errors. One night, as he returned from the mosque he stumbled and fell. Lifting up his voice he cried out, "O God, make plain to me the right way and I will follow it. Otherwise I will go insane." In an instant he says, "I felt lifted up and made up my mind as to what I should do."

Again he began to visit Pastor John and spent hours each day in study of the Bible, memorizing the Sermon on the Mount. He was particularly impressed by the book of Isaiah, the Gospel of John, some of the Psalms, and the narrative of the suffering, death and resurrection of Christ. At the same time he studied and compared the Koran and the Moslem commentaries. Finally Christ conquered. Sa'eed says, "In the twinkling of an eye the raging sea was hushed, and peace flooded my soul. I could not have explained why I loved Jeesus but I was simply charmed." It had taken two years to reach this decision and Sa'eed had counted the cost. He knew that apostasy was looked upon among his people as a crime worthy of death. His bigoted brother and uncles and the whole clan would be enraged at the thought of one of their number—a mullah becoming a renegade. It was a gigantic battle for a youth of eighteen, but he felt convinced that God was with him. Soon after this Pastor John was obliged to leave Sennah but before leaving he baptized Sa'eed behind closed doors.

For some time the young convert continued to teach in the mosque and to perform his duties as a muezzin five times a day. Then one day, as he read the words of Christ, "Ye cannot serve two masters," he seemed to hear a voice saying to him: "Sa'eed, you are trying to serve two masters. You do not believe in what you testify in the muezzin call that 'Mohammed is the apostle of God." That evening he compromised and in place of calling out, "ashad-inna" (I testify) he used the words "astakh-fer-Allah" (God forbid) that Mohammed is the apostle of God. But this did not long satisfy his sense of loyalty to his Master. One day when he was sitting in a vineyard, reading the story of the crucifixion and mentally picturing Christ's death on the cross for him, he had a desire to celebrate the communion. Opening his handkerchief he took out the bread for his luncheon squeezed grapes into the palm of his hand and partook of them in memory of Christ. "The vineyard became a temple and the common meal a sacrament." New strength came into his soul and he decided that he must deny himself, take up his cross and follow Christ. That night there was no muezzin call from the minaret. His kinsfolk noted the silence of Sa'eed's voice and feared that he might be ill. When the young man came home he found members of the clan gathered and he handed his brother a letter which read:

In the name of one only God

My Brother: The dangers to my life grow greater day by day. I am a Christian and confess it to you openly. If you will murder your brother my life is in your hands. I cannot escape—yet death will be gain to me. If you spare my life, I will be thankful and will serve you as much as I can. My wish is to leave here so that you may be in peace.

Your brother, Sa'eed.

A bomb exploded in the midst of the company could not have created greater consternation. Women pulled their hair, beat their breasts and the men shouted "Kaftr" (blasphemy). Kaka, his brother, laid his hand on his dagger with the impulse to slay the renegade who had become an infidel. The uncles urged delay and suggested that Sa'eed was deranged and that he be given an opportunity to recant. That night while the family were asleep on the roof the young man left his home determined to flee to Hamadan and there take refuge with the missionaries. He was overtaken and beaten. When his brother threatened to kill him Sa'eed calmly said, "My brother, do not kill me-not for my sake but for your own." The Moslem's rage subsided before the gentleness of the Christian; the spirit of Christ was victorious over the sword of Mohammed. As the brothers returned home Sa'eed began to tell his brother why he had determined to follow Christ but Kaka only cursed him for his blasphemy. Murderous threats followed from the fanatical uncles. Again at night Sa'eed fled and again he was followed and brought back but the third time. by avoiding the highways and traveling at night, he reached Hamadan weary and famished. Here Dr. Alexander, the Presbyterian mission surgeon, gave him food and shelter and after hearing his story put him to work at the menial task of stable boy.

Now began a new period of Sa'eed's life. As the young man thought of his Master born in a manger, the stable became a sanctuary where he could read his Bible and worship God without fear. His family gave him up for lost but as the news of his apostasy spread, all Kurdestan was stirred with rage; bazaars hummed with gossip and decrees were issued by leading sheikhs sanctioning his murder.

Another Assyrian Christian from Urumia, Pastor Simon, who was living in Hamadan, soon discovered in Sa'eed a true Christian and a scholar whose talents and training were too valuable to be devoted to caring for horses. He engaged the young man as a teacher of Persian language and literature, while in his spare time Sa'eed studied English and medicine under Dr. Alexander. Before long Kaka came to visit Hamadan, in search of his brother, and was so impressed by his joy and beauty of character that he too became a Christian.

The Christian Doctor

After a period of preparation Sa'eed became an assistant in the mission hospital and seven years later began his own medical practice. He also gave public adresses in Christianity to patients and students. On all his visits to patients, both rich and poor, he carried his Bible and never missed an opportunity to speak to them of sin, its consequences and its cure and of the Great Physician of souls. Thus, in a remarkable way, he effectively combined ministry to the physical and spiritual needs of his patients. His fame spread so that hundreds crowded his dispensary and he

was called to their homes all over the city, night and day. Later he visited England to perfect himself in surgery and in the treatment of eye, nose and throat. When he returned to Hamadan he specialized in eye surgery and word of his wonderful kindness and skill spread to every part of Persia.

During an insurrection he was called upon to accompany the army of Ain-Douleh, son-in-law to the Shah, to minister to the soldiers. In this campaign his private tent was next to that of the general on whom his humble Christian life and unselfish service made a deep impression. In recognition of his services, Sa'eed was given a yearly allowance for life and the honorary title of Khan. He became for a time private physician to Ain-Douleh with whom he had many private conversations on spiritual themes. When one of the favorite wives of the Shah, Muzaffar-Al-Din, was taken ill Dr. Sa'eed Khan was chosen, instead of any of the foreign doctors, to perform the operation. He prayed earnestly to God for strength and the operation was successful. Thus Dr. Sa'eed Khan, the persecuted and despised apostate Moslem, onetime stable-boy in the American Mission, became one of the high dignitaries of the Persian Capital, in great favor at the Shah's court.

At one time he was called to the bedside of an influential Moslem ecclesiastic who had been bitter in his hatred for the apostate doctor. The case was discovered to be beyond the help of medicine or surgery. This was explained to the patient and Dr. Sa'eed asked his consent to carry the case in prayer to the Great Physician. Now Sa'eed the doctor became Sa'eed the intercessor. Taking the cold hand of the mullah he kneeled down by the bedside and prayed,

"O, blessed Jesus, our only hope for the recovery of this Thy sinful creature is in Thee alone. Thy power and mercy are without limit. If it be according to Thy Holy will, wilt thou restore him to health again."

As he prayed, the tears rolled down his cheeks. The effect was startling—his courage, his sympathy, his honesty and his sincerity made a deep impression. The patient recovered and became the life-long friend of the doctor.

But while friends increased, his enemies were still many and bitter. At one time he desired to visit Urumia to see his wife's relatives and to meet again his old friend and spiritual father, Pastor John. His road led through Kurdestan which was in turmoil on account of an effort to rescue a girl who had been taken by force into the harem of a Kurdish chief. The roads were unsafe and Dr. Sa'eed was urged not to pass through Kurdestan, the stronghold of his enemies who had sworn to kill him. After prayer, however, he decided to trust in God's protection and to take the journey. He went through the hostile country, ministering everywhere to the sick and giving medicines to all in need. His courage, courtesy, kindness and skill disarmed the hostile Kurds and they became his friends.

But Dr. Sa'eed's heart still yearned to help his own people in Senneh, who were still bitter in their hatred of the apostate who had disgraced the family name. Since he himself could not return home, he finally persuaded Dr. Jesse Yonan, an Assyrian physician who had studied in America, to go to Senneh to serve his people as a Christian physician. Dr. Sa'eed accompanied his substitute for some distance on the journey. On the way they met a noted brigand who came to consult the doctor on prevalent diseases and their treatment. Learning something of the doctor's fluency in speaking and writing in Turkish, Kurdish, Arabic, Syriac, Persian, and English, the chieftain asked him to write something that he could keep. In response the doctor wrote John 3:16 and signed his name. The brigand was astonished to find that the name was Kurdish and when the doctor confessed that he was a Christian a change came over the visitor and he said: "It is a pity I have accepted your hospitality so that I cannot kill you." Without another word he withdrew.

At another time the doctor was waylaid by brigands but when they found that he was a physician they only asked about the treatment of certain diseases, received a supply of quinine and boric acid and then sent a guard to accompany the "Honorable Doctor" to his next stopping place. Dr. Yonan, his companion, writes:

"Monday morning, before starting out, we were warned by the Rev. Benjamin Labaree, not to go through Souj-Boologh, because he was informed that two men from Senneh had come to Souj-Boologh and were waiting there to meet and kill Dr. Sa'eed. We hesitated and then the doctor said: 'All of yesterday and today we have been preaching to the people about the presence of God and about His protecting power; now we are displaying our own lack of faith in that power.' We decided at once to take the route through Souj-Boologh and started out much encouraged. The city of Souj-Boologh is the seat of the government and is situated on a mountain slope. The Governor's palace was in a most commanding position, from which the Governor could observe, with his field glasses the movements of the travelers on the main road leading to the city. He evidently saw our caravan long before our arrival for we were met by a deputation sent to inform us that the Governor was greatly pleased to know of the presence of Dr. Sa'eed, Khan, and desired us to be his guests at the mansion. Politely we

begged to be excused from this liberal hospitality and settled at the home of Shamasha Shumel (Deacon Samuel), who was the native missionary from Urumia. An hour later a secretary of the Governor appeared with four or five servants bringing a few cones of sugar, a quantity of tea, some candy, and two young lambs for our supper, as well as a letter of invitation to dine with the Governor the next day. Our visit with the Governor was most pleasant. He embraced Dr. Sa'eed very cordially for the two had become acquainted when Zafar Ul Mulk was Governor-General in Hamadan. After dinner we met several of the high dignitaries who all knew Dr. Sa'eed by reputation, as an apostate from Islam.

Many of the mullahs were anxious to meet Dr. Sa'eed for a religious controversy, and they crowded into the large living room at Shamasha Shumel's. The doctor met their questions with such clear, uncompromising statements that Jesus is the only Saviour and gave such evidence of his superior knowledge of the Koran and his acquaintance with the Bible that the audience was greatly impressed. Instead of challenging him, as had been their intention, they were spellbound under his earnest exposition of the Bible. After listening for more than an hour these men were changed from enemies to friends. Two "men" from Senneh who had vowed to kill him approached Dr. Sa'eed. They had been boyhood classmates in Senneh and everyone expected them to attack him; but as soon as they neared the doctor they embraced him most affectionately. The occasion was very solemn and made a profound impression upon all those present and the wouldbe murderers departed with love in their hearts.

When Dr. Sa'eed and Dr. Yonan left Souj-Boologh more than one hundred and fifty people, most of them Kurds, from all walks of life, came to see them off and the two men, who had come with murder in their hearts, were the last to say good bye. No miracle could have been greater than the change from assassins to kind, and brotherly friends.

Some twenty years ago Dr. Sa'eed received a very urgent appeal to come to the help of a Kurdish sultan (or great chief) who lived at Awraman, eight days' journey on horseback from Hamadan. The danger was great and the Doctor's friends strongly opposed his risking his life among wild and fanatic Kurds many of whom were brigands and one of whose sheikhs had issued a "decree of sanction" to murder Sa'eed as an apostate from Islam. The Kurdish sultan sent an armed escort and promised to be responsible for the Doctor's safe return home, so after laying the matter before God in prayer, Dr. Sa'eed felt it was his duty to go. He reached Awraman safely, performed the operation that successfully restored the sultan's eyesight and ministered to many other patients. The hostile sheikh, realizing that he could not kill the doctor while he was under the sultan's protection, endeavored to win him back to Islam by sending a large delegation of the mystical Naksh-Bandi, the society to which Sa'eed had formerly belonged. The doctor describes the scene as follows:

The court was packed as I entered and the sheikh welcomed me in the name of all, and showed me a place to sit by his side. After an exchange of formal greetings, everything became very quiet. As I looked around the audience, what a sight! Every eye was fixed on me. I could see blood and hatred, violence and vengeance, in those serious and gloomy faces. A feeling of anxiety for a moment depressed me and I prayed in my heart, "O God, I am in a lions' den. Be as close to thy servant as thou wast to thy servant Daniel."

At a sign from the sheikh all the audience at once began to sing and chant, at first in moderate and subdued tones, then slowly growing louder and wilder. When they were well warmed up, reason gave way to emotional excitement; they beat their uncovered breasts and faces, shouting and howling like madmen. Their mouths were foaming, but they still repeated the word "Allah" until they had lost their voices. When they had reached a high pitch of excitement, slowly they began to lapse into a state of hypnotic insensibility. Dr. Sa'eed wrote:

The sheikh had arranged this performance with the idea of warming my cold heart, and to make me return to the true faith. But as I listened and observed, how my soul bowed before Him, the Son of God who had severed my chains and had set me free from this wild slavery. Tears came to my eyes and I had difficulty in keeping them back lest they should fall at the wrong time and carry a wrong impression. Did not my soul tell him, "I have more understanding than all my teachers: for thy testimonies are my meditation. I understand more than the ancients, because I keep thy precepts?" (Psalm 119: 99, 100.)

During the performance, which lasted over two hours, the doctor was a quiet listener and observer. When the meeting was over, he expressed his thanks and returned to the sultan's house.

The sheikh, seeing that his "spiritual performance" had accomplished no result, wrote and asked for another private interview but the doctor wrote him a letter, quoting verses from the Koran and traditions, and concluded by inviting him to become a Christian.

The hostile sheikh, defeated in his purpose, hired a notorious brigand, Khan Sanni, an enemy of the sultan, to waylay the doctor and kill him on the road at night. This plot was discovered and the sultan sent the doctor and his escort by another road. After the brigands had waited in ambush for five days, they returned "like whipped dogs" to report their failure.

Fifteen years later one Sunday afternoon, when

Dr. Sa'eed was teaching his regular Bible in his home in Teheran, a man entered with a few of his followers. It was Mahmood Khan Sanni, the notorious Kurdish brigand. He had been captured by Government troops and brought to Teheran as a hostage. Now, conscience-stricken, he fell on his knees and kissed the hem of the doctor's robe. Then he sat down and heard the good physician expound the passage from Romans 5: 8-10, "While we were yet sinners, Christ died for us." "If, when we were yet enemies we were reconciled to God by the death of His Son, much more, being reconciled we shall be saved by His life."

At the close of the Bible study, the former brigand made a humble confession, and received a Bible and religious tracts. Since then the penitent sinner has been a frequent visitor in the home of the doctor and he and his men have received hundreds of dollars worth of medicines and treatment free of charge from the one whom he once tried to kill. Once more Christ-like love has proved itself more than conqueror over hatred and murder.

The captain of the sultan's band that escorted Dr. Sa'eed on his perilous journey was a devout Moslem and a descendant of the prophet. On the journey he saw Christ and the Christian religion so clearly exemplified in the Doctor's life and in his testimony from the Word of God, that he too later confessed Christ as his Saviour and Lord. He visited Hamadan to learn more of Christ and took back with him Bibles in Persian and Arabic and tracts to distribute among his people.

Can Moslems be converted? Can a fanatical Kurd become a Christian? Is Christ greater than Mohammed? Is the Word of God more powerful than the sword of Islam? Who can doubt it after reading the history of Dr. Sa'eed, Khan, the Beloved Physician of Teheran? He is now over seventy years of age and has been a Christian for over half a century. He has grown daily in Christian experience, has reflected Christ in his daily life and in his medical service. Without slighting the requirements of his medical profession he has been a true evangelist. He has been a constant student and teacher of the Bible, and his faith and courage and love have never failed. Thousands of Kurds, Persians, Jews, Turks, Assyrians, Armenians and others of all stations and conditions-high and low, rich and poor, learned and ignorant—rise up to call him blessed. Can any one estimate the result at home and in the mission fields if every Christian would so reveal the spirit and power of Christ in character and daily life? What Jesus Christ can do for a converted Kurd. He can do for men and women of any other race or nation.

Mrs. Eben E. Olcott

A Devoted Friend of Missions and Missionaries

An Appreciation by the REV. SAMUEL M. ZWEMER, D.D., Princeton, N. J.

WHEN Kate Van Santvoord Olcott, of New York City, fell asleep on Thanksgiving Day, November 29, in her eightieth year, the missionary enterprise lost one of its most unselfish, most loyal, most devoted friends. The world's needs were always on her heart. Her practical love and intelligent sympathy stretched

across all frontiers. An earnest Christian from her earliest youth, she walked with God for eighty long years. To all who knew her, her well-ordered life was a constant example of the beauty of holiness and the calm of a life centered in God.

Until the very day of her departure, Mrs. Olcott was about the King's business. Like Moses, faithful in all her house, she wist not that her face shone with a light never seen on sea or land. At the funeral service held in the Collegiate Church of St. Nicholas no one in the great g at hering of her friends needed a reminder that the two hymns rendered by the soloist were an inter-

pretation of her life. Her "walk was close with God, calm and serene her frame." And Whittier's poem on the life "without strain or stress"—like that of the Master's by Lake Galilee—seemed a full-length portrait of her who had fallen asleep. Indeed her daughter found her early in the morning with the latest issue of the MISSIONARY RE-VIEW OF THE WORLD turned open at Dr. Latourette's article, "The Evangelization of the World in This Generation." It was the last thing she read. No student volunteer ever lived out the spirit of the watchword more faithfully than Mrs. Olcott. Her study of the Scriptures, her prayer-life, her reading, her talents of administration and counsel, her indefatigable correspondence, and her sacrificial benevolence were all to one end, the advancement of the Kingdom of God.

Since 1901, Mrs. Olcott was a faithful member of the Woman's Board of Foreign Missions of the Reformed Church in America. She became corresponding secretary for Arabia the same year and continued in that work until 1930. For all



KATE VAN SANTVOORD OLCOTT

those years she carried on her heart the burden of the pioneer work in Arabia (at that time a land of neglect and darkness, of fanatic opposition and hope deferred) with the intimacy and tender solicitude of a mother. She was friend and counsellor, and source of spiritual encouragement to each worker, always eager to give practical help where opportunity arose. Every member of the Arabian Mission thinks of her with deep affection and loyal devotion. To all members of the Mission she was an example of Christian selflessness and faithful stewardship.

When Mrs. Olcott retired from her secretaryship she wrote a tribute to the unflag-

ging zeal of the women of the Mission with whom she had had "the high privilege of close association for nearly thirty years."

A nobler band of consecrated Christian women never lived, and they have held on in the midst of great discouragement—in "persecution often," in sickness, in separation from loved ones and even unto death!

Great will be their reward in heaven, and even now they are reaping a faint measure of it in the high esteem in which they are held by those among whom they are working. Their homes have been veritable Light Houses amidst the gross darkness of Islam, and their family lives have shone out in contrast to those about them!

"As his part is that goeth down to the battle, so shall his share be that tarryeth by the baggage; they shall share alike." This is true of all who work at home for the foreign field. But great David's Greater Son has a far better promise, fulfilled in her life: "Give and it shall be given unto you; good measure, pressed down and shaken together and running over, shall men pour into your bosom."

In 1905, on the occasion of the Jubilee of the Arcot Mission in India, Mrs. Olcott visited the foreign field. Not only Arabia, but India, China, and Japan shared her personal interest. For many years she supported her own missionaries, contributed to the regular work of her denomination, cared for the Jacob Chamberlain Memorial Band of Evangelists in India, had her share in the establishment of the Woman's Union Medical College at Vellore, as well as in many other union enterprises and efforts at home and abroad. In 1911, Mrs. Olcott was one of the delegates to the Edinburgh Missionary Conference and was an enthusiastic supporter of its findings. She was one of the charter members of the American Christian Literature Society for Moslems and its efficient Treasurer until the day of her death. No treasurer was ever more faithful in securing and administering funds. A generous giver herself, she was always eager to send out all the money in the treasury to meet urgent needs on the field. Her thoughtfulness for others and her self-forgetfulness included long waiting at the steamship piers to welcome returning missionaries or to bid farewell to those who sailed. Her generous hospitality was proverbial and genuine. She had a spirit like Nathaniel in whom there was no guile. Loyal to her own Puritan principles, she was tolerant of those who differed from her and had a mind open to receive new truth. The center and goal of her life was Jesus Christ her Lord and Saviour. The Bible and the place of prayer were the secret of her strength and beauty of character -a river of influence that made glad the city of God.

Mrs. Olcott's words were few in mission gatherings for she was ever modest and retiring, but when she opened her mouth to speak it was with wisdom, and her tongue was ruled by the law of love. All who knew her rise up to call her blessed, and her own works praise her in the gates. May God raise up many others who will follow in her footsteps and emulate her character and service.

Missionary Dogs and Airplanes

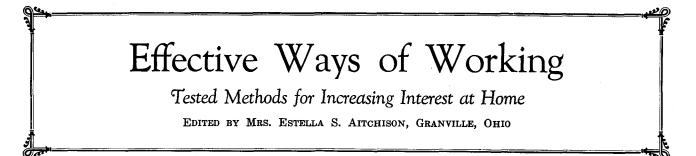
By BISHOP P. T. ROWE, Seattle, Washington Protestant Episcopal Bishop of Alaska

7HEN I went to Alaska, in the spring of 1896, the white population was estimated to be 2,000. The conditions were much as they had been under the Russian Government. There were no roads and no trails. Having inspected the southern coast, which meant Wrangell, Juneau and Sitka, I headed for the interior and crossed the mountains via the Chilkoot Pass. In doing so I hauled my own sled. Dogs were not When I reached the interior and obtainable. winter approached, I got dogs from the Indians. These dogs were malmutes and of wolfish descent. I had to train them and while doing so trained myself so that I could meet the severe cold and travel on snowshoes without going lame.

I had also to cook beans, then freeze them, so that I would have food for months of travel. For the dogs I had dried fish. The dogs drew the sleds loaded with my food, sleeping robes, and the dried fish. It was not possible to ride on the sled as the snow was deep and you had to "break trail" for the dogs. Were you to ride you had to dress in furs, unsuitable for snowshoeing. So with the dogs I pioneered the great interior of Alaska and made a journey of 2,000 miles each winter. There were no road houses to spend the night in. You simply camped for the night in the snow, whatever the temperature, and the temperature went as low as 78° below zero at times.

For thirty-four years my winters were spent in traveling with the dogs. In doing so I not only traversed the inland of Alaska but reached the Arctic coast and began work among the Eskimos.

The use of dogs and travel, such as I have described, is still a demand in Alaska, though not to the same extent. Having grown old in the service requiring dogs and snowshoes, it is a happy change to use airplanes and to look down on places where you had terribly hard sledging, and fly in comfort over the same. The airplane in Alaska is a commercial boon. It is also a boon for people who are seriously ill or have met with an accident. The airplane has come. I welcome it, and, though I did much work by and through the dogs, I am glad to take the airplane in their place.



NEW WAYS FOR NINE-TEEN THIRTY-FIVE

A New Year's greeting to pastors and church leaders! What advance are you planning over the means and methods of last year? Is your church thoroughly aroused, informed and geared for missions? Don't rest back upon an active group of women (bless them!) plus two missionary sermons a year to qualify you under the Great Commission and the Crying Need. Start the New Year right by a mission-ary "arousement" which will stimulate the life currents in every department of church activity. How about devoting an especially advertised mid-week meeting — or maybe an allchurch evening dinner-to some such program as the following, using either the plain or the fanciful titles according to conditions, but remembering that a touch of fancy in the presentation of a theme creates relish and so receptivity?

"GO YE-INTO ALL THE WORLD"

1. Sailing Orders; or the Place of Missions in the Church Program—Occasional or Perma*nent?* (Not as an adjunct to the work but the Church's supreme endeavor without which it has no justification for considering itself more than a club or fraternal organization. Missionary endeavor constitutes a test of the reality of our professed faith and loyalty, for the very heart of the Gospel is missionary. Missions now have a strategic opportunity, for they must save the world from the tragedy of human selfishness which has almost wrecked it.)

2. Taking the Reckoning; or What Our Own Church Is Doing. (Accurate statement of all missionary activity and study, after careful survey of Sunday school, young people's work, etc. Is the work coordinated or haphazard, each department on its own?)

3. Report from the Lookout at the Mast Head; or a Bird's-eye View of What Other Churches Are Doing. (Cast your eye over the Methods Department of THE **REVIEW** for—say two years past -and give a summary of what impress you as the best plans for mission study, children's, young people's, women's, men's and Sunday school work; for the field has been carefully covered and only such plans as have been tested in reliable use appear. If you have not kept your files of THE REVIEW, let this be a lesson to you: and if you are not already a subscriber, send in your subscription at once, as you cannot afford to limit yourself to brief surveys of the copy in the public library. Articles throughout the magazine afford readyto-hand material for activating many of the plans.)

4. The Importance of the Log Book; or the Prime Place of a Live Missionary Magazine that Records Daily Progress in the Kingdom of God. (Exploit your own denominational organ or organs, and THE REVIEW which gives a world-wide view afforded by no other missionary publication. Plan for follow-up work in the way of solicitation of subscriptions while interest is warm. If you wait to draw the net, you may lose many possibilities.)

5. Setting the Sails to Catch the Wind; or Seeking the Dynamic. (Season of earnest prayer for the Spirit's motive power and guidance.)

At the earliest possible opportunity after this service, hold a

meeting to which the missionary committee, all officers and chairmen of standing committees, Sunday school teachers, etc., are personally invited, and formulate a plan to gear every department of church activity into a comprehensive missionary program. For such an endeavor, read carefully the articles on "Plans for Pastors and Church Leaders," February, 1933, page 99 in THE REVIEW; also "Plans for Fresh Beginnings," Septem-ber, 1933, page 452, these articles indicating the ideal composition and functioning of the basic church missionary committee. Abundant suggestions for implementing details are scattered all through the year.

STEWARDSHIP DECLAMATION CONTESTS

Mrs. Carter Wright, Southwide Stewardship chairman for the Woman's Mission Union of the Southern Baptist Convention, and Miss Juliette Mather, its Young People's Secretary, have brought out plans and activating material for a series of contests which should go far toward training a generation of systematic and proportional givers.

"Few projects," they say, "have grown in favor and popularity as rapidly as the Stewardship Declamation C on t ests, delighting both the young participants and the admiring audiences attending the contests. Everywhere people speak of the value of the contest in teaching tithing and developing a real sense of stewardship. The declamations present stewardship of tithes and offerings, that the emphasis be clearly given this difficult phase of stewardship. The W. M. U. understands that stewardship includes more than tithes and offerings, but in the contest this is the theme."

Sunbeam Band members (the tiny tots) are asked to memorize one of the two series' of Scripture verses in a given leaflet, such as Gen. 1:1; Psalm 24:1; Job 41:11; Psalm 50:10; Haggai 2:8; Lev. 27:30; Mal. 3: 10, 11 and 2:2; Lev. 26:2, 12. The second test is the Parable of the Rich Fool, as given in the twelfth chapter of Luke.

Junior organizations each select one of the talks furnished in a leaflet, memorizing and presenting these at the contest, memory counting for 50%, enunciation for 25%, posture for 10% and expression and interpretation for 15%.

Intermediate age groups select and write upon a topic from a given list, some of which are: "Tithing Pays"; "Is the Money Ours or God's?"; "Non-Tithers" Excuses Answered"; "Obedience the Master's Test." Essays as delivered are limited to five minutes.

The Young Women's organizations give original talks not exceeding seven minutes in delivery, based on such subjects as: "Owners—or Stewards"?; "My Partner's Portion"; "In Account with God"; "Giving a Part of Worship"; "The Tithe—God's Preventive of Covetousness." A speaker exceeding the time limit in delivery is penalized by a deduction of five from the judges' final grade for each minute's excess. All contestants are presented by number only until after the judges' decision is announced.

Awards (such as missionary books) are optional, but some small token to each winner is both stimulating and delightful. The contests begin in the local church, progress through their winners to the association, then the district and end in the state competition. Is not this plan worth trying, either partially or in its entirety?

PRACTICAL PROJECTS FOR YOUNG PEOPLE

Mrs. B. P. Heubner, whose outline study for "Orientals in American Life" appeared in part in our September issue, sends the following suggestions in the capacity of her position as Missionary Education Secretary for Illinois under the Baptist women's organizations.

1. Have each member of your young people's group read at least two books on the year's themes—Home and Foreign. "Gold Mountain," by Payne; "Lim Yik Choy," by Shepherd; "Typhoon Days in Japan," by Spencer, and "Japan and Her People," by Hughes, are especially recommended.

2. Present a play or pageant dealing with the themes, such as "The Color Line," "The Cross Triumphant," or original dramatizations from such books as "A Daughter of the Samurai" and "A Daughter of the Narikin."

3. Present a debate on a topic appropriate to the year's themes, such as: "Orientals in the United States should have the same citizenship privileges as do other foreign-speaking residents"; "Japan's geographical limitations justify her expansion policy."

4. Have at least three meetings on each of the themes, preferably basing them on current study books. Recommended for such use are "Out of the Far East" (Hunter) and "World Tides in the Far East" "Mathews). 5. Have a creditable proportion of

your membership in a mission study class, in a school of missions if possible.

6. Service activities: (a) A personal friendship with one or more Oriental Americans; (b) A carefully arranged visit to Chinatown; (c) A public program embracing all of your denominational agencies among Orientals in the U. S.; (d) A similar program for Japan; (e) An international forum with representatives or impersonations of Orientals, to discuss "What are the next steps in international cooperation?" (f) A Japanese festival; (g) Sending of desired supplies to a mission among Orientals.

POLICY POINTERS FROM SUMMER CONFERENCES

Programs are not the sole end and aim of our planning. The following excerpts from the Methodist women's meetings at Lakeside, Ohio, furnish policies in a nutshell: Begin the year with the sketch of a bare tree as a symbol of the local organization, and paste on a leaf for each new member. This year substitute cherry blossoms. Have a demonstration at the opening of the year to show what the missionary dues and other contributions do, using impersonations and dramatics. If commercial methods are unavoidable, hold a market or bake sale to which each woman takes a basket of fruit, vegetables or other food whose value equals her annual dues and which, when sold, enables her to pay in full at the start. Call this a Dues sale. Use a Blessing Box, each person dropping in a penny whenever she has occasion to be thankful. Or have roll call at each meeting, members coming forward to pay, or answering to their names with "paid" or "unpaid"!

BUILDING THE NATION BEAUTIFUL

A Christian Americanization Pageant

A summer survey of the new missionary literature revealed. among other things, that most denominations are responding to the plea for more dramatizations as effective vehicles for both information and inspiration. Outstanding in artistry and impressiveness is one arranged and directed by Mrs. T. J. Hopkins, of Wayne, Pennsylvania, and given at a Christian Americanization meeting of the Woman's American Baptist Home Missionary Society, at Washington, D. C. While couched in feminine. terms in adaptation to its immediate purpose, it is easily translatable into the masculine or mixed terminology to be used in a young people's group as well as among their elders, and would be very effective among pastors for an evening service. The action, costuming and staging are so simple that groups of limited resources would find it available with a minimum of rehearsal.

The Master of Ceremonies states by way of introduction that Christian Americanization work lends itself to the beautifying of the nation, for it is truly beautiful only as it is Christian. —A guest is expected. Here she comes now!

Enter a woman called Mrs. Uncle Sam, or Mrs. U. S., dressed in full red skirt with white stripes and close fitting waist of blue. Accompanying her is a woman dressed as a scribe and carrying a book made of heavy 11x14 paper with the

American flag drawn on its cover. On the several pages are inscribed in bold lettering the essential points of the program, "Foundation," "Keystone," etc., these being displayed at the appropriate point to reinforce through eye-gate the coincident messages through ear-gate. The Master of Ceremonies introduces Mrs. Uncle Sam saying she has been invited to the gathering to record the essential points of the work and then to carry back to the women of the nation the idea of its worth and magnitude and tell them the part it plays in building our "Nation Beautiful." The guest responds suitably, promising to catch the spirit and have the proceedings faithfully recorded in the book by her scribe. The two latter are then seated at a table on a platform slightly higher than that of the Master of Ceremonies.

Three stanzas of "America the Beautiful" are then sung, after which the Master of Ceremonies makes the opening talk. She states that the words just sung give inspiration to go out from the meeting and engage in a Kingdom enterprise of nationbuilding; for making the nation Christian is a vital part of the missionary endeavor because it means Christ in the hearts of men, women and children. Nehemiah of old, returning to rebuild Jerusalem, set the people at their tasks by groups made up of families, one building by the East Gate, another by the Fountain Gate and still another by the Sepulcher of David. We do our missionary work by groups, one by the Good Citizenship Gate, one by the White Cross Gate (hospital supplies, garments for the needy, etc.), another by the Literature Gate, while Christian Americanization workers build the portion by the Foreign Gate. The Master Architect-God Himself - supplying plans for the Nation Beautiful: under Him a Master Builder to carry out the plans. The first concern of the Master Builder, to have a secure founda-Mrs. A— (Christian tion. Americanization superintendent) will now give a glimpse of

the Key Stones in the structure.

The Master Builder tells of the foundation in Jesus Christ (see Isa. 28:16 and Eph. 2:20, 21) and introduces several Americanization workers to give brief talks on their work.

The Master of Ceremonies next describes the need for Master Craftsmen, and introduces one to speak on "Materials for Superstructure" — stones the such as human life, men and women of varied gifts and a native love of the beautiful, "materials of great price; folks with souls as precious as our own, bought with the blood of Christ. She appeals to the Guest of the evening to broadcast a plea for greater interest in the foreign woman, a closer touch with her longings and needs with a view to transforming her into choice material for the Master Architect's use.

The call for Craftsmen's Tools is next sounded by the Master of Ceremonies—the human material (foreigners) becomes more beautiful after certain influences are brought to bear through the implements wielded by the Artisans, one of whom will now speak.

The Artisan tells of the use of the Book as the Rule, English lessons as the Mallet to drive away ignorance and misunderstanding, Friendliness as the Level to straighten out the rough places for the foreign folk.

One thing more is called for by the Master of Ceremonies— Cement to hold all portions of the building together firmly and the speaker impersonating this element makes a strong plea for more Prayer to make the weak efforts of man into a mighty power and force.

"A building becomes beautiful," says the Master of Ceremonies, "through the skill of Artists who make possible stained glass windows, frescoes, blended colors in tapestries and walls. Mrs. B—, who is one of these Artists, will reveal the possibilities of music among our foreign friends."

This Artist sings, "Come Ye Blessed of My Father."

The Master of Ceremonies

next speaks to the Guest, hoping the purpose of Americanization work has been made clear and mentioning the rare gifts of the foreigners themselves: the Italian love of music; the Armenian with his steadfastness of purpose; the Japanese-lover of children; the Chinese, devoted to the family; the Mexican with his gaiety; the Pole-strong of body and willing of spirit; the Greek with his art, etc. A blending of these gifts in the Christianized foreigner will help create the Nation Beautiful.

Mrs. United States then asks permission to speak; and turning the pages of the great book one by one, she recapitulates the points made (which appear in large lettering) and promises that this plea for Master Builders, Artisans, Master Craftsmen and Artists shall go from coast to coast. She bids Godspeed to all the assembled group of missionaries and volunteer workers and wishes them success.

Thanking the Honored Guest for this promise, the Master of Ceremonies closes with the following poem and the singing of the last stanza of "America the Beautiful":

- To each one is given a marble to carve for the wall:
- A stone that is needed to heighten the beauty of all:
- And only his soul has magic to give it grace;
- And only his hands have the cunning to put it in place.
- Yes, the task that is given to each one no other can do,
- So the errand is waiting—it has waited through the ages for you.

And now you appear: and the hushed ones are turning their gaze

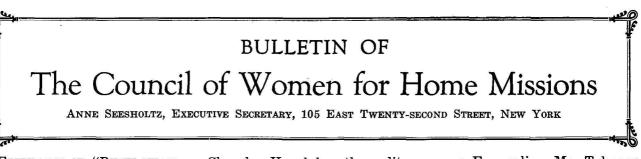
To see what you do with your chance in the chamber of days.

-Edwin Markham.

USING SCREEN PICTURES

Harry S. Myers, of the Baptist Stereopticon Bureau, writes:

"The Religious Motion Picture Foundation, 140 Nassau St., New York City, is an invaluable aid in arousing interest in missions. The School of Missions in past years has been a considerable user of this material. The missionary offering of on e church was increased many times by its utilization."



EPIPHANY OR "REVELATION FESTIVAL"



-Chinese Christian. "They offered him gifts"

"Praise the Eternal, O families of the nations

praise the Eternal for his glory and his might!

praise the Eternal for his open glory enter into his courts with an offering."

"Let the skies be glad, let earth rejoice

let the sea and all within it thunder Let the land and all it holds exult, let all the trees of the forest sing

for joy, at the Eternal's presence—for he comes,

he comes to rule the earth,

to rule the world with justice

and the nations faithfully."

From Psalm 96-Moffatt translation.

MODERN MISSIONS IN HAWAII

From Rev. T. Markham Talmage, pastor of the Pilgrim Church, Honolulu, the editor learned that churches, once belonging to the foreign mission enterprise, have under the direction of the Board of the Hawaiian Evangelical Association advanced into the cooperating, coordinating stage of Christian fellowship.

After many years of leadership in the missionary work of the Hawaiian Islands, during which time the Board organized its work by committees, representatives of Chinese, Japanese, Portuguese, Hawaiian, Filipino, and English-speaking races, the Board in 1933 made what was felt to be a forward step, by placing all of the work of these various committees under one interracial group.

Up to that date each one of these committees had been composed of the Anglo-Saxons and representatives of the particular language group.

Beginning 1933 these various races were combined with the Anglo-Saxons for the conduct of the church work of the Board.

Whereas, in the past, the individual committees meeting once a month, had been tending toward isolation, now it is impossible for any race to consider itself alone.

Of necessity our agenda is appalling in length and often concerns intricate situations, but there is a very great gain in having our various races sit as advisers to determine the policies of all. Further, authoritative action is cumulative, as the races are forced to act upon each others' problems.

This committee has now been working for a little over a year, with some definite gain. It is exceedingly difficult, but those who worked with the committees in their old form, know that that plan also had its difficulties.

Under the old arrangement, the present chairman of the Churches Committee was the chairman of the Japanese Committee, and a member of the Portuguese-English-speaking Committee. He can see no lessening of friendly interest from the Japanese group, due to the change.

This committee has under its leadership 91 churches, of which there are 62 Hawaiian, 16 Japanese, 6 Chinese, 6 Filinipo, 1 Portuguese.

Concerning the church formerly known as Egreja Portu-[35]

guese Evangelica, Mr. Talmage writes:

In 1891 it was felt necessary to organize work among the Portuguese of Honolulu. The Portuguese group, at that time, as now, was largely Roman Catholic, but there were many children who were being entirely neglected by any church.

A young man, Mr. A. V. Soares, was called to the Islands from the Portuguese colony in Illinois. After some years of constructive work, Mr. Soares and his assistants built up a substantial small church.

In 1926, Mr. Soares became ill, and it seemed an opportunity to make some radical adjustments for the church. The older people, all of whom spoke their mother language, decided that it should be an English-speaking church as soon as possible. After some months of supply preachers from the Hawaiian Board, the present pastor was called. Since that time, aside from one Sunday School class for elderly people, and the rare use of a Portuguese hymn, the work has been carried on almost entirely in English.

The encouraging thing in the change from a foreign-speaking church to English was the fact that the old people, who dearly loved their church in their mother-tongue, made the decision for the change to English.

When it was realized that this meant for many of them, giving up the services of worship that they could understand, and around which had been built their whole life, it seems to be one of the most beautiful and sacrificial offerings growing out of our mission in the islands. This change was made because of the realization on the part of the older people that the church worship could not be vital to the younger people if carried on in a language which they could not understand. The older people took upon themselves the situation usually demanded of the younger.

A YOUTH COUNCIL AT THE ANNUAL MEETING OF THE HAWAIIAN EVAN-GELICAL ASSOCIATION

Our church gatherings in Hawaii, like our political campaigns, are very colorful. The Annual Meeting of the Hawaiian Evangelical Association is a big event in the lives of the delegates. It means travel between the Islands, a week of splendid meetings, excellent Hawaiian food, meeting of friends and relatives, flower *leis*, music and lots of *aloha*.

This year the 112th Annual Meeting of the Association was held in Hilo, Hawaii, June 23-27, 1934. Hilo is the home of the boarding school founded by General Armstrong, who later founded Hampton Institute. Hawaii is the "Big" Island with its two mountains Mauna Kea and Mauna Loa, both over 13,000 feet high. On this island is the volcano which has been very active recently, always in a friendly manner. The churches on four of the five main islands of the group sent delegates by steamer. One whole ship was devoted to them and they overflowed into another one—a happy, singing, friendly crowd, most of them wearing wreaths of flowers called "leis."

Hilo provided a royal welcome. More than 500 delegates partook of three meals a day, cooked and served by the volunteer helpers of the entertaining church. They were provided with beds and blankets and linen. They were entertained at evening parties attended by over 700 people. And a notable choir contest was held the first night. In this contest seven choirs ranging in number of members between twenty and sixty competed before a great audience, singing in Hawaiian words Mozart's "Twelfth Mass," arranged by the leader of the Hilo church choir. There is probably nothing like this choir contest. Memorized music, without instrumental accompaniment, a little pitch pipe in the hands of the leader to start them off, and yet - and yet - music whose chords and timing, timbre and phrasing and balance are so perfect that listeners tingle with appreciation and excitement.

It was this choir contest which made the conference of young people possible. Many of the choir members are under 30 years of age. The contest was held at the very beginning of the meeting. After that the choir members had very little to do. So we had a conference and we called it a "youth council." When it was all over, we found that 204 persons had registered and attended at least one of the three morning sessions, and 42 churches had been represented by them. The choirs were from Hawaiian churches only. Hence the majority of the young people were of that race. Yet we had Japanese, Portuguese, Chinese, and Filipino representatives also.

The Association gave official recognition to the council and allotted two and a half hours each morning for a meeting.

It was the first major attempt of the great gathering of delegates to give a real place on the program to young people and their problems. The meetings began with a worship planned and conducted by the young people. They found Augustine Smith's "New Hymnal for American Youth" very helpful for this purpose.

They were very much interested in the discussion groups, which had about one and a half hours each day, to consider the needs of their own churches. They asked and answered the question, "What does the church expect of the young people?" and summed it up in the word "Lovalty."

They tried to determine what young people expect of the church. It may surprise us that they decided that the church should be primarily concerned with religion. There was clear thinking on this subject. They knew the church felt called upon to develop activities. But they felt that there were enough activities in school and community life. They expected the church to be "a flaming torch leading us on to greater and higher things. but today the church is like an ambulance travelling behind. picking up the wounded."

Then they spent some time with both feet on the ground trying to devise practical ways whereby the church might serve the youth of these Islands. They felt that there is too great a distance between the young people and the older people at present. Language barriers separate

them, customs have grown up and have been unchallenged for years, and here as elsewhere we must keep gilding the monu-ments of the past. Something happens to the religious interest of young people when they enter high school age. It does not seem to be a loss of religion. Rather is it a change of values. The reevaluation process goes on in relation to all of youth's beliefs at that time. He becomes an explorer, and sometimes he seems to explore too boldly in the sacred areas of religion. He becomes critical of the church's program, its preaching, its membership. But he still expects the church to be an institution dealing with religion. The Christian way of life, the unselfish and gracious Christ, the ideals of Christian living, all make their appeal to him. Unless the church meets him at this age and goes with him into adult life, he tends to become material-minded.

So the practical question arises, how to bring the church nearer to this group and this group nearer to the church?

Our council decided that the first thing is to create clear understanding in this area, and the second thing is that they should choose their own representatives to sit as full voting members on the official board of the church. Upon these representatives should rest the responsibility to explain the attitude of the young people, to see that the young people and their organizations are given adequate consideration and to carry over to the young people the high and broad principles upon which the church operates, to see that the church calendar of activities is free from conflicts in dates and plans. In fact they are to be ambassadors of goodwill.

Some of us who were privileged to work with this group throughout the sessions, felt that a very important step has been taken.

The Association has officially recognized its obligation to its own children. It is not starting a new organization. It is welcoming them, and acknowledging them as sons and daughters in the Christian Church.— NORMAN C. SCHENCK, Associate Secretary of the Board of Hawaiian Evangelical Association.



GENERAL NEWS

Future of **C**hristianity

Dr. Cleland B. McAfee of New York, secretary of the Presbyterian Board of Foreign Missions, says that if Christianity keeps on its present rate it will become the world's majority re-This ligion within fifty years. opinion was expressed recently in an article in the Portland, Oregon, Journal. Dr. McAfee who has given 46 years of his life to active Christian service. observed that he had seen the bottom fall out of things several times before in his long life, and finds nothing in the present world economic upheaval to worry him in so far as the Christian religion is concerned. He is equally positive that the Church must supply the leadership in this time of need. He is confident that: "We have reached the day when we are going to have to have a better spirit in the world, because we are living closer together than ever before. We must learn how to live together and the Christian Church is the one institution able to give this message and program to the world."

Promoting Peace

Dr. Mary E. Woolley tells us what we can do to promote peace. 1. Assure the President that you will support in every possible way a program for practical peace, permanent peace, real peace throughout the world." 2. Do not hide your light under a bushel as far as your senators and representatives are concerned. Rather, set it upon a hill—that they may not fail to see where their constituencies stand on this momentous question of international cooperation, versus national isolation. 3. Do not join the "defeatist group."

William Martin, well known as editor of the *Journal de Geneva*, says in a recent article: "Never speak of the 'next war'—for nothing is more dangerous. Wars become fatal at the moment when people believe in them; that is, when they begin to persuade themselves that war is inevitable. There is no such thing as an inevitable war! There will be no next war if the people do not want it."

If "the people" want peace enough to work for it, to take as their slogan, in place of "War is atrocious and futile, but," "War is atrocious and futile and—it shall not be!"—then we may see fulfilled the prophecy, "From now on, war by governments shall be changed to peace by peoples." —World Outlook.

Handicaps to Study

Dr. Visser 't Hooft, Secretary of the World's Student Christian Federation, in a recent speech in England mentioned an Indian professor who said that twenty-five per cent of his students were in prison, twenty-five per cent were engaged in political propaganda, twenty-five per cent were spying on the others, and the rest were doing a little studying. He referred also to a Shanghai thousand students who asked for a special train to Nanking in order that they might express to the President their views on the Manchurian situation. Their request refused, they sat down in a body on the tracks so that no train was able to enter or leave the station. They got their train! In Nanking they stood in a freezing temperature before the palace for forty-eight hours until a deputation was received and promises of action given them.

Dr. 't Hooft, continuing his address, said: "The European [37] student cannot busy himself with his books in the face of present threats of war... It is in this world of mass influence and mass movements that the claims of Christ have to be made." — Far Horizons.

Russian Asks Christian Unity

A plea for united, universal Christianity was given by Sergius Bulgakoff, dean of the faculty of the Russian Orthodox Theological Academy, Paris, at the New York Cathedral of St. John the Divine, Sunday, October 7.

"Both spirits, that of the Tower of Babel and that of Pentecost, have influenced the life of the Church during her history," Fr. Bulgakoff declared, "but the prevailing spirit until now has been the schismatic one. Fortunately, we are now able to notice a remarkable change. A new message sounds through the world, a new spirit is breathing, the spirit of Pentecost, the message of universal Christianity.

This ecumenic spirit is now awakened as a first realization of the Church's catholicity in our days. Instead of mutual exclusiveness and haughtiness there comes a desire for mutual acquaintance and understanding in the spirit of peace and love. This change has already begun, as the representatives of many different confessions meet now with one another without feeling their own orthodoxy endangered.

Fr. Bulgakoff pointed to two causes of separation between Christian bodies—differences in creed which should not be evaded in the effort for reunion, and differences caused by provincialism and narrow-mindedness which should easily be overcome.

—The Living Church.

Effective Preparation

In Basil Matthew's biography of John R. Mott, he gives the notes made for Dr. Mott's personal guidance in preparation for conferences.

Personal:

Keep the Morning Watch.

Spend eight hours in bed; also take nap in afternoon.

Take drive each afternoon. Take time for preparation before

all public work. Plan each day.

Before each address and confer-ence remind oneself of the need of the Holy Spirit and definitely claim

His help for the work at hand. Be mindful of the things of others -especially associates.

Avoid:

Sins of the tongue.

The mechanical versus sense of vocation.

Content with small results versus very great, i. e. real spiritual results. Expect large results:

Remember that there has been an adequate cause from which great results may be expected, namely, the long preparation, the self-denial, the prayers of many all over the world, the working of the Living, Almighty God.

"Spirit of Missions" Centenary

At the end of 1934 The Spirit of Missions begins its one hundredth year of continuous service

The Protestant Episcopal Church's only official periodical is entering its second century with confidence and enthusiasm. It will continue to depict the mission fields in America and her possessions, afar in the Orient, in Africa, in India. More than 4,000 missionary workers have spoken through its pages. -Circular.

NORTH AMERICA

A Men's Missionary League

A "Men's Missionary League" has come into being in the First United Presbyterian Church of Elyria, Ohio. The League began with 16 men, including the pastor, Rev. George A. Brown, on October 20, 1933. The present membership is 37. After a full year of experience the men and their pastor, have a deep con-viction that they should give their testimony to the Church. A leaflet entitled "An Adventure in Masculine Missions" has been sent out to leading men throughout the denomination. The leaflet contains the Constitution and By-Laws, and, condensed, a sermon preached by the pastor on Men and Missions Sunday, "Missions—A Man's Job."

The Elyria League has already undertaken a specific work—the support of a native evangelist in India. The Women's Missionary Society has also taken on new life as a result.

A College Student Church

Last October Dr. Hutchison, President of Washington and Jefferson College, Pennsylvania, presented to presbytery the church letters of 44 students, with a request that these men be made the nucleus of a fully accredited Presbyterian Church on the college campus. Dr. Hutchison explained that none of the present methods of providing religion for students has proved successful, because the students have had no responsibility for the form or expression of their religion. Under this new plan a church will be organized entirely of students. Not even professors of the college may belong. Elders will be ordained, all other church offices will be filled by students. The pastor will be Rev. Cameron Ralston, director of religious activities for the college.

Signs of Church Life

One can read in almost any paper that the Church is about to die, but Dr. Herman Weber, editor of the Year Book of American Churches has a different opinion. He says:

More than 30,000,000 Americans, attend services in Protestant and Catholic churches, and Jewish syna-gogues every week. The churches are gaining members at the rate of 750,000 a year. Church buildings have increased sevenfold in number in the last 75 years. The last census showed 232,154 houses of worship in the country, and the church debts amount to only 11 per cent of the value of church property." We are also told by Dr. Kieffer, president of the Association of Statisticians of American Religious Bodies, that approximately one half of the population of the United States is definitely related to some church. While the population of the country increased 22 fold between 1800 and 1934, church membership in the same period increased 80 fold.

-Presbyterian Banner.

Times Square Mission

A notable piece of evangelistic work is being done in the heart

of New York City by the Times Square Mission. The record for September indicated that more than 23,000 attended the openair meetings. This only included persons who stayed as long as twenty minutes. Many raised their hands for prayer and many remained for interviews. Forty thousand tracts and Gospels were distributed, and 95 hours were filled during the month with these outdoor meetings on one of the busiest corners of Broadway.

The Cost of Crime

Not every one knows that crime costs us 25% of the nation's income. Here are some figures that came recently from Senator Copeland:

Losses through frauds.\$1,270,000,000 Property losses and eco-

nomic value of 12,500

murders (annual

Waste involved in dealing with crime\$6,503,000,000

In the first three months of 1934, four-fifths of all those arrested were under 30 years of age and many were only 19. Of 12,000 murders during the last few years, 4,000 were caught and sentenced; only 153 paid the extreme penalty. It seems that one may murder with a 3 to 1 chance of not being punished at all, or a 1 to 80 chance of paying the death penalty—a little less risky than going swimming!

Hartford Mission Fellowship

What do the young people of this decade think of foreign missions? Are they responsive to the world's need of Christ? group representing six denominations has been formed in the Hartford Seminary Foundation. Twelve mission boards were consulted, and the outcome was the appointment of a Committee of Nine to guide the training and activities of the group. This Hartford Mission Fellowship has presented its message at twelve student conferences and several churches, and it is hoped to continue to reach colleges and preparatory schools as far as possible.

The group is seeking to go as a unit, without stated salaries, and take up work in some unoccupied mission field like Tibet, Mongolia, India, Africa, Japan or China. Recently the group has decided to concentrate its study on China and surrounding territories.

New England's Student Movement

On October 19, 20 and 21 students from all over New England gathered at Northfield to form a new united Student Christian Movement, made up of representatives from 41 colleges, and including both adults and students from Y. M. C. A., Y. W. C. A., S. V. M., and church young peoples' societies.

The "Aim and Purpose" are as follows:

The Student Christian Movement is a fellowship of students, men and women, who are challenged by the life and teachings of Jesus to seek for themselves the sources of His power and to manifest, in all the relationships of their lives, His rever-ence for personality and truth.

A committee of 22 adults and 30 students was appointed to carry out the purposes of the movement. One of the aims is to merge activities of church groups, the Y. M. C. A., the Y. W. C. A., and the Student Volunteer Movement in New England. A similar movement was organized in the Middle Atlantic region last summer, and a national committee is studying the possibilities of cooperation throughout the nation.

Forty Years Colportage Work

The Bible Institute Colportage Society of Chicago, founded by D. L. Moody, celebrated its 40th anniversary on November 15. This agency was started for the purpose of publishing and disseminating, evangelical books and booklets, Scripture portions, and Gospel tracts.

The Association has kept seven objectives in mind:

1. The salvation of lost souls who otherwise might never be reached with the Gospel. 2. To establish young Christians in

the faith and to develop fruitful lives.

3. To stimulate older Christians in prayer and service.

4. To instruct Christian workers to make their ministry more effectual. 5. To combat the error and evil

and deliver those who are being ensnared.

6. To provide worth-while employment for those who wish to serve Christ.

7. To furnish Gospel sermons and Bible teaching to those communities which do not have a resident minister.

Nearly 400 different titles, covering a wide range of subjects, are published today, and 57,692,350 books, booklets and tracts have been distributed.

A Notable Work

Many useful organizations are almost unknown and receive little recognition. A century ago the "Female Moral Reform Society"—later the "American Fe-male Guardian Society" was founded in New York by a group of women, who after years of enduring ridicule, secured legislation to punish abduction, and by other laws to protect young boys and girls. The society later started nine industrial schools for poor children, and initiated fresh air work. It provided a sewing machine fund, which advanced money to poor women so that they might pay for them in installments, and pioneered other forms of relief. Its various orphan homes are doing effective work and 37,000 children have gone through its institutions. At least one well known Presbyterian minister and editor, John Bancroft Devins, was brought up in a home of the Society and the manager of the Tribune Fresh Air Fund.

-S. S. Times.

Studying Mountain Needs

At the Asheville, N. C., Nor-mal and Teachers' College the junior class is studying a typical mountain community, to discover the number of regular church attendants, standards and re-sources of religious, social and economic life, number and type of schools, distribution of wealth as shown by types of homes, and manner of living. The students then turn to the school's curriculum to see how concretely the

courses offered are training graduates to meet these needs. A religious education club, organized by students, is studying problems of rural churches, concentrating on methods, materials, organization and equipment for all ages which can be used successfully.

The Farm School, N. C., has a Gospel Team, numbering 35, with a waiting list. The team visits mountain communities within a radius of 125 miles but has concentrated in four near-by settlements as an entering wedge for an intensive study to see whether Farm school can put on an all around extension program there. Agricultural aid, health work and recreational leadership, in addition to religious activities are possibilities under consideration.

-Presbuterian Banner.

Methodists Celebrate

More than 1,200 delegates representing the various branches of Methodism and coming from all parts of the United States, Canada, England and Australia gathered recently in Baltimore for the principal celebration of the sesquicentennial of Ameri-Practically Methodism. can everyone of importance in Methodism was present, as well as various leaders in other denom-An oratorio, "The inations. Evangel of the New World," and "The Spreading pageant, Flame," were presented.

An interesting historical summary of the beginnings of Methodism in this country was issued, with a message especially prepared for the book by E. Stanley Jones.

-The Christian Century.

Lutheran Anniversary

Observing the 200th anniversary of the landing of the Lutherans in America at Savannah, Ga., and also the 400th anniversary of Martin Luther's translation of the Bible, the United Lutheran Church in America held its biennial session in Savannah early in November. The convention moved to bring about a union of all Lutheran bodies in

America and created a committee to work out a plan for merging.

There are seventeen branches of Lutheranism in the United States and Canada. Replies to a questionnaire sent to every clergyman of all these branches show that 89% favor a merger into one Lutheran Church. If this union should take place, it would form a church of 4,381,-094 members, with 15,469 congregations. The Lutheran Church is now the third largest Protestant communion in the country, following closely upon the Methodists and Baptists.

American Lutherans, with Lutherans and evangelicals throughout the world, oppose the efforts of the German *reichskirche* to force pastors of German Evangelical Churches to support a political program at the expense of their fidelity to the historic confessions of the Church.

Large Home Mission Field

In a block comprising all of Utah, Nevada, Wyoming, Arizona and New Mexico, and part of Colorado, Idaho and California, there is but one Protestant Christian college—Westminster, in Salt Lake City.

Westminister College has a threefold task: to maintain a high standard of scholarship in a Christian atmosphere; to provide college courses for Protestant young people in the Mormon area; and to offer this type of training to young Mormons. Ten years of enlarging buildings and equipment, followed by five years of depression, have left a deficit of \$75,000, which the management is now seeking to secure in a three-year campaign.

New Chance for the Indian

The Government is giving up the attempt to make the Indian a white man. Instead, he is being encouraged in self-government, in his own native arts and is being provided with modern sanitation and the comforts of civilization.

Since 1887, says Ward Shep-

ard of the Indian Bureau, federal policy toward the aboriginal Americans was such that more than 50 per cent of them "ceased to be Indians and failed to become whites." The Indian's en-tire life was organized on a group basis. He could not successfully compete in white society which is based on the individual. In half a century, according to Mr. Shepard, the Indians lost 91,000,000 of the 138.000.000 acres of land in the original allotments. A few, the Pueblos among them, which continued their communal traditions lost little or none. Under the old order, the majority of the red men saw their own culture degenerate and were unable to acquire that of the white man. Hence grew the unfair assumption that they are lazy and worthless.

One of the Bureau's innovations is the training of Indian teachers to work among their own tribesmen.

LATIN AMERICA

Bitterness Toward Religion

A law was passed in Mexico two years ago forbidding the teaching of religion in all schools, and since then there has been a gradual increase in the rigor of enforcement. Control of education and the press is another government policy.

The present situation is one of bitterness, suspicion and confusion. An amendment to Article III of the Constitution, which has been passed by congress but not yet submitted to the states, requires that all education shall be socialistic, excluding all religious doctrines. Teachers in private schools must agree with these requirements. Religious corporations, ministers of religion, and societies connected directly or indirectly with the propaganda of a religious creed, are forbidden to take part in prisecondary or normal mary, schools, or to give them economic support.

It is impossible to foresee the full effect of all this on Protestant mission work.

After Sixteen Years

"Mission Folks and Facts," a leaflet on Baptist home mission work, says: In 1918 the Baptist Home Mission Society sent out its first missionary to Nicaragua. Beginning with a small group of less than fifty believers, he built up a Sunday school, trained teachers, and opened out-stations. At the same time the woman's society sent out its first missionary teacher and founded a primary school. The primary school has developed into an institution embracing all grades through high school, and now enrolls over 400 boys and girls. The church of 400 members has grown to be one of the largest in all Latin America, with a Sunday school of 425 and an evening audience of 600. The pastor is a native Nicaraguan. A Christian community has grown up, and trained leaders in the ministry, in medicine and teaching have been sent out.

EUROPE

Salvation Army Work

On November 1st a great farewell was held in Royal Albert Hall, London, for General Edward J. and Mrs. Higgins. The Duke of York, who acted as chairman, said:

The Salvation Army makes a great claim upon the regard not only of members of the Royal Family but on all sincere and thoughtful people....I believe there is today more mutual sympathy and understanding, nationally and internationally, and the Salvation Army, among other religious and philanthropic bodies, has had a full share in bringing that about. Men of many faiths, some of them leading representatives of those faiths —Anglican, non-conformist, Catholic, Jew, Hindu, Mohammedan—meet in glad accord to show their appreciation of the retiring general, and thus pay ther tribute to the work of the Salvation Army.

General Higgins reviewed the widespread activities of the army, which include the operation of 89 main hospitals, seven for lepers only; 18 separate colonies for placing poor families on the land; 120 homes for deserted and orphaned children; the provision of 34,000,000 meals in a year for the hungry poor; 139 labor bureaus, and 224 workshops; work in 172 slum areas in the large cities of the world; the preaching of the Gospel in nearly 17,000 mission halls, of which over 6,000 are in non-Christian countries; and the direction and control of 45 training colleges for officers.

The Boys' Brigade

In 1883, William A. Smith, a Sunday-school superintendent of Glasgow, was faced with the problem of holding boys past 11 years of age with two other men. and 30 boys, he formed the "Boys' Brigade," a movement which has spread throughout the world. Within three years there were 61 companies in and around Glasgow and later the movement reached such proportions that Mr. Smith gave up his business to devote all his time to the Boys' Brigade, until his death in 1914. In 1909, King Edward made him a knight.

There are now companies of the Brigade in Canada, India, Australia, New Zealand, Africa, West Indies, Ceylon, Newfoundland, U. S. A., China, Latvia, Denmark, and now in Malaya. The object is, "The advancement of Christ's Kingdom among boys and the promotion of habits of Obedience, Reverence, Discipline, Self-Respect and all that tends towards a true Christian Manliness," and the motto "Sure and Stedfast."

Relief for Evangelical Churches

An important meeting of the Central Bureau for Relief of the Evangelical Churches of Europe, now identified with the American Section of the Universal Christian Council, was held recently under the chairmanship of Dr. William H. Foulkes. Plans were made for continuing the important services which this agency has been rendering under the leadership of Dr. Adolf Keller in Geneva. As fast as the situation improves in one European country, new problems arise in one or two others. Many challenging situations confront the churches of

Russia; while the American Christian Committee for German Refugees, which is endeavoring under the chairmanship of Dr. Cadman to aid in caring for the non-Jewish refugees from Germany, is finding great difficulty in arousing any general realization of the situation. It is said that one in five of these refugees is a Christian. Descendants of the Huguenots in France have shown, perhaps, the most concern. Jewish generosity toward Christian refugees has been remarkable. -Advance.

Jews Turn to Christ

The Maranos of Portugal are Jews who were forced into Roman Catholicism by the Inquisition. They have retained Jewish customs and forms of prayer, and have kept themselves from intermarriage with Catholics. Orthodox Jews have been attempting to win them back to Judaism, but they are unwilling to return to a Christless synagogue. So a Hebrew Christian Alliance of Portugal has been formed by a number of Portuguese Christians of Hebrew race,-teachers, ministers and business men, to bring them into evangelical Christianity. On the badge of the new organization are the letters XN. In the sixteenth century Maranos, when signing official documents, were obliged to append these initial letters with their names. They stand for *Christao Novo* ("New Christians"), in contradistinction to Christao Vetno ("Old Christians," that is, Roman Catholics). Mr. Pereira, the vice-president of the new Alliance says: "we are not ashamed to own that we are New Christians of Jewish descent who have accepted Christ as Lord and Master." -S. S. Times.

Italian Baptists

There are in Italy about 3,000 Baptists organized into fifty-one churches and sixty out-stations, under the supervision of Southern Baptists. Now the Italian National Baptist Convention has been organized with a board of directors legally incorporated under the Italian law and cooperating with the Foreign Mission Board of the Southern Convention. The new president of this Italian Convention is Rev. Ignatius Rivera, pastor of the church in Florence, who finished his education in Glasgow, Scotland, and is a well trained preacher.

-Watchman-Examiner.

Gipsies in Austria

There is still in Europe one people who know almost nothing of God, and of His salvation through Jesus Christ. This is the small nation of gipsies, roving, despised, often persecuted. Many who formerly lived in the Hungarian territory known as Bürgenland, have now, through the Treaty of Versailles, been Thoutransferred to Austria. sands of them are living in closed settlements of miserable mud houses. Isolated settlements are also found in Carinthia and Upper Austria. T_0 bring the Gospel to these gipsies is a task undertaken by a lay worker, Walter Müller, a former student at the Bible School for southeast Europe in St. Andrae, near Villach. He reports:

A gipsy invited me to come to his house, telling me that the thirty New Testaments I had forwarded to him had arrived, and that they had been reading them till 10 p. m. In that room I found thirty gipsies assembled, and I was asked to speak of Christ. The gipsies sat with crossed legs on the floor listening devoutly and eagerly, while the audience steadily increased. Thus I found that these despised people are open to the Gospel, and it has been a joy to me to see their eager response to the message of Salvation. I am finding many open doors and many new country places which up till now have been visited by no one with the purpose of circulating the Word of God.

An Anti-Christmas Campaign

According to the New York Times, anti-religious efforts have so slackened and Christian organizations are so increasing their strength in Russia that the executive committee of the League of Militant Atheists have issued a call for a "Christmas campaign" against religion, to begin November 25 and continue two months. The whole Soviet network—the Young Communist organization, trade unions, agricultural advisers, village teachers and the movies, radio, press and clubs is asked to mobilize to push back the rising tide of worship.

Reports to the central headquarters of the militant atheists indicate that there is some reason for the atheist league's disquietude. In many villages not only are there no actively professing atheists but Communist party members are winking at the practice of religion or even engaging in it. Most churches that have not been turned into movie theaters, warehouses, or demolished, are frequently crowded with worshipers.

AFRICA

Covering Large Areas

Nearly 30 years ago, Lord Cromer, then High Commissioner for Egypt, invited the C. M. S. to enter the southern Sudan. In 1905 the first party went in. Owing to climatic and other difficulties all but one of that party had to retire, the present archdeacon who is still at work there. The C. M. S. has sole responsibility for a vast area, comprising many tribes and tongues, and it is in order to occupy the whole territory that the eleven stations are spaced about 100 miles apart. At each station except the newest, Ler, there is a native church growing up. At Yei, the growth has attained the proportions of a mass movement. During the past year, between 2,000 and 4,000 people have assembled monthly for special gatherings for the deepening of spiritual life. One of the leaders here is a young chief from Yambio, who secured leave of absence from his small chieftainship for two years and volunteered for this service. This young church at Yambio contributes toward the work in other sections.

-C. M. S. Gleaner.

In the Sudan

At the World's Evangelical Alliance reunion in London last October, Mr. Gilbert Dawson, Secretary of the Sudan United Mission, gave some pertinent facts about that part of Africa which are perhaps not generally known. The Sudan is almost as large as Europe, with an estimated population of 32,000,000. The northern portion is chiefly Mohammedan, the southern mainly pagan. There are over 600 distinct tribes. For many hundred years it was closed to evangelism; now it is practically open throughout.

Twenty-one missions are at work, with 180 stations and 672 missionaries, whereas thirtythree years ago there was but one station in occupation. Only about 50 per cent of the people have been reached so far. Some sixty-three languages have been reduced to writing sufficiently for some portion of Scripture to be issued therein. There is no overlapping of missionary effort.

-The Life of Faith.

Leper Work in Nigeria

The work of the Mission to Lepers at Garkida is beginning to solve the tremendous leprosy problem in Northen Nigeria, where there are at least 3,000 There are 500 under cases. treatment at the Garkida colony. Aid from the Nigerian government is promised in increasing measure; gifts from the Ameri-Mission to Lepers are can matched by the government. It is hoped that this whole area may be rid of leprosy.

-Without the Camp.

Small East Africa Church

From time to time mention is made of very small houses of worship in which the spirit of God is at work, and where men are led to Christ. European mission journals give a description of a small church in East Africa which shows under what varied circumstances the Spirit of God is at work. *Moravian Missions* gives us the following account:

Missionary Gemuseus, coming to a congregation in the little village of Ndali, East Africa, hears a clear sound. On approaching, he finds a gardener crouching before a little hut, striking one stone upon another. The missionary thinks he is sharpening his bush knife on the Lord's Day, but finds that the little hut is a Christian prayer house where the Ndali people hold evening services. Some people are passing with hymn books and Testaments. Striking the stones was in imitation of church bells.

Inside the church were several little seats, consisting of forked limbs stuck in the ground and supported in the fork a limb on which the people could sit. The speaker had a little stand consisting of a board resting on three sticks of wood and behind it a firm, little bench. The church measured only six feet by twelve and the windows were mere openings in the walls. The gardener made a short prayer, the people then revently sang a hymn; the gardener read Luke 14, with much stuttering, giving his own original explanation. He said:

"The banquet which the King Himself cooked, and offers to us, that is the word which we hear every day."

Donald Fraser Hospital

August 16 the Donald Fraser Hospital was opened at Sibasa. This event marks a further stage in the development of the medical mission established at Gooldville in 1930 by the Church of Scotland. The hospital has been built and equipped from funds raised in South Africa, and is the first and only hospital in an area with a population of 150,-000. At present, there are only twelve beds, but it is hoped to add an additional ward very soon.

The appreciation of the native people was shown by the large numbers who gathered at Gooldville on the day of the official opening. Early in the morning the church was filled with those who had come to give thanks to God, and to seek His blessing on the new hospital.

-South African Outlook.

Revival in South Africa

Under direction of the Movement for World Evangelization, Rev. Lionel B. Fletcher, who has been conducting a six months' evangelistic campaign in South Africa, reports a spiritual awakening which amounts to a sweeping revival. He was greatly pleased to find that converts won during his campaign twelve years ago have made marked progress in the Christian life.

One man had deliberately compacted to sell himself to the devil, and had actually served the devil for sixteen years. By what some people would call coincidence, his saintly parents came from a distant part of Africa to attend one of the evangelistic meetings, not dreaming that their wayward son, for whom they had prayed through the years, would be there. Their joy was unbounded as they saw this son and his wife walk up and testify that God had saved them.

-Life of Faith.

Opportunity in Near East

Dr. Charles R. Watson, President of the American University at Cairo, says that the degree to which old ideas in the Near East have yielded to science is almost unbelievable. The changes have affected profoundly intellectual life, social life and even political life. The auto, the movie, travel to Europe and the modern newspaper have been factors in widening the horizon of the rising generation. Education is advancing by leaps and Feminism is another bounds. movement of unusual significance to lands that have hitherto kept women veiled and secluded. In Egypt, unlike Turkey, the fez is still worn by men and the veil by women, but many free social relations between the sexes are permitted.

Dr. Watson believes that with this new day that has dawned comes an opportunity for serving these people such as Christianity has never had before.

WESTERN ASIA

Near East School of Theology

A glance at the field work program of the Near East School of Theology indicates that its influence is very extensive, reaching in some weeks more than 2,000 people in Beirut and neighboring parts of Syria. Last year's eleven graduates are scattered in Bulgaria, Turkey, Greece, Syria, Lebanon, Cyprus and Palestine. Students conduct a Sunday service each week at Lebanon Hospital for Mental Diseases, attended by all who are well enough to be there. It is one of the things to which patients look forward, and seems to bring solace to their troubled minds.

-Syria News Quarterly.

American Press Centenary

Last year the American Press in Beirut celebrated its hundredth anniversary of Arabic publication in the city of Beirut. The Press is actually 112 years old, but the first twelve years were spent in Malta and Smyrna. Several hundred million pages of religious literature have issued from it in half a dozen different languages, and have been scattered all over the Near East and even in China, India, South Africa and the Americas.

To help defray expenses, all sorts of commercial printing is turned out. The present equipment has been running continuously for 30 years.

-Caravan Trails.

Al Jazireh

Al Jazireh is an island-like portion of Syria, lying between the two rivers of ancient history -the Euphrates and the Tigris. Its missionary interest centers in five villages, each having a small, but earnest group of Christians. In Haseecha there is a church building, and the twelve Protestant families are anxious for a school. Ammoudah is a thriving wheat market, seemingly oblivious of the depression. The town's most distinguished citizen is a Protestant. Kamishlie has 81 Protestant Christians; they have purchased a site for church and school. Aleppo station is helping to supply a preacher-teacher. There are about fifty Protestants in Ain Diwar, the most heterogeneous group to be encountered If one would be anywhere.

understood by all he must express himself in no less than four or five languages — Arabic, Turkish, Armenian, Kurdish and Assyrian.

A pastor-at-large is greatly needed to cover the entire field until organized churches can be established.

-Syria News Quarterly.

New Ideas in Sidon

Teaching in Sidon Girls' School is not in vain. One class studying "Home and Community" was asked to write on the topic: "What Have I the Right to Expect from My Community?" Here is a composite of eight papers:

"I have a right to expect from my community safety, clean streets, pure water, good roads, electric lights, ice made from pure water, clean markets, meat screened from flies, and the examination of milk and meat. "I expect the community to collect

"I expect the community to collect garbage, care for sewage, isolate people who have infectious diseases, and to punish dirty people; to pass laws to keep the health of the people in good condition, to open schools so that the people may be educated, to use the money I pay in taxes in the right way.

"I expect the community to drive out child labor. I also look for a good position and respect for women as well as for men. These things will cost me a great deal, they will cost me courage and ability to work, for it is not enough to see and say, and not to do anything. They also cost me time, and this time, energy and money I should save by planning everything at home. I should follow the laws of the community, pay my taxes on time and be a good example."

These ideas were put into practice in a preliminary sanitary survey of Sidon community. Under impressive police escort groups of girls inspected the men's prison, the women's prison, the public bath, the slaughter house, the meat, vegetable and milk markets.

When the girls were ready to present their report they invited the honorary members of their club, a group of Sidon women, and a representative of the Women's Club in Beirut. Within two weeks the Sidon Women's Club came into existence, stating as its purpose: "The Improvement of Family and Community Life." Three committees have been organized, the prison committee, health committee and a committee to help the poor.

INDIA

Evangelistic Week in Dornakal

The Bishop of Dornakal believes that rural India is ready, as never before, to receive the Gospel. Nearly 12,000 baptized Christians were voluntary witness bearers during evangelistic week last May in Dornakal diocese. During the campaign in the Kistna area nearly 5,000 people definitely decided to become Christians, and 21,000, of whom 12,000 were caste people, stated that they wanted to know more about Christ.

-C. M. S. Outlook.

What About Ceylon?

A changed viewpoint has become rather prevalent in Ceylon, expressed concretely in a book by an English professor, "A Buddhist Pilgrimage." The idea is that when a backward people have been lifted by a degree of western civilization they should be left to work out their own destiny. All religions are good, but for the Singhalese none is better than Buddhism.

The C. M. S. has a large share in upholding a belief in Christ in Ceylon, but there are only 30,000 Christians of the Anglican Church in a population of over 5,000,000. The Anglican Church has been renamed "The Church of Ceylon"; it is the first fruits of 100 years' work. In nearly a hundred villages schools are staffed with Christian teachers: an urgent need is that of keeping the faith of these teachers at a high level, since even they are in danger of succumbing to the axiom "Buddhism for Ceylon." At least a third of the 147 teachers are Christians of ten years' standing, or less. However, in many villages there is real progress, and a steady flow of those who are "added to the faith." -C. M. S. Outlook.

Legion of Decency

The Legion of Decency started in America on the initiative of Roman Catholic bishops is mak-

ing its influence felt in India also. Under the influence of some of the Roman Catholic prelates in India branches of this league have been formed in cities like Calcutta, Madras and Bang-A public meeting was alore. held in Madras under the auspices of the Catholic Social Guild to protest against the unwholesome cinema films shown in that city. Protestants and some non-Christians took a prominent part in this meeting. In India, it is very rarely that Catholics and Protestants cooperate.

-The Christian Century.

Appeals for the Colleges

Advisory committees on Christian higher education in India have been set up in Great Britain and in North America, and in India a Central Board of Christian Higher Education has come into existence. The object of these bodies is to see that the recommendations of the Lindsay Commission are carried out by the colleges, and to help the organizations connected with these colleges to give effect to the recommendations. An appeal for £130,000 for Indian colleges was launched last March; and the colleges which are run by American missionary societies have asked the American Advisory Committee to appeal for Rs. 1,500,000 for helping the development of colleges like Forman College, Lahore; the Christian College, Allahabad; the Christian College, Lucknow; the American College, Madura; the Isabella Thoburn College for Women, Lucknow, and the Christian College, Indore.

Experiment in Press Evangelism

Newspaper evangelism, already a tested and successful means of Christian work in Japan, is being introduced in India. Dr. James E. Manry, of Allahabad, writes that during the coming winter it is planned to insert articles on Christianity in a number of the best Indian dailies, both English and vernacular. After a four-months' experiment, a check-up on re-

sults will be made, and plans outlined for future work.

The initial expense is covered by a gift received through Dr. E. Stanley Jones, whose work with the higher classes in India makes him appreciate the possibilities of reaching in this way large numbers of educated, but heart-hungry men who have little direct touch with Christians.

Missionary Coordination

Representatives of ten missions met in Bombay September 5 to discuss the question of establishing a joint business office in Bombay. The views expressed indicate that there will be many advantages arising from a joint The sale of American office. drafts will be facilitated and other items of business, particularly those that have to do with transit and shipping, will be handled much easier from a central office. There will also be a considerable saving in office staff and equipment when the work of ten or more societies can be carried on through one office. It is recognized that at least two missionaries will be required, and possibly a third to make provision for necessary furloughs. There would be one or more permanent office assistants in addition. If this experiment is made and proves successful, it is quite possible that other missions will wish to share in the advantages of such a joint office.

-The Indian Witness.

CHINA

New Broadcasting Station

The largest broadcasting station in Asia, and the third largest in the world, has recently been opened by the Chinese Government in Nanking. A circle with its wavelength as a radius and Nanking as the center includes Irkutsk, Chita, Delhi, Calcutta, Burma, Sumatra, New Guinea and the Caroline Islands. Just what are we likely to hear? The program from 8:00 a.m. till 9:00 p.m. includes the news (broadcast in Mandarin spoken with a South China accent), lectures and musical numbers. Both Ginling College girls glee club and the girls of Methodist Hui Wen High School have programs. A Professor of Nanking Theological Seminary has spoken on the topic "Educational Foundations of World Peace." At the invitation of the Chinese Government, messages from several Christian institutions are being sent far and wide.

-Woman's Missionary Friend.

Press Literature Prizes

Two prizes were offered by the Presbyterian China Council, with a view to stimulating the production of Chinese Christian One prize of \$300 literature. was awarded to the author of the production of best original Christian literature in Chinese published during the year 1934. Another prize of \$150 was awarded for the most effective translation of Christian literature into Chinese published during the year 1934. The name "Press Literature Prizes" has been given in recognition of the service rendered by the Presbyterian Mission Press.

-Chinese Recorder.

Oriental Views America

A distinguished Chinese leader, Mr. Leland Wang, of Honkong, who paid a visit to America recently, was educated in three Chinese Naval colleges, and at the time of his conversion in 1918 held a high position in the Chinese Navy. Later, he resigned his position to devote his time to evangelism. He has witnessed to his profession in almost every province of China, and in other lands as well. Returning from his visit to America, he has made various observations:

"We have traveled over eleven thousand miles in three months, besides taking about one hundred meetings in different places. One of my impressions of America is that there are too many automobiles here. It is a nation on wheels."

With keen spiritual insight, Mr. Wang views America's real need as well as that of the whole world, when he says:

"How sad it is to see this country, which puts the inscription 'In God We Trust' on its dollar, departing from the God of its fathers! It is the faith of the Pilgrim Fathers that made America great."

-The King's Business.

A Model Parish

Pastor Tien Li Kung has made his parish a model for the whole This out-of-the-way country. church had been going down hill until only five members were left, but Pastor Tien threw his whole energy into his task and preached for 50 nights in the street, organized two day schools and four night classes, all taught by volunteers. In each of these centers he conducts a weekly Difficulties preaching service. which fill others with consternation only rouse him to action.

Pastor Tien's example has provoked both the county normal school and the higher boarding school to zeal for the underprivileged. For the first time in their history they are conducting classes for those who cannot read or write. Twice recently students from the latter institution have paraded the city exhorting the illiterate to enroll in night classes. The results have been commendable.

-Christian Advocate.

Friends' Work Strengthened

A real strengthening of the Friends' forces in China has been made by the return of five missionaries from furlough, and the sending of two new ones. Friends in England have made this possible. In the two large cities of Szechwan, Chungking and Chengtu, each with over 500,000 inhabitants, Friends share with other churches in evangelistic and educational efforts. At the city of Chungking, Chinese Friends maintain the work unassisted. In Central Szechwan, a large district with Tungchwan as its center, Friends are the only Christian representatives. Further south, there has been a successful year in hospital work at Suining; while in the Tungchwan and Suining districts the workers have devoted much time to what one of them terms "old fashioned evangelical work," holding meetings, preaching, teaching, distributing

literature, and forming personal contacts with men and women in the towns and villages in their districts. —*Chinese Recorder*.

Government Aid for Colleges

There are encouraging signs of cooperation between Christian conferences and government schools. A youth workers' conference, for instance, was held on the campus of the provincial college at Wusih. A young people's conference in Honan was held on the campus of a provincial rural normal school. Mutual understanding and appreciation was one result. This is one aspect of the very cordial relations now existing between Christian and other institutions in China. The University of Nanking has during the last year received more than a quarter of a million dollars (silver) from various public organizations, among them the national government. Yenching University, also, received about \$60,000 (silver) from the ministry of education.

-The Christian Century.

New Mohammedan State

Chinese Turkestan is a potentially rich land commanding the trade routes that connect India, Russia, Mongolia, Tibet and China. It has a large Chinese Mohammedan population. General Ma has now declared the state independent of China and given it the name of Islamistan (the realm of Islam). According to reliable private information. "no Christian will be tolerated in the State of Islamistan, and Christian refugees are beginning to trickle down through the Northwest frontier into India." There have been murder. imprisonment and torture in the small Christian community, and the reports declare that there will be exile for all survivors.

This son of an English manufacturer in London, a convert to Mohammedanism has assumed the title "King of Islamistan."

Inaccessible Turkestan

About the most inaccessible spot in the world is that strip of

January

territory stretching along the northern side of Tibet through which runs the age-long caravan route from the Mediterranean to the Pacific. Last year a company of six young men under the direction of a veteran missionary entered the territory via the Gobi Desert on two motor trucks. One of the group writes of the way this large, unevangelized district is being reached.

On Sundays we hold services in our guest room, singing simple hymns and giving out gospel message to those who come. Quite a number of men and school boys have come to listen, and a goodly number of people, both old and young, just stroll in to see what is going on, attracted usually by the sound of my little organ. We have had many visitors from the various peoples that live here—Chinese, Tungans, Turki, and others — and have had opportunities to talk with them about the things of God.

As there are many sick and suffering people here without proper medical aid, the traveling missionary always carries his medicine case, as well as Bibles, gospels and tracts. Thus we have found it helpful to do a little dispensary work for two hours every morning. During the last month or so we have seen some three hundred sick people, and have been able to relieve much suffering. We hope in this way to show forth something of the love of God in Christ, and win the confidence of the people.

-Moody Bible Institute Monthly.

JAPAN-CHOSEN

Professor Becomes Evangelist

Here is a bit of early Christianity in modern Japan. Mr. Suzuki, formerly teacher of Physics in the Imperial University, has taken up a small farm in a mountainous region of northwest Japan, and built for himself a home from which, as a base, he engages in evangelism. He was once an agnostic, but his contacts with the Omi Mission brought him to Christ. He finished his scientific studies and then mastered Greek and Hebrew in order to search the Scriptures in the original. Eventually, he felt called to give his whole time to Christian work, and chose this remote and unattractive region. He has an assembly hall in his own house where he holds meetings and Sunday school. -S. S. Times.

Pan-Pacific Buddhist Conference

A Pan-Pacific Buddhist Conference was held in Kyoto last July, attended by nearly 700 delegates representing Buddhism all over the world. A message was sent to the Conference by Mr. Gandhi, from which the following is taken:

It is impossible for Hindu India today to retrace her steps and go behind the great reformation that Gautama effected in Hinduism. By his immense sacrifice, by his great renunciation and by the immaculate purity of his life he left an indelible impress upon Hinduism, and Hinduism owes an eternal debt of gratitude to that great teacher..... Wherever the Budha went, he was followed by and surrounded not by non-Hindus but by Hindus who were saturated with the Hindu law. But the Buddha's teaching, like his heart, was allexpanding and all-embracing, and so it has survived his own body and swept across the face of the earth. Buddha never rejected Hinduism but he broadened its base. He gave it a new life and a new interpretation. Gautama was a Hindu of Hindus.

-The Christian Century.

ISLANDS OF THE PACIFIC

Religious Education Library

In response to an appeal made by Secretary Enrique C. Sobrepeña of the Philippine Committee of Christian Education that the Philippine Islands be made one of the religious education library centers, one hundred choice books on religious education have been shipped to Manila by the World's Sunday School Association. These books will form the nucleus of a circulating library for use by religious educators in the Philippines and in Malaysia.

Advance in Dutch East Indies

West Borneo, South Sumatra and the 200 islands lying between, a field comprising from seven to eight million people, must be classed as unreached territory. These islands are inhabited by Chinese and Malayspeaking people in a proportion of about fifty-fifty. The Chinese Foreign Missionary Union, which has seven Chinese missionaries working in pioneer areas of the Dutch East Indies, has appointed pastor F. L. Ching and his wife to open work in these islands. They are the first missionaries to enter this field. The prevailing religion among the island tribes is a mixture of Mohammedanism and animism. —The Evangelical Christian.

Jubilee in Malaysia

Malaya Methodists celebrate this month the fiftieth anniversary of the opening of the work in Malaysia by William F. Oldham, now Bishop, who is planning to be present with Mrs. Oldham. They will be guests of the conference. Miss Sophie Blackmore, who opened the Woman's Foreign Missionary Society work in 1887, comes from Australia as guest of the Woman's Foreign Missionary Society. Bishop Badley will represent the Board of Bishops.

A pageant entitled "The Morning Light," prepared by Mrs. E. F. Lee, will be presented in Victoria Hall, Singapore. The history is given in a book entitled *Malaya Rejoices*.

-The Christian Advocate.

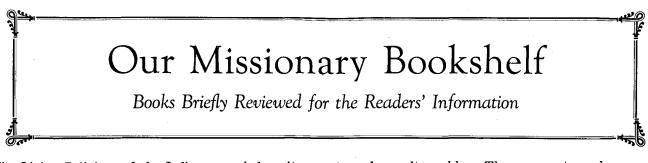
Fijian **F**riends

It seems to be characteristic of the Fijians that when a new thing takes their fancy they put amazing enthusiasm into it. The observance of Mothers' Day is one instance; children do all the work on that day to give their mothers a rest. Sons send gifts, and students go home for the week end. Fijian women have linked up with the rest of the world in the celebration of the Women's World Day of Prayer, and attach tremendous importance to it. They conduct their meetings in a fine, devotional spirit.

—The Missionary Review (Australia).

WHY DO YOU GO?

Some go to church just for a walk, Some go there just to laugh and talk, Some go there the time to spend, Some go there to meet a friend, Some go there for speculation, Some go there for observation, Some go there to doze and nod, Some—how few—to worship God.



The Living Religions of the Indian People. By Nicol Macnicol. Pp. 323, 10 shillings, 6 pence. The Southern Christian Movement Press, London, 1934.

The six chapters of this book were presented in connection with the Wilde Lectureship in Natural and Comparative Religions at the University of Oxford (1932-34). They deal with Hinduism, India Islam, Jainism, the religions of the Sikhs and the Parsees, and with Indian Christianity. They are a temperate and restrained study both of the historical background and of the present situation in the case of each of the religions of India. They represent an attitude of great fairness, not to say of tenderness, in dealing with the non-Christian religions of India, but there is no question with Dr. Macnicol as to the place of Christ and no equation of Him with any other. Dr. Macnicol is, of course, thoroughly equipped with knowledge and understanding for his task and this is a good book like others which he has written. There is a slight slip in the footnote on page 160 in placing Kerbela in Persia instead of in Iraq. R. E. S.

An African People in the Twentieth Century. By L. P. Mair. Pp. 300, 12s., 6d. George Routledge & Sons, London. 1934.

This thesis, by a lecturer in Colonial Administration in the London School of Economics, is "A study of the influence of European civilization on the structure of African society and of the practical lessons to be learned in the shaping of colonial policy."

The people studied are the Baganda of East Central Africa -the people among whom the Church Missionary Society has

carried on its great work resulting from Stanley's call and the beginnings by Hannington and Mackay. The book is a careful study of the social and economic structure of the Baganda people as affected by European influences which have pressed in upon them. The writer is sympathetic with the ethical principles of Christianity and in the main with its social influence. He thinks that missionary effort "would be infinitely more valuable if its emphasis was transferred from its present objects to the advocacy of ethical ideals." To him it is conceivable that "ideals of altruism in which the strength of Christianity has always lain might come to be regarded as not necessarily inseparable from a code of sexual morality which no European society has in fact ever followed."

In other words, he thinks that Christian missions should lay less emphasis on theology and be satisfied with their social and moral influence, with an adaptation of moral ideals to the old African social organization. The evidence is complete that western civilization is going to modify radically the life of the African people whether for good or for evil. The problem for Christian missions is as to how much they can contribute to the change for good and how little to the change for evil.

ROBERT E. SPEER.

The Pageant of Chinese History. By Elizabeth Seeger. Illustrated by Bernard Watkins. New York, Long-mans, Greene and Company, 1934. Pp. xvii, 386. \$3.00.

The author has avowedly written for children, and most delightfully she has done it. The style is vivid and eminently readable. The pages, too, show an enthusiastic admiration for The illustrations are China. vivid and most attractively done. No child can read the book without coming away with a warm appreciation of the Chinese and with something of a knowledge of the sweep of Chinese history -and it is to be hoped with a desire to know more. In what appears to be its primary purpose the book has been very successful.

It is, however, easy for the specialist to criticize a book of this kind. Obviously it is written by one with no particularly expert knowledge of China. The literature on which the book is based is good but does not include enough modern works on history to incorporate the results of the best recent scholar-The author apparently ship. knows nothing of the fascinating glimpses which within the past two or three decades archæology has given of the beginnings of Chinese culture, and still narrates simply the timehonored story of early monarchs who at best are probably only myths. Lao Tzŭ is spoken of as an historical personage, and no doubt seems to have troubled the author's mind concerning his authorship of the Tao $T\hat{e}$ Ching. Some noteworthy characters who might well have been made very attractive, such as Wang Mang, Wang An-shih, and Chu Hsi, are not even mentioned. The romanization is frequently of the type which is not in accord with the most generally ac-Moreover, the cepted usage. modern period is dealt with entirely too sketchily to introduce even children in any adequate fashion to the stirring events of

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

the late decades or to an understanding of the China of to-day. Nor does the author seem to know much about missions; the only mention of them in the nineteenth and twentieth centuries is by way of semi-disparagement.

It is, therefore, a pity that a book which in many ways is excellent should not before going to press have been perused by experts and so have been able to avoid some of the defects which now are obvious.

K. S. LATOURETTE.

A Bosporus Adventure. Istanbul (Constantinople) Woman's College, 1871-1924. By Mary Mills Patrick, Stanford University Press, 1934. Pp. 284. Price, \$2.25.

Here is the story of a great adventure in education for the womanhood of the Near East by the president emeritus of Istanbul Woman's College. Dr. Patrick went to Constantinople as a teacher in 1875, four years after the founding of the school. She retired in 1924. During this period the college grew from a girl's school of forty pupils to an institution with several hundred students, in modern buildings and on a campus of seventy acres.

The story is told in accordance with the periods of Turkish rule, before and after the Revolution. Conditions under the reactionary Sultan Abdul Hamid and under the new republic are strongly contrasted. The author sketches the dark days of oppression, the struggle for freedom, and the atmosphere of old Turkey as the background for the new day in modern Turkey, which she believes is one of the most progressive of republics. She pays tribute to the noble women who were her colleagues on the field, and not less those who contributed of their substance so liberally for the building of the College and its endow-We are surprised that ment. there is almost no reference to Islam, until recently the state religion of Turkey.

An excellent bibliography, a list of publications by the American members of the faculty, and a good index add to the value of the book. S. M. ZWEMER. A History of Religion. By Herbert H. Gowen. 8vo. 698 pp. \$3.50. Morehouse Publishing Co. Milwaukee. 1934.

Dr. Gowen, Professor of Oriental Studies in the University of Washington, and the author of several volumes on the subject, writes as an historian rather than as a theologian or missionary but his viewpoint is avowedly Christian. His purpose is to trace God's purpose and method of leading men from darkness to light and from death to life. The untranslated quotations do not tend to make the book suited to popular use.

Dr. Gowen begins with primitive religion, discusses ancient and modern religions, and closes with an attempt to look into the future. He finds some difficulty "Man's in defining religion; faith in an ideal beyond himself" is too broad a definition for it would include those who have no religion. The same objection holds with regard to the author's treatment of Judaism and other religions, which he describes as "designed to prepare men's minds for the dawning of a new spiritual day." If this was the design, all except the Hebrew religion have failed to fulfil their purpose. He accepts the historicity of the Old and New Testament but does not seem to recognize the Old Testament as a special divine revelation to prepare the way for Christ. He accepts Christ as divine Lord and Saviour but does not pronounce on such matters as virgin birth, the miracles and the resurrection.

The book has an immense amount of information on the different religions and is adapted to discerning students rather than to the general reader. There are numerous references to source material.

Paul, His Heritage and Legacy. By Kirsopp Lake. The Mary Flexner Lectures on the Humanities at Bryn Mawr College. 153 pp. \$2.00. Oxford University Press, New York.

This is not a biography of Paul but a general discussion of Jewish and Gentile Christianity, with Paul viewed as a "bridge" between them. Readers need to

observe the distinction between facts and the author's opinions. No one can prudently challenge the authority of the professor of history in Harvard University when he makes statements of fact, but his opinions are in a more debatable category. For example, the fact that Mark believed that Jesus claimed to be the Son of Man is coupled with the opinion: "I do not think that Jesus can have meant Himself" (pp. 42-43). Anyone with the New Testament in his hands can judge of that.

There is much in the book that is fine but throughout the Bible and Jesus (the term Christ is avoided) are discussed from a thoroughly rationalistic viewpoint. He frankly declares: "I do not believe in the existence of any creator, and when I use the word God, I mean the totality of values, not a person or a personal being" (p. 85). The reader is told that "Paul's teaching differed seriously from the teaching of Jesus" (p. 75), and that the Christianity which will survive is neither St. Paul's teaching about Jesus, nor that of any one else, not even of Jesus himself, but that which is freshly evoked in each generation by the spirit which animated Jesus and Paul in theirs." We wonder whether the students who heard these lectures realized that what they were getting as "modern scholarship" was simply old infidelity in a new dress.

ARTHUR J. BROWN.

Ein Christ auf den Strasen der Welt. Das Leben des Dr. John R. Mott. By Basil Mathews. Herausgegeben von Professor Julius Richter (Berlin). Berlin: Im Furche-Verlag. Price, R. M. 4,80. Pp. 347.

Dr. Mott and his world-wide circle of friends are to be congratulated on this excellent translation of his life-story through the indefatigable pen of Prof. Julius Richter of Berlin. The original work by Basil Mathews was reviewed at length in this Magazine. It will suffice therefore to note that the translation is unabridged, except for the omission of the maps and illustrations. S. M. ZWEMER. God and the Cosmos. By Theodore Graebner. pp. 352. \$3.00. William B. Erdman Pub. Co., Grand Rapids, Michigan. 1934.

This author, a professor of philosophy in the Concordia Theological Seminary in St. Louis, calls his book "a critical analysis of atheism." This is a true characterization. The volume is a cogent and vigorous and, to the unprepossessed mind, a convincing statement of the invalidity of any theory of life and the world based on materialism, mechanism or atheism. There is a great wealth of quotation from an immense mass of reading and the material is presented so clearly and simply that any thoughtful person can follow the argument. There are some typographical errors which should be corrected in another edition. It would be well if the authorities quoted were more fully dated as some of them also are perhaps outdistanced and several authorities still living are quoted in terms to which they might justly take exception. But no such mass of material as this could be assembled without some qualification, and the book can be heartily recommended as a straight out, plain spoken, well informed statement of a positive Christian view of God and the R. E. S. world.

New Books

- Donald Fraser of Livingstonia. By Agnes R. Fraser. 7s. 6d. Hodder & Stoughton. London.
- Jesus Christ and Primitive Need. By Charles Pelham Groves. 6s. Epworth Press. London.
- Das Buch Der Deutschen Weltmissionen. Julius Richter. Illus. 332 pp. Leopold Klotz. Gotha.
- China's Problems and Their Solution. Wang Ching Wei. \$2.50. China United Press. Shanghai.
- Christianity Tested. Oscar Macmillan Buck. 255 pp. \$2. Abingdon Press. New York.
- The Daughter of Abd Salam. Florence Mary Fitch. Reprint. Illus. 75 pp. \$1.50. Bruce Humphries. Boston.
- Ein Christ Auf Den Strassen Der Welt-Dr. John R. Mott. Basil Matthews. 348 pp. Rm. 4.80. Furche-Verlag. Berlin.
- The Faiths of Mankind. William Paton. Second Edition. 156 pp. 2s. 6d. S. C. M. P. London.

- Missionary Facts from World Fields. 18 pp. 15 cents. Baptist Board of Education. New York.
- The Omi Brotherhood in Japan. Wm. Merrell Vories. Illus. 180 pp. \$1.00. Omi Brotherhood. Omi-Hachiman, Japan.
- The Responsibility of Success. W. Wilson Cash. 92 pp. 1s. C. M. S. London.
- The Re-Discovery of the Spirit. Wm. Owen Carver. 160 pp. \$1.50. Revell. New York.
- Something Happened. Mildred Cable and Francesca French. \$2.00. 320 pp. C. I. M. Philadelphia.
- Southern Baptists in the Great Adventure. T. B. Ray. \$1.25. 201 pp. Baptist Sunday School Board. Nashville.
- Stories of Hymns We Love. Cecilia M. Rudin. \$1.00. 50 pp. John Rudin & Co. Chicago.
- Stories of Indian Saints. The Late Justin E. Abbott. Rs. 3. 500 pp. United Theological College of Western India. Poona, India.
- Peace by Revolution: An Interpretation of Mexico. Frank Tannenbaum. Illus. 317 pp. \$3.50. Columbia University Press. New York.
- Sixty Years of Service on Behalf of Lepers and Their Children. 94 pp. Mission to Lepers. London.
- A History of the Church in Venezuela—1810-1930. Mary Watters. 260 pp. \$3.00. University Press. Chapel Hill, N. C.
- Rebel Destiny: Among the Bush Negroes of Dutch Guiana. Melville J. and Frances S. Herskovitz. Illus. 366 pp. \$3.00. McGraw-Hill. New York and London.
- Malekula: A Vanishing People in the New Hebrides. A. Bernard Deacon. Illus. 789. 42s. Routledge. London.
- The World Wide Church—1934-5. 130 pp. 1s. Church House, Press and Publications Boards. London. 1934.
- The Case for Missions in Modern India. E. C. Dewick. 25 pp. 3 as. Palghat Mission. Palghat, South India.
- Africa and the Making of Books: Being a Survey of Africa's Need of Literature. Margaret Wrong. 56 pp. 6d. International Committee on Christian Literature for Africa.
- China's First Preacher, Liang A-Fa, 1789-1855. G. H. McNeur. Illus. 128 pp. Mex. \$1.50. Kwang Hsueh Pub. House. Shanghai.
- Builders of the Indian Church. Stephen Neill. 159 pp. 3s. 6d. Hodder & Stoughton. London.
- Sadhu Sundar Singh: A Personal Memoir. C. F. Andrews. 256 pp. 3s. 6d. Hodder & Stoughton. London.
- Aggrey the African Teacher. Wm. J. W. Roome. 94 pp. 1s. Marshall, Morgan & Scott. London.

- Apolo, the Apostle to the Pygmies. Wm. J. W. Roome. 95 pp. 1s. Marshall, Morgan & Scott. London.
- Church and State in Latin America: A History of Politico-Ecclesiastical Relations. J. Lloyd Mecham. 550 pp. \$4.50. University Press. Chapel Hill, N. C.
- Shintoism: The Indigenous Religion of Japan. A. C. Underwood. 126 pp. 2s. 6d. Epworth Press. London.
- Zoroastrianism. J. W. Waterhouse. 134 pp. 2s. 6d. Epworth Press. London.
- Jesus Christ and Primitive Need: A Missionary Study in the Christian Message. C. P. Groves. 260 pp. 6s. Epworth Press. London.
- Problems of the Pacific, 1933. Proceedings of the 5th Conference of the Institute of Pacific Relations. Edited by Bruno Lasker and W. L. Holland. 490 pp. \$5.00. University Press. Chicago.

Personal Items

(Concluded from page 1.)

in January to conduct meetings under the auspices of the Inter-Varsity Student Christian Fellowship.

Dr. Ju Sam Ryang, general superintendent of the Korea Methodist Church since 1930, has been reelected for a second term of four years. Dr. Ryang is a graduate of Vanderbilt and Yale Universities.

Rev. John W. Nichols, D.D., was consecrated Suffragan Bishop of Shanghai, November 1st.

* *

Sir Wilfred Grenfell, who is nearing three score years and ten, plans to retire from active work in Labrador and Newfoundland but will continue to promote the work for people to whom he has devoted his life by helping promote the work of the International Grenfell Association. He has been for more than forty years a big Christian brother to the people of Labrador and the Newfoundland coast.

Obituary Notes

(Concluded from 2d cover.)

The Archbishop of Rupert's Land, Rt. Rev. I. O. Stringer, D.D., died suddenly in Winnipeg, Manitoba, on his way to take part in a parish meeting. Since 1892, Bishop Stringer had ministered to dwellers in the Arctic wastes.

Dr. Marcus C. Mason, a retired pioneer missionary to Assam, died in East Aurora, N. Y., October 15, 1934. For fifty years he worked among the savage tribes of the Garo Hills. His first task was to reduce the Garo language to writing, and it is due to him and to Dr. E. G. Phillips that the Garos have the Bible in their own vernacular.

DO NOT MISS THE MOSLEM WORLD SAMUEL M. ZWEMER, Editor

SOME ARTICLES IN THE JANUARY NUMBER:

Unitarianism and the Gospel	Archbishop of York
The Study of the Koran Text	
Does the Bible Speak of Mohammed?	
A Baha'i Pontiff in the Making	Albert E. Suthers
Al Madina : Arabic or Aramaic	Eric F. F. Bishop
Moslems in the United States	G. H. Bousquet
Christianity and Islam in Lanao	Frank C. Laubach
To Whom Will Ye Liken God ?	Laurence E. Browne
A Moslem Shrine in Buda	Ladislaus Draskoczy
The Moslem Doctrine of Revelation	"Orientalist"
Current TopicsBook ReviewsSurvey of	Periodicals

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Idols Falling in China

James P. Leynse

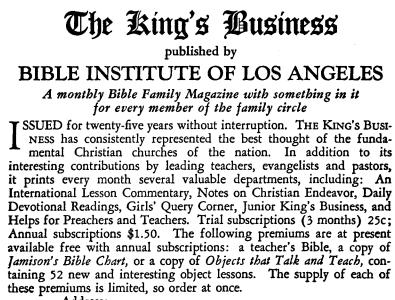
A Robber's Church in India H. R. Coventry

A Century of Medical Work in China J. Oscar Thomson

Problems and Encouragements at Home Seen by Home Mission Executives

The Success of Missionary Children Ellsworth Huntington

Among the Italians in America A. Di Domenica



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Dates to Remember

FLORIDA CHAIN OF MISSIONARY ASSEMBLIES

For further information, write to Miss B. Louise Woodford, 930 23d St., North, St. Petersburg, Fla.

January 26-30-Orlando.

January 27-30—Deland.

January 30-February 1 — Palm Beaches.

February 2-7-Miami.

- February 7-8-Bradenton.
- February 7-8—Fort Myers.
- February 9-15-St. Petersburg.
- February 10-13-Clearwater.
- February 13-15-Tampa.
- February 17-19-Lakeland.
- February 17-19-Winter Haven.
- February 19-21—Gainesville.
- February 23-26-Jacksonville.
- January 22-25—Cause and Cure of War Conference. Washington, D. C.
- January 22 February 16 Cornell School for Missionaries, Cornell, N. Y.
- February 11-18—Annual Meeting, International Council of Religious Education, Chicago.

February 24-Brotherhood Day.

March 8-World Day of Prayer.

March 8-10—Youth Conference under the Auspices of the Greater New York Federation of Churches, Riverside Church, New York.

Obituary Notes

Masanobu Ishizaka, first Dean and then President of Aoyama Gakuin, Tokyo, died in that city November 8. His doctor's degree was received at Johns Hopkins University.

Dr. J. J. Ransom, pioneer Methodist missionary to Brazil, died at Nashville, Tenn., October 18. Dr. Ransom organized the Methodist Mission in Brazil, and was an outstanding linguist and theologian, contributing frequently to church periodicals and translating religious works into Portuguese.

The Rev. Frederick Lynch, D.D., minister, editor and peace advocate, secretary of the Church Peace Union, 1914-26, died in December at his home in New York City, at the age of 67.

Dr. Lynch was born at Peace Dale, R. I., and studied at Yale and was ordained in the Congregational ministry in 1899. He edited *Christian Work* for twenty years, 1906-26, and was president (1910-18) of the American Scandinavian Foundation. He was a founder and in 1914-26 secretary of the World Alliance for International Friendship.

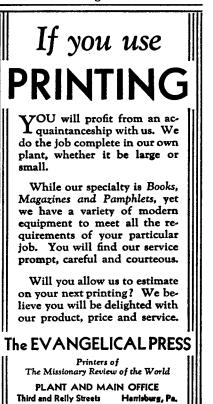
The Rev. Dr. Augustus F. Beard, the oldest Yale alumnus and the oldest Christian minister in the United States, died on December 22d at his home in Norwalk, Connecticut. He was 101 years old on May 11.

He took his first airplane ride at 100.

He attained wide recognition for his work in the advancement of higher education for Southern Negroes, and was for many years secretary of the American Missionary Association. Augustus Field Beard was born on May 11, 1833, in Norwalk, son of Algernon Edwin and Mary E. Mallory Beard. After attending Williston Academy, he went to Yale, being graduated with the A. B. degree in 1857 and receiving his Master's degree in 1860. In 1857 and 1858 he went to Auburn Theological Seminary, and in 1860, the year that he was ordained a minister of the Congregational Church, was graduated from Union Theological Seminary.

Dr. Beard in 1886 became corresponding secretary of the American Missionary Association of the Congregational Church. For many years he took a prominent part in the development of schools and colleges for Negroes in the South, and on his hundredth birthday anniversary, a fund of \$100,000 was started to provide scholarships for advanced Negro students.

Miss Frances Cecil Heath, one of the most valued leaders of the Y. W. C. A. in Great Britain, died on December 30, 1934. She was the daughter of the late Rev. Christopher and Mrs. Heath of Hucclecote and Cheltenham and joined the Y. W. C. A. in 1912 as Divisional Secretary of the Southern Division of Great Britain. She became principal of the Association's Training College in London and when the College closed Miss Heath went to Jamaica, and put the work of the Y. W. C. A. on a lasting foundation so that it has increased in strength. Her remarkable power with Colored girls was evident when later she went to West Africa to make a survey for the World's Y. W. C. A. As a result of her visit a good work was started in Lagos.



THE MISSIONARY **REVIEW OF THE WORLD**

DELAVAN L. PIERSON, Editor

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Editorial Chat

January was the month for taking account of stock; for considering the past and its lessons; and to prepare for an advance. The Foreign Missions Conference met for this purpose in Garden City (Jan. 2 to 4) and the Home Missions Conference in Philadelphia (Jan. 6 to 10). Both meetings of missionary executives are briefly reported in our "Topics of the Times." Fuller reports can be obtained from the headquarters of the Foreign Missions Conference, now at 156 Fifth Avenue, New York, and of the Home Missions Council and the Council of Women for Home Missions, 105 East 22d Street, New York. The REVIEW is cooperating, heartily but unofficially, with these interdenominational organizations and with all evangelical mission boards and societies, denominational or independent, that are seeking to make Christ known and to enlist men and women in His service.

The aim of the REVIEW is to pre-sent the universal need for Christ and His Gospel and to report how God is working today in all parts of the world to reveal Himself, to save men from sin and eternal death, and to establish His sovereign control in all lands and in all realms of life.

Encouragement comes from letters which tell of the way God is using the REVIEW to stimulate interest in our readers and enlist them in His service. Some of these write as follows:

* зk

This afternoon I did something that is psychologically all wrong, but I could not help it. I took up the January REVIEW and read it from cover to cover. I simply could not stop. think it is an exceptionally interesting

issue, and 1 congratulate you. After I laid it down my wife took it up, and when I came back an hour later she was still reading it.

PAUL DE SCHWEINITZ, Treasurer of the Moravian Church. *

It was a glad surprise to find the latest copy of the REVIEW on the S. S. Empress of Canada last summer when enroute to Honolulu. Someone ought to place the REVIEW on other large steamers!

ANNE SEESHOLTZ, Exec. Sec., Council of Women for Home Mis-sions, New York, N. Y.

This January MISSIONARY REVIEW OF THE WORLD, fine as it is all through, appeals to me especially be-cause of its breadth of vision in giving all Christian matters pertaining to the Church of Christ throughout ADELE GREENE. the World. Washington, D. C.

"Missions or Hand Grenades"

A Correction

Exception has been taken to a paragraph in our December number (page 589), under the above caption. The information was copied from The Living Church which, in turn, quoted from testimony presented at the munitions inquiry in Washing-Letters from Rev. A. C. ton. Snead, and from Rev. David Mason, Foreign Secretaries of the Christian and Missionary Alliance, under which Mr. Young was sent as a missionary to Ecuador, throw light on the matter. These letters and The Alliance Weekly contain the following comments on the incident:

"During 1932, there was considerable political turmoil in Ecuador, with frequent revolutions, during which many lives were lost, including the lives of innocent bystanders, among them a fine Ecuadorian Christian. In order to prevent further bloodshed Mr. Young suggested to the authorities that tear-gas might be used in place of guns to overcome the unruly rebellious mobs. As a result, communication was established between the Minister of War and the Federal Laboratories and sample "billies"tear gas bombs — were sent through the regular Government channels to Ecuador. We are assured that Mr. Young did not take orders for the bombs.

"We deeply regret that Mr. Young, when called upon by the Minister of War, did demonstrate the use of the hand 'billies' on one occasion. This we feel was a serious error on his part. The leading newspapers in Ecuador recognize that Mr. Young acted from a sincere desire to save human life, without thought of gain for himself . . .

"Mr. Young has served as a missionary in Ecuador since 1918 and has proved himself to be a devoted servant of Christ, an earnest and successful winner of souls. We believe he acted innocently, although inadvisedly, in this matter."

DAVID MASON.

Personal Items

Mr. W. P. Livingstone, of Edinburgh, has retired from editorship of Life and Work, official organ of the Church of Scotland, and the young people's missionary paper, Other Lands. Mr. Livingstone is the author of fourteen missionary books, of which the best known are "Mary Slessor of Calabar," "Laws of Livingstonia" and "The Galilee Doctor." He is well known not only in Great Britain and America, but in Africa, Australia and the West Indies. His Life of Mary Slessor has been translated into Arabic, Dutch, French, Chinese, Welsh, Hindi, Norwegian and Hungarian. *

Carlton M. Sherwood, General Secretary of the International Society of Christian Endeavor, has been appointed Executive Director of the Associated Boards for Christian Colleges in China, with headquarters in Boston. *

Dr. John H. Finley, educator and publicist, has accepted the national chairmanship of "Brotherhood Day" which will be observed by Protestants, Catholics and Jews on February 24, 1935. *

Rev. Frank T. Cartwright, Associ-ate Secretary of the Methodist For-eign Board, is touring the mission fields to study cooperative problems in Japan, Korea, China, the Philip-pines and Malaysia.

Miss Sue Weddell, Secretary of Young Peoples' Work, Reformed Church in America, has been elected Chairman of the Board of Managers of the Missionary Education Movement. * *

Miss Anne Seesholtz, Executive Secretary of the Council of Women for Home Missions, has received a degree of Doctor of Philosophy from Columbia University. Her field is History and Philosophy of Religion.



HOW A CHINESE CHRISTIAN ARTIST INTERPRETS CHRIST'S PARABLES 1. The Parable of the Great Supper. 2 The Broad and Narrow Gates. 3. The Wise and Foolish Virgins. 4. The Good Shepherd Returning. 5. "Ask and It Shall Be Given You."

REVIEW WONARY

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NUMBER TWO

Topics of the Times

HOME MISSIONS TODAY IN AMERICA

Some of the present-day problems and challenge in the task of making America Christian was presented in the twenty-seventh Annual Meeting of the Home Missions Council and the Council of Women for Home Missions which met in Philadelphia, January 7th to 10th. The presiding officers were Dr. Charles E. Schæffer, Secretary of the Reformed Church in the United States Board of Home Missions, and Mrs. Daniel A. Poling, President of the Council of Women for Home Missions. The topics discussed included young people's work, pioneering, migrant workers, Indian work, Jews, New Americans, West Indies, Alaska, rural work, church buildings, Orientals, cooperation and strategy and planning for the future. The home mission study topic for the year (1935-6) is the "Next Steps in Home Missions."

The major emphases of the message for the present day were enumerated by Dr. Chas. H. Sears as follows:

The current demands upon religion are for spiritual power to transcend difficult and almost baffling circumstances that confront us. Men look to the Church to cultivate the resources of the Spirit. The human spirit can never be satisfied with its material environment for it has needs which no social order can satisfy. The timeless task of the Church is to cultivate the powers of the Spirit by which great souls rise superior to and become victorious over circumstance.

Men look to the Church to cultivate the active mood through which men are inspired to lay the foundations of social life in accord with Christian principles. The Christian Church must not fail it at such a time as this. It must ever recognize the essential character of religion —that religion is life and is dependent upon spiritual forces.

Current demands upon home mission agencies include programs that comprehend the whole task of the Church; programs that are extensive and that carry vital religion along the shifting frontiers of American life—geographical, racial, social. Within one hundred years after the close of the Revolutionary War the geographical frontier of America was pushed forward from the Appalachian Mountains almost to the Pacific Coast. It was the task of the Church to move with the frontier and to establish churches and schools. In our own day geographical frontiers are shifting, as in the Tennessee Valley development. By the turn of the twentieth century the frontier had shifted from the West to the industrial communities of the East, from Anglo-Saxon to the Slavic, Latin and Semitic races. The Church never really occupied this frontier, with serious consequences for the America of today. This frontier still lies as a challenge before the home mission agencies.

But the frontier of the new day is largely social—industrial, economic. It is psychological and spiritual. Congregationalists are creating a Social Action Department, and the Baptists have appointed a Christian Social Action Commission. There can be no doubt that it is the function of the Church to cultivate social insight, to create social sympathies, to cultivate social imagination—that the effect of individual conduct or social action may be envisaged—and to cultivate in individuals and groups not only a willingness to share but the courage to create situations under which they must share. As the Church during the eighteenth century prepared men to serve on the geographical frontier and later other men to serve on racial frontiers, should not the Church and its home mission agencies now definitely set apart men for service along the new social frontiers?

Home mission leaders must be quick to shift their strategy to meet changed conditions, recognizing that "Church extension" demanded on the geographic frontier is not the "Church extension" required on the social frontier fewer new churches, more outreach in ministry. The home mission programs required today must meet the religious needs of people and the social needs of individuals and communities rather than seek only to save one's self.

The work in the home mission fields was ably reviewed by Dr. Wm. R. King, Executive Secretary of the Council. There are now twenty-six denominations cooperating and the Council is also affiliated with ten interdenominational bodies, nineteen State Home Mission Councils, fifteen State Councils of Churches, forty-five City Church Federations, and nine cooperative regional commissions. Cooperation between evangelical agencies is a great feature of the two Home Mission Councils.

The present trends to which Dr. King called attention include (1) improvement in financial support; (2) consolidation and simplification in board organization and administration; (3) increased cooperation between denominational agencies; (4) new steps toward comity to eliminate overlapping and waste of energy and money; (5) greater emphasis on evangelism and the need for spiritual awakenings, with plans for Gospel preaching missions; (6) there are also unfavorable trends toward denominational emphasis due to a mistaken idea of the need for self-preservation; (7) anti-religious and anti-denominational activity; (8) attacks on home missions as an outof-date enterprise — due to prejudice or lack of information.

The fourfold challenge to the Christians in American churches was outlined as follows: (1) To realize and make known the great present-day need and to employ more effective methods to meet that need; (2) to unify the study and approach to the problem and the attempts at the solution, without interfering with individual initiative and operation; (3) to put home missions to the fore as an inspiring service for Christ and mankind and a vital part of each church program; (4) a determination to advance in spite of difficulties, to regain lost ground and to evangelize untouched fields and un-Christian areas of life. The Church must, under the guidance and power of God, conquer atheism, materialism, and selfishness. Christ alone is able to solve all problems but He evidently does not plan to solve them alone. As Head of the Church He calls for the devoted cooperation of His followers.

The conference this year passed special resolutions urging the adoption of the Costigan-Wagner anti-lynching bill; the observance of "Sanctuary Sunday"; approval of the Religion and Welfare Recovery Movement, and of the Young People's Spiritual Emphasis Movement.

The president of the Home Missions Council for the coming year is Dr. E. M. Halliday, of the Congregational Church. Mrs. Daniel A. Poling continues to be the efficient president of the Council of Women for Home Missions. The next annual Home Missions Conference is to be held in Washington, D. C., early in January, 1936, and will center its attention chiefly on Town and Country work, and the Rural Fields, which is to be home mission study topic for the year 1937-8.

A CRISIS IN GERMAN MISSIONS

The work of German evangelical missions throughout the world is threatened with catastrophe. The primary cause is not the conflict within the German Church, though how that conflict may affect the work of the missionary societies, all of which have identified themselves with the movement represented by the conservative "Confessional Synod," cannot be foreseen. Up to the present the contributions to the missionary societies have been well maintained. The threatened collapse is due to the restrictions which the Government, owing to financial circumstances, has imposed on German exchange. The transmission of money out of Germany has been greatly restricted and though the German missionary societies have funds at their disposal they are not allowed to send them out of the country excepting as authorized by the Government.

The normal expenditures of the German evangelical missionary societies on their work abroad has been approximately \$1,650,000 a year, of which about \$500,000 was for general missionary purposes such as the payment of indigenous workers, the maintenance of institutions and general running expenses, while the remainder covered the allowances to German missionaries. It was hoped that a certain amount (probably less than half the normal sum required) would be allowed to be transmitted for this latter purpose, since the Government recognizes an obligation towards its own nationals overseas. The latest information is, however, that the restrictions on exchange will not permit the sending of even this limited contribution. In November, only 8,500 marks were available for the total support of German missionary work throughout the world. The German fields thus receive no money at all from home, or at the best an insignificant amount. It needs little imagination to realize the difficulties and distress created by the sudden cutting off of customary supplies from the home base for the churches in the field. The German societies have appealed to the missionary societies in other countries to come to their aid in the attempt to mitigate the dire effects of the calamity.

The Conference of Missionary Societies in Great Britain invited representatives of the German missionary societies to come to London to confer with a subcommittee of its Standing Committee and with the officers of the International Missionary Council. The conference took place at Edinburgh House on November 12 and 13, 1934, and each of about twenty-five German mission fields was examined in detail. The result showed that at least \$250,000 a year, or half of the amount hitherto transmitted for general missionary purposes, would be required to meet pressing needs. It was assumed that the German societies would be allowed to remit in addition at least some part of the money required for missionary salariesan assumption which is likely to prove mistaken.

Real and urgent as the need is, it is clear that in the present financial straits in which the missionary societies in all countries find themselves there is little hope of obtaining from their constituencies additional contributions to anything like the amount required. On the other hand, the Church throughout the world cannot stand aside and see the fruits of one hundred years of mission work fall into ruins.

A continuance of German missionary work on its former basis is impossible unless the restrictions on foreign exchange are relaxed. The German societies, like the missionary societies in other countries, though in a still more drastic and abrupt way, may be obliged to reconstruct their whole work to meet the altered conditions. But this task, though it must be taken in hand at once. cannot be carried through in a day. It will have, moreover, to be undertaken in international consultation and coöperation. If the German missionary societies are prevented from supplying either men or money for their fields, a large and important work, hitherto conducted by a German mission, is threatened with complete collapse, a situation may be created in which some other society outside Germany working in an adjoining field may feel under an obligation to come to its aid.

In order that these possibilities may be explored, a breathing space is essential. In the meantime there are needs of extreme urgency to be met. Unless some help is immediately forthcoming the catastrophe may be complete.

The facts were fully reported to the Committee of Reference and Counsel of the Foreign Missions Conference of North America and upon the recommendation of that Committee, the Conference on January 3d adopted the following resolutions:

That this Annual Conference commend to the churches and boards an appeal for contributions to an Emergency Fund for immediate relief to German missions and with a view to providing for a period of a few months in which plans may be developed for the necessary support of the foreign missions of the churches in Germany.

That the Conference entrust this appeal and the Emergency Fund to a special committee with the officers of the International Missionary Council.

That we authorize the special committee to seek a conference with the German Ambassador to the United States to discuss with him the conditions in Germany which have led to this regulation, and to learn how we may be of help, and to inquire how some plan may be worked out which would lessen the burden of our German fellow missionaries.

That this Annual Conference instruct the special committee to express to the German Missionary Conference the sincere sympathy of this Annual Conference and an assurance of its united prayers and such assistance as may be practicable with the hope that effective relief may soon be found from the difficult situation in which the German missions are now placed.

These resolutions have been put into effect immediately and an appeal has been sent to all the Foreign Mission Boards in North America to contribute to the proposed Emergency Fund. No definite amount has been fixed for this fund, but the aim is only to provide relief for urgent dis-

tress during a limited period, probably not longer than the end of next June. The figures given in an earlier paragraph are an indication of the extent of the need. Similar appeals are being made in Great Britain and the Scandinavian countries.

Some missionary societies outside Germany have special links or associations with a particular German mission and consequently may regard it as a special obligation to give help in that quarter. There is no reason why special efforts of this nature, while retaining their distinctive character. should not be coördinated with a more general effort in which the missionary societies in other countries seek collectively to bring aid to the sorely pressed churches established by the German missions. In order to avoid duplication of efforts, and to provide for coöperation, it is urgently requested that the offices of the International Missionary Council, now at 156 Fifth Avenue, New York, be used as a clearing house of information and that notice of all funds sent from any source in North America to any German mission, and the place to which they are sent, should be at once communicated to the same office*

A. L. WARNSHUIS.

FORWARD IN FOREIGN MISSIONS

Like Napoleon's drummer boy, the foreign mission leaders of North America "know not how to beat a retreat"—but for a different reason. The Foreign Missions Conference of North America, including some 200 missionaries, executives and other leaders of the United States and Canada, met (January 2 to 4) at Garden City, Long Island, in their forty-second annual conference. They faced frankly old and new difficulties that confront the enterprise at home and abroad-financial straits; indifference in the churches; opposition and regulation by governments in Mexico and other lands: Roman Catholic antagonism to evangelical work in the Congo; divided forces and at times rival programs among Protestants; weak national churches; nationalism; materialism, rationalism and godless communism. These and other difficulties do not dismay or discourage missionary leaders who are conscious that the forces that are for us are greater, far greater, than those against us. The Christian Church has always faced insuperable difficulties—insuperable to men but not to God.

A dark picture of economic and political conditions in Europe was painted by Stanley High-Congregational pastor, editor and radio speaker. It was a picture without much light or hope for

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^{*} Contributions to the German Mission Emergency Fund may be sent to the office of the Foreign Missions Conference, 156 Fifth Avenue, New York, and, in accordance with advice received from the German societies, these will be sent immediately where the need is greatest.

[February

he failed to take God and His forces into account. The facts, the shadows cast by human selfishness and sin, cast a gloom over the earth, but we must not forget that God can change the whole situation over night.

Dr. Herbert H. Farmer, a professor in Hartford Theological Seminary, clearly and cogently presented the brighter side of the picture, calling attention not only to the great need of man but to the saving power of God at work in the world. Dr. Farmer pointed out that the Christian message is uniquely adopted to the present age and that no man has the right to change this divine message to suit his own view of what will meet human need. God speaks to the world through Christ and He speaks to His Church through the world events that reveal human need.*

One afternoon was spent in considering the "Next Steps in Missions," but while helpful thoughts were presented there seemed to be no clearly-defined program for advance. Dr. Fred F. Goodsell of Boston reported that the American Board plans to emphasize evangelism-or "The experience of Christ in modern life"; social action ----or the application of Christianity to present-day problems; more cooperation in mission work; and a financial advance that will endeavor to enlist a larger number of givers rather than to secure larger gifts. Miss Sallie Lou MacKinnon of the Methodist Church, South, convincingly recommended that missionaries be given more liberty to work outside of established institutional programs-as Dr. Stanley Jones is doing in India and China and Dr. George Howard in South America. The success of these plans depends on the guidance and power of the Spirit of God working in and through the missionaries. Dr. Alexander Paul, of the United Christian Missionary Society, recommended that more power and authority be given to National Christian leaders; Dr. S. G. Ziegler, of the United Brethren Mission Board, strongly advocated seeking to recapture for the Church the vision of the lost condition of the 800,000,000 or more still unevangelized, whose supreme need is for Christ and His salvation. God offers to do for man that man cannot do for himself. Dr. John R. Mott, who has recently returned from South and Central Africa and is about to revisit the Far East, gave one full evening to the subject of the need for further union and cooperation among the followers and forces of Christ.

One of the stirring features of the conference was the personal appeal to the mission boards by a group of Hartford Seminary students—of varied talents and church affiliations—who are asking to be sent as a unit to some mission field for pioneer work, without guaranteed salaries, to bear witness to Christ by word of mouth and by Christlike life and service. Their appeal was very sympathetically received and was referred to a committee for further conference and recommendations. Here is manifested a revival of the missionary spirit among college-trained youth that led to the formation of the Student Volunteer Movement a half century ago.

Other speakers at the conference included Dr. Francis Wei, of China; Dr. J. Oscar Thompson, of Canton; Dr. Victor G. Mills, of Montclair, and Dr. Nicol Macnicol, formerly secretary of the National Christian Council of India. Dr. Robert P. Wilder, who has given nearly half a century to the missionary cause—in India, America, Europe, and the Near East—was introduced to the conference.

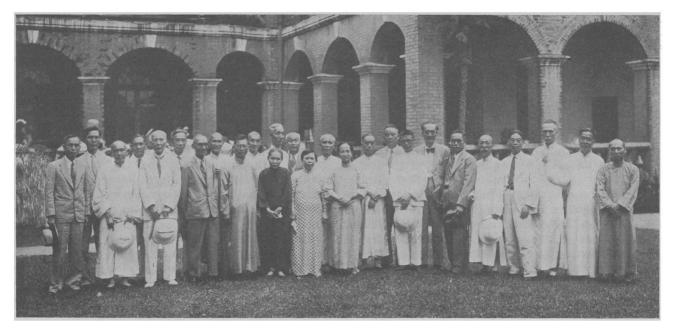
Dr. John R. Mott was elected Chairman for the coming year, and it is proposed to hold the next annual meeting from January 8 to 10, 1936, in a place not yet designated. The annual budget required is \$51,000. One of the features of this year's meeting was the presence of a larger number of younger people than usual, under thirty years of age, a feature that it is proposed to continue. One lack in this year's program was any effective presentation of concrete, up-to-date facts from the mission fields; the weakness of some discussions of present-day problems was the lack of any adequate suggestions as to their solution. The Foreign Missions Conference has, in past years, been the means of achieving many valuable results in cooperation at home and abroad, in promoting missionary preparation, and in developing leadership and strength in the churches on the field.

CONDITIONS IN SOUTH INDIA

Gandhi's political influence in India seems to be diminishing. Many Indians are criticising the methods that he has employed. Some are trying to gain results by working for majorities in the conventions. It is evident that the "Self-respect Movement" in the middle classes, has gained markedly in extent and influence. It is mixed with Bolshevistic aims and works openly against religion. Such circles are openly hostile to Indian nationalism as it finds expression in Gandhi. Wherever he appears they wave the black flags which are their symbol, in protest against him. Gandhi is also compelled to face the opposition of the orthodox-Hindu circles. Many Brahmins are enraged because he is fighting for the admission of the "untouchables" to the temples.

All this points to the fact that the Indians can not be helped by mere political agitation. They need the Gospel of Christ, which alone can create a new beginning.—Leipzig Mission Report.

^{*} We expect to publish this address in our March number.



CHRISTIAN CHINESE PHYSICIANS AND SURGEONS-LIVING GRADUATES OF CANTON MISSION HOSPITAL

A Century of Medical Work in China*

By J. OSCAR THOMSON, M.D., Canton Hospital, Canton, China

THE Centennial of the founding of the Canton Hospital in 1835 has a peculiar interest for me. My father was in charge of the hospital at the fiftieth anniversary in 1885, the year of my birth, and wrote a history of the hospital and of the Medical Missionary Society in China. At the anniversary he read a letter from Dr. Peter Parker, the founder of the institution and the originator of modern medical missions, who wrote:

The fourth of November, 1835, was the date of my opening the Ophthalmic Hospital in Canton. To the adorable Saviour Jesus Christ be given the praise and gratitude of all the millions who, by the instrumentality of medical missionaries in the past, present and future, shall have become acquainted with His unspeakable and divine character.

The chairman of the fiftieth anniversary meeting, the British Consul General Sir Challoner Alabaster, remarked that because of the greatness of the object and the importance of the work, others would be commemorating the one hundredth anniversary fifty years hence. The Canton Hospital, although it has had to close its doors on three occasions, has survived many stirring events: Wars and sieges of Canton in 1840, 1856, and 1884; the T'ai P'ing rebellion; the Boxer outbreak of 1900; the Revolution of 1911; the frequent contests of the warlords since. and the political typhoon of 1926-28. Our institution has helped to produce, directly or indirectly, many of the constructive movements in the modernization of China. It has been an important factor in opening the doors of China.

When we consider the conditions that existed in China, that walled in nation, in the early nineteenth century, we have the greatest admiration for the courage and wisdom of the pioneers. Wells Williams wrote:

Owing to the increased hostility of the Chinese authorities, the mission at Canton was now more than ever cramped and confined in its operations and perplexed beyond measure. The arrival of Dr. Peter Parker from New York in 1834 had added to the force an enthusiastic missionary of exceptional vigor and ability who by his medical training was able to introduce a new factor that has performed a service of the highest importance between Chinese and foreigners by removing their mutual misunderstandings. This was the establishment at Canton

^{*} Substance of an address given at the Medical Misstonary Dinner, New York, December 14, 1934.

of a dispensary and hospital for the free treatment of Chinese.

Not only did Parker render a great service in "opening up China by his lancet" to missionary work, but he also created in America and Europe much interest in medical missions while the hospital was closed in 1840 owing to the war.

The organization of the Medical Missionary Society in China in 1838 is an indication of the eager acceptance by the Chinese of the benefits of modern medicine, surgery in particular, and the interest in medical missions on the part of all classes of foreigners in China, merchants and officials, as well as missionaries. It was a splendid example of a cooperative effort on a wide scale, that is needed again today. It was international. American, British, and Chinese cooperating. It was interdenominational, Congregationalists, Presbyterians, Wesleyans, Episcopalians, Baptists, Quakers and other denominations working harmoniously together. It was the first organization definitely to combine the alleviation of human suffering and the extension of Christianity. Its prospectus envisioned the spreading of scientific medicine and Christianity throughout China-medical education, specialization in hospital work and medical research, to benefit mutually the Orient and Occident.

Following the retirement of Dr. Peter Parker and the burning of the hospital building which Howqua, the Chinese senior Hong merchant had provided, Dr. John G. Kerr, a graduate of Jefferson Medical College, reestablished the Pok Tsai Hospital ("Hospital of Universal Benevolence") at the present site. For forty-four years he did a great and enduring work. He built up a large hospital. He wrote and translated many medical textbooks, the wood blocks of which were still at the hospital when I arrived twenty-five years ago. More than a hundred Chinese physicians were trained during his term of service. They became pillars of the church and highly respected leaders of the medical profession.

My father was intimate with Dr. Kerr and had great affection for him. One of the most important events of that period was the organization of the China Medical Missionary Association in 1887, of which Dr. Kerr was the first president. This has been an important factor in the building up of modern medicine in China. The final and most convincing proof of the worth and status of medical missions in China was the amalgamation in 1932 of the China Medical Association and the National Medical Association to form the Chinese Medical Association, a wonderful example of union between a missionary and a national organization, "a fine instance of friendly internationalism in science." This is a national medical organization which has a Council on Medical Missions of which the Chinese president of the Association is a member, and which has a Section on Medical Missions at the biennial conferences. What a fine culmination to the work of Parker, Kerr and other noble men and women who had a superb vision and a Divine Leader.

The hospital compound at Kuk Fau in the centre of Canton, facing the Pearl River, and on the most important street of the city of Rams, is a great medical and missionary centre. It is a splendid viewing stand for momentous events. The daily exodus on the passage boats to all parts of the delta takes place at the hospital gate. Defeated and conquering armies pass the front door. The "Dare to Dies," wearing union suits of underwear as a uniform, carrying baskets of bombs, passed by. Processions of all kinds, political, anti-foreign, anti-gambling, anti-opium, colorful weddings and funerals are seen. Frequent clashes of armies near or around the compound, with rushes of noncombatants up the hospital lane to escape the flying bullets. One campaign across the river lasted for a week, the hospital being in the centre of the fighting zone, and gunboats participating, at a time when it was impossible to evacuate the patients. Sun Yat-sen's gunboats passed repeatedly up and down the river firing on the soldiers on the Bund. Wounded from both sides were in the hospital simultaneously. We witnessed the massacre of the defeated on one occasion; the assasination of high officials; fires -eight hundred houses burned on the north bank of the river, coming close to the hospital, when change of wind blew the sparks across the river and destroyed two hundred dwellings there. Another fire extended for half a mile along the Bund, in front of the hospital, with a south wind blowing the sparks over the premises, and setting fire to wharves and passage boats which were left stranded by the ebb tide. The exploding ammunition of the anti-pirate guards prevented the approach of the firefighters. Then there was the great flood of 1915, aggravated by the floating burning oil. Wrecks and drownings in the river are numerous.

The Revolution of 1911 introduced a new era for China, with modern medicine firmly established. Changes of government, attended by civil and feudal wars have followed. Our institution has served as a base hospital, receiving the cream of the wounded (from a professional viewpoint) those with retained bullets or shell fragments or with wounds of the head, chest or abdomen. The maintenance of discipline has been an important task requiring, for instance, the prevention of a revolver fight amongst the bodyguard of a dying colonel over the regimental treasure chest. More

than one hundred serious cases have been brought to the hospital at one time, requiring the use of six operating tables. After the institution was full to the doors, wounded soldiers with retained missiles have been brought from military hospitals to have the foreign bodies removed and were then carried back. Seven pounds weight of bullets were removed from wounded soldiers and civilians in one year. Amongst the gunshot wounds were many unusual cases such as the Yunnanese officer who was shot through the brain one year, and through the heart the next - and One man, with twenty-six shrapnel survived. bullets distributed throughout his anatomy. wanted the removal of those not located in dangerous situations!

Gunshot wounds, tumors and vesical calculi are common conditions. In Guy's Hospital, London, and at Yale are paintings of many of Parker's massive tumor cases; tumors with pedicles, causing neither pain nor disability are stock in trade for beggars who are fortunate enough to possess them. One man was reluctant to lose his fourteenpound parotid tumor of the neck because it served as a comfortable pillow! Ten different "Chung Yees" in turn had guaranteed to cure a man with cervical lymphosarcoma. We had to treat him as a charity case and pay his way home after we had alleviated his pain by ligating his common carotid artery. An infant, two days old, fell into a natural sleep while a teratoma, larger than its head, was removed under local anesthesia, and went home cured. More than four thousand operations for the removal of vesical calculi have been performed in the Canton Hospital, some of the patients coming from long distances. A Chinese living in Baltimore entered the Johns Hopkins Hospital with a large hernia. When told that he required an operation he returned to China to have it done at Poktsai.

Chinese Appreciation

At the seventy-fifth anniversary of the hospital's foundation, Dr. Sun Yat-sen, then President of China, was present, lauded the work of the institution where he had commenced the study of medicine while my father was in charge, and gave a donation. Some years later on another visit to the hospital to see the wounded, we took him to the operating room where we were about to commence work on the wounded. As we exposed the seat of injury of the first patient, Dr. Sun assumed from its location that the soldier had been wounded in the back whilst in rapid retreat from the battlefield. He grunted, "Shot in the back," and declined to examine any other patients. Laying the cornerstone of our new building some months ago the Mayor of Canton said that much

of Dr. Sun's dissatisfaction with conditions existing in China and his new ideas and thoughts were developed while in the Canton Hospital and from there spread throughout China. On the occasion of the 80th anniversary in 1915, the President of China, Lei Yuan Hung, sent a congratulatory telegram and a gift of five thousand dollars. At the eighty-fifth anniversary (1920), President Hsu Shi Chang wrote a commendatory letter and donated one thousand dollars. To commemorate the ninetieth anniversary, in appreciation of its services and to allow for its extension, the Government of China, through the Mayor of Canton, Mr. Sun Fo, son of Dr. Sun, made a grant to the hospital of a splendid tract of land chosen by us. When raising the twelve thousand graves which were on the land, some said to be four thousand years old, we were reminded of Ezekiel's vision of the valley of dry bones, accompanied as it was by the rejuvenation then taking place in China.

Had Dr. Sun Yat-sen lived, it is probable that China would have been spared the political typhoon in 1926 and 1927, with its communistic, labor, anti-foreign, hypernationalistic and anti-Christian agitation. The events of those years were varied and interesting. After a blockade of the hospital for three days by the order of the communistic labor leaders, because we declined to surrender the right to control the hospital employees, we closed down the institution and dispersed the staff and patients. At a conference with the noncommunistic officials, who did all they could to help us, the editor of the Government's English newspaper said, "Don't give in. You are in the right." Later he printed in full our version of the affair written at his request. When the storm had blown over we were thanked by Chinese leaders for having resisted the impossible demands of the labor agitators and thus exposing their ignorance and intolerance. In the records of the chief Russian communist, found after their expulsion, was the statement, "The Canton Hospital affair was badly managed."

It was obvious that a movement which could temporarily wreck such an institution as the Canton Hospital, the first benevolent institution in China, was artificially inspired, abnormal, unhealthy and would not be permanent. The three periods, before, during and after the chaotic years of 1926 and 1927 were epochal, as different as those prior to, during and following the French revolution. An official told me that were it not for the mission schools and hospitals, little educational or medical work would have been done in China during the past two decades. He also deprecated the too rapid devolution of such institutions as tending to lower standards.

At the present time China is definitely discard-

ing its ancient ideas, traditions and customs, as indicated by the "New Life" and similar movements, and is seeking to find a self-respecting place in this modern age. The Government was anxious to have the Canton Hospital reopened, but it seemed wise to await the return of more stable conditions and to avail ourselves of the opportunity to reorganize and plan for another century of work if necessary. The deserted hospital compound resembled a tropical jungle or a buried city. It was possible to carry out plans that had been maturing for some years. The Canton Hospital was transferred to Lingnan University, which has a strong Chinese Christian Board of Directors with foreign representation. President Chung told me recently that his chief concern is that the university shall maintain a strong Christian influence, which he considers to be the chief, if not the only reason for its continued existence. He also remarked that buildings can be secured from Chinese sources, but that the needed foreign personnel and its maintenance must be sought from abroad. Some of the Chinese faculty members are the salt of the earth. The brother of a laundryman in America is one of the best. He is a Ph.D. of an American University and sang with the Glee Club.

The next step was to arrange for the affiliation of the Hackett Medical School for Women (American Presbyterian Board) to Lingnan University and Canton Hospital, and to make it coeducational. At the home of the Mayor of Canton, a Chinese lady, head of a large government school and of a hospital, told a "Medical Fact Finder" of the Laymen's Commission that the graduates of Hackett are abler, more dependable and have a much finer spirit of service than those of government medical schools. The Pok Tsai and Yau Tsai medical centres give postgraduate training to interns and thus provide the outlying mission hospitals with physicians.

A new building is now being erected at the Canton Hospital, most of the funds for which have come from Chinese sources. In planning the new building there were many factors to be taken into consideration: It must be a modern scientific teaching hospital under Christian auspices, in the tropics, with long, hot and humid summers and short, humid, cold winters; with the possibility of foreign aggression, international wars, civil and feudal strife; blockades, strikes, and boycotts; typhoons, fires, floods, and white ants, noise, dirt and smoke. It must be an institution that would have the approval of the twenty or more organizations-religious, mission and professional-that have an oversight over the work of our staff members, also of the Chinese Government and its department of health, and finally of the many commissions that tour the Orient!

The next meeting of the Chinese Medical Association, which is to be held in Canton in the first week of November, 1935, to commemorate the centenary of the introduction of modern medicine into China, will take place in the new Canton Hospital building. It is essential that the Mission Boards with medical work in China be well represented in order that wise and coordinate plans may be prepared for another century of work, if necessary.

We do not talk of "devolution" in Canton, but of cooperation, with gradually increasing Chinese control. The Occident and the Orient, the older and the newer churches, are sharing in a common task of establishing the Kingdom of Heaven on The Canton Hospital still supplies many earth. converts to the church, many cured and happy patients open doors to the Gospel and form centres for evangelization. A few days before I left on furlough a missionary lady visited the hospital and said, "We have an enthusiastic new convert in our She says you took away her thyroid church. gland without her knowing it or having any pain; and while in the hospital she heard the Gospel."

What are some of the results of the work? Most important of all are changed lives. The Liu family serves as an example. The father, Dr. Liu Tak Shaang, was a graduate of our medical school and served on the staff. Later he became college physician at the Canton Christian College (now known as Lingnan University). With the help of the college faculty, Mrs. Liu, after the death of her husband, continued the education of her family, all of whom are college graduates. President Chung highly recommends her as a teacher of home economics! One daughter is a director of Lingnan University and in charge of an important school. She was overheard saying to Mr. Sun Fo, also a Lingnan director, after a meeting of the Board: "My students never had the objection to the study of the Bible that they have to the compulsory study of your father's (Dr. Sun Yatsen's) textbook, the San Man Chue Yee." A son, a graduate of Cornell, is an expert in sericulture and rural reconstruction and is doing splendid work for the government and for Lingnan University. Another daughter is the energetic and efficient head of the Mission Union Normal School in Canton; a sister is in charge of a large school in Macao which, though a Protestant institution, has the cordial support of the Portuguese Government. A younger sister is our very attractive young social service director. An interesting case that she reconstructed was a young beggar woman with a large abdominal tumor that had been growing for nine years, the supporting factor for her husband and son. When in desperate condition she lay down at the hospital gate to die, penniless. We admitted her, improved her general condition and removed the tumor. Well-to-do patients in the hospital became interested in her and contributed to her future support. The husband, hearing of this, tried to get the money, and being refused, was so unpleasant to her that she attempted to commit suicide. We frightened the man away, and the woman recovered. Miss Liu taught her fancy sewing and found her a place, first in the home of the Moderator of the Church of Christ in China, in order to test her honesty. A new use for a moderator! Then she got work for her elsewhere. The former beggar is now a strong, handsome, independent, self-respecting woman, supporting herself and her son, and interested in hearing of the Great Physician.

There are many other such families. On our hospital staff are a number of second and third generation Christians, and individuals whose ancestors served in it. Thoroughly qualified Chinese graduates of foreign universities are now serving on the staffs of our mission hospitals, as heads of departments and taking their turn leading morning chapel. A Christian medical profession is being perpetuated and through the Chinese Medical Association medical missions have become an integral and permanent part of the medical system of China. Where the pioneers had first to attack, then later to lead, now as partners, representatives of the older and younger churches share in the task of reconstruction and harvesting.

Observing several wooden idols floating down the river we asked a passerby the reason. He replied, "We have no use for idols in this enlightened age." Is Christianity or materialism to prevail in China? The Moderator of the Church of Christ in China, Rev. Y. S. T'aam, has written, "This comes at just the time when there are unsurpassed opportunities open to the Christian Church. The Gospel preaching is eagerly listened to." Dr. Stanley Jones, when in Canton, said: "This situation constitutes the greatest evangelistic opportunity in the world."

What is our object? We are earnestly looking forward to the time when such institutions as the Hospital of Universal Benevolence will no longer be needed; to the time when "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain."

Idols Falling in China

By REV. JAMES P. LEYNSE, Peiping, China Missionary of the Presbyterian Church, U. S. A.

IN THOUSANDS of homes in China the idols are falling down. Change has come like a shock. Ideas and standards have been shuffled in striking fashion. The old religions are tottering ruins. The temples are vacated. The control of the older generation has slipped away. The youth is in the lead and seeking new ways. As a result evangelism is experiencing a golden age of opportunities. Everywhere around us a clarion call for service is sounded. What will take the place of the idols? Communism or Christianity?

No Depression in the Peiping Churches

There is a forward movement in the Peiping churches. We are seeking to win more Christians and more faithful ones and the congregations join hands with us in striving to reach our section of this great city. Our churches are putting the emphasis unquestionably upon the spiritual, and therefore there is activity instead of depression. The church attendance is growing steadily and many new converts have been added to the mem-

bership. I have had the privilege of baptizing this year men and women, old and young, students and illiterate, all changed into new beings by the grace of Jesus Christ and all having discarded idol worship. Members of families were baptized together. Fathers with their grown-up sons, mothers with their daughters, side by side with single individuals, first ones of families to cross the barrier. For instance, Mr. Chang and his grown-up son, who testified that before their conversion they were "like blind men ascending a mountain to view the landscape." And Mrs. Chia and her daughter, who confessed that "the eyes of their hearts were dead" to spiritual issues until they met Jesus. Also the mechanic Li and his wife and three children, a splendid volunteer worker, who works hard so that his children may be educated and his wife attend a Bible school for volunteer leaders.

In China it is always exceedingly difficult for members of families to make an individual decision to break away from idol worship. But various

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candidates for baptism have done so, like Mrs. Ho, who as she stated had been "for 45 years a vegetarian to please the Buddha with the Long Eyebrows" and who for years every morning and evening "knelt once, bowed thrice and offered incense and candles for 30 Buddhistic scriptures to find the way of life." Now she has become a living member of the Church of Christ, and an ardent Bible reader. It is hard to realize how much it cost in sacrifice of self to become a single lamp in a dark place like Mrs. Hu Li and many others. After her heart was reached she buried her idols, but when truly converted she dug them up and burned them. She was the new believer who had the story of her conversion printed and sent to all her relatives and friends with the signature: "Formerly Hu Li, now Mrs. Born-Again."

Lighted Pagodas

All our three city churches are self-supporting, self-governing, and largely self-propagating. The forming of a number of volunteer evangelistic bands has been one of our most fruitful achievements. Spiritually, our volunteer leaders have had much capital to invest and their profits are therefore large. Bands are preaching in court yards, homes, factories and shops. They are illuminating the neighborhood like lighted pagodas. As a member testified, they are greatly encouraged to see that "the Lord responds to man as quickly as shadow to form or echo to voice." Bible classes, various training classes of two weeks' duration, revival meetings, prayer meetings, cottage meetings, systematic home visitation, weeks of gate-to-gate preaching, report evenings, classes of mass education, and other activities keep the lamps burning and make our large number of gospel teams a valuable asset in our aim to win the Chinese by the Chinese. Mr. Sun, of our church, this year bought a small printing press and prints all the tracts used by these volunteer bands at cost price. A shopkeeper keeps a bundle of tracts in his counter for free distribution. A seller of millet puts a tract in each package. Church-member Chao bought tracts and evangelistic literature worth two months of his salary and a nurse of our hospital gave 10% of her income to the tract fund.

The Chinese we come in contact with outside our churches are no longer worshiping idols at the temples. They are in the grip of a spiritual hunger. After the storm of change there are pears to gather. Shall Bolshevism reap them? The claim to the harvest of China is open to any claimant. Our volunteer leaders are taking their place. They are of all kinds: like Miss Wang, the teacher, who confessed that she used to "spend many good coppers to buy sham silver with which to cheat the gods," but who now worships in spirit and truth Jesus Christ; or like Mrs. Li and Mrs. Kao, who have rented two rooms at the most popular market place for a little Gospel Hall; or Mr. Kung, a former opium slave, now a prince in the Lord; and Mr. Fu, a business man and pillar of one of our churches; and many others like them.

There are also among them those with too much unbridled enthusiasm like Sung the fifth who, after his conversion, went home to testify. He preached on the streets in his home town, made a deep impression, but took the idol of the Buddha with the 1,000 arms and eyes out of the temple and chased the priests away. He was caught by the police, beaten till unconscious and put in prison. As a member of a gospel team he is still needing our constant guidance. It was also necessary to guide wisely the trio consisting of a dyer of blue cloth, a coal shop owner, and a hatter. They memorized whole parts of the Bible and went out preaching all over North China carrying neither purse nor scrip and refusing all support. They had many conversions but they gave up their business, let their wives and children suffer, and came back to our church stranded and lacking in maintenance.

The Hall of Happiness

Electrically lighted gospel posters on the doors and walls make our two city gospel halls attractive places where large crowds gather. There we face five evenings a week the five types of Chinese society:

- The scholars, feeling superior to the lower order of beings;
- The farmers, in town to sell their products, amazed by a civilization producing loudspeakers and radios;
- The mechanics, who build and proclaim that next to food, shelter is the only necessity of life;
- The tradesmen weary of a day full of bartering in trying to squeeze the last penny; and
- The soldiers whose business in China often seems to be to consume what others produce.

But also, modestly sitting in a corner, there are the women, with dignified old faces or keen young ones, countenances with souls behind them, calm, serene and composed, purged of egotism by living in crowded quarters, the real leaders behind the family thrones. Large colored posters, Biblical lantern slides in Chinese setting, music, singing, and popular illustrated talks penetrate their walled-in hearts new to spiritual issues.

Outside the meetings we reach the hitherto unreached through Bible classes for men and women, English night school for business boys and girls, day school for poor children, mass educational classes, clubs for women and girls, and special meetings for children, women, and parents. The gospel halls are also the entrance halls to our churches, a field for clinical experience and selfexpression for our volunteer lay-leaders. There they receive their practical training in soul-winning work. Always a group of them is present to testify, act as ushers, doorkeepers, and distributors of enquirers' cards. After the preaching there is the gathering of enquirers in a side room. Personal things are there semi-publicly discussed, privacy is rarely sought after and so one, once showing genuine concern about his soul life, has from the very beginning the support of a group of our leaders.

The work in the gospel halls reveals plainly that the Chinese of today are, practically speaking, without a religion, without their many gods. They are open to leadership, asking for anything that promises to uplift, welcoming any idealism. "I am seeking for something worth while to live for" is a crying need often heard at these after-meetings. These are the days to spread the Gospel in China. The results of this year's work in the gospel halls has been distinctly seen in the growing attendance at our churches. Mr. Hsia, a young student, who after his conversion kept on repeating: "I do not know how to describe my experience. Everything in and around me is so changed, even the leaves of the trees seem changed to a new shade of green." He is an ardent member of a gospel team, disowned by his father, poor in earthly goods for Christ's sake, but rich in spirit, winning many young people. And Mr. Kao,

the electrician, who persuaded his whole family, including an old mother of 75 years, to throw away their idols. On Sunday he leads his family to the church and almost every evening he stands at the door of one of the gospel halls welcoming the people with tracts bought with his own money.

This year these services changed also the opium den of Mr. and Mrs. Chao into a little gospel hall. For years they had been opium smokers. They were fairly well-to-do but poor in spirit. It took months of daily care before they found salvation. But once reached by Christ they were able to break the opium habit without any medical assistance. Their opium den became a neighborhood house where they preach and live the Gospel together with Mrs. Chang "the woman with the black soul." She came in contact with Christ at our weekly meetings at the Peiping prison. For years she had sold opium to the coolie classes and injected morphine into ricksha boys. Taken to prison she found there salvation at one of our meetings and has become an ardent and capable personal worker in one of our street halls.

The idols are falling and something will have to take their place. Russia has already hundreds of Chinese students working as volunteer agents in all parts of the country. Humanism of a nontheistic tendency is already a potent force in the hearts of many a Chinese youth. If Christ Jesus is to be the Saviour of the individual and the regenerator of present living conditions the Church of Christ in all lands must face the challenge and spread the Glad Tidings to those who have not yet heard.

OLD CHINESE RELIGIONS LOSING GROUND

BY DR. FRANCIS CHO-MIN WEI, President of Chunghua College, a Protestant Episcopal Institution, Wuchang, Central China

Dr. Wei, who is now in America, recently addressed the students at Yale University, New Haven, on "The Changing China and Christianity." He said:

China has to choose what kind of nation she is to be. She is at the cross-roads. Her choosing within our generation will determine her destiny for the next century. And the world cannot be indifferent to her decision. China's most difficult problem is not political. In spite of the startling headlines occasionally found in newspapers in America, China is approaching national unification under able leadership. Her problem is not even economic. With peace and order restored, economic development is only a question of time. The West has ready lessons to teach us in this respect, and we are learning.

The problem of the gravest concern to one who looks seriously into the future of China is whether the spiritual forces in the country are sufficiently strong to direct and mold her political and economic development during the next thirty years. The popular religion which used to sway the masses is losing its grip. Taoism and Buddhism have no message for modern China. Confucianism is too closely tied up with the political and social institutions of the past to maintain its hold upon the people under a new economic order. But there is much in its outlook on life, in its ethical ideology, that may still be revitalized. Its conception of the individual as a social being in a network of relationships, each offering a chance for development, its emphasis on the duties of man rather than his rights, what he owes to others in his station of life rather than what he can claim for himself, its tremendous faith in the capacity of man for development and for living together, and its conviction that the universe is a moral order wherein man finds a place for moral life—all these can be revitalized. But this can only be if Christianity brings to China and her masses the gospel that God is the Father of all men, that He desires them to live together as brothers, and that Jesus of Nazareth shows the way in which that kind of life can be lived.

Ten Years' Growth in China

By CLIFFORD M. DRURY, Ph.D., Moscow, Idaho

A RECENT issue of the Bulletin of the National Christian Council of China (May 25, 1934) carries the following statistics which reveal a very healthy growth of the Protestant Christian Church in China during the nine years covered by the statistics:

• •	1923	1932
Foreign Missionaries (138 societies)	7,663	6,150
Resident stations	1,149	1,130
Ordained Chinese clergy (124 societies)	1,696	1,865
Communicant (full) members	402,539	488,539
Under religious instruction	292,857	239,655

These statistics show an increase in the number of ordained Chinese Protestant clergy of 169 and an increase of 86,000 communicants. There is a decrease of 1,513 foreign missionaries; of 19 resident stations; and of 53,202 of those under religious instruction. On the whole the report is very encouraging. The nine years covered have been some of the most troublesome for Christian missionary work.

In 1926, five missionaries, Roman Catholic as well as Protestant, gave their lives to the cause of Christ. Others were taken captive by bandits. Communistic propaganda, with its anti-Christian teachings, was exceedingly strong in some sections. The nationalistic spirit, with its anti-foreign tendencies, was equally strong in other sections. In both cases the Christian cause was under suspicion and criticism.

Just before the Nanking tragedy of March, 1927, the Protestant missionaries reached the peak of their numerical strength. At that time 8,200 were reported. When Nanking was taken by the southern troops, representatives of five nationalities were killed, including one Protestant missionary and two Roman Catholics. This tragedy hastened the withdrawal of all foreigners from all parts of the interior. By the summer of 1927, 60% of the 8,200 missionaries who were in China before the Nanking affair, were out of China. Most of these returned to their home-From three to five hundred were translands. ferred temporarily to mission stations in Korea, Japan, Siam, etc. About 3,000 remained in China, many of whom found refuge in such coast cities as Shanghai. Only about 500 remained in the interior at their work. This wholesale evacuation was on the orders and advice of the consular and diplomatic officials who were fearful of complications arising out of the Nanking incident.

One beneficial result of this wholesale evacuation was the necessity of the Chinese native Christians to take up the work dropped by their foreign comrades. More was accomplished under the urgent necessities of the time toward turning over responsibility to the Chinese Christians than would ordinarily have been accomplished in a decade or more. The persecutions endured by the native Christians purified the church and strengthened them in the faith. The foreigners could flee but the native Christians were obliged to stay and meet the opposition. Now we are beginning to see the results of those turbulent years —the Christian Church has grown!

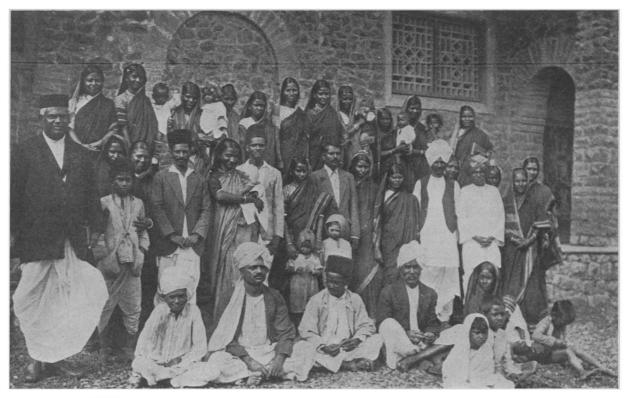
There was a great spiritual awakening for the Christians in China following the Boxer uprising. The Protestant Church doubled its membership from 1900 to 1906. By 1907, the communicants numbered 178,261. By 1923, this number had been more than doubled again. As the church grew in numbers the ratio of increase decreased. Now during these nine years under review, the church grew 21%.

A very significant development in the foreign mission personnel in China is the increase of the number of Americans as compared to the number of Britishers. In 1907, there were 1,727 British missionaries to 1,304 American. The percentage was then forty-five to thirty-five, the balance being made up of missionaries from other lands. By 1922, only 18% of the Protestant missionaries were British, while 51% came from the United States.

From 1858 to 1914 the ratio of foreign workers to native converts remained at about one to fifty. After 1914 this ratio was changed. The withdrawal of missionaries following the Nanking incident has now brought this ratio to one missionary for every eighty communicants.

The Protestant work is strongest in the maritime provinces because it was here that they first got started, due to the rights to dwell in certain treaty ports. In 1922, seven out of every ten communicants resided in these provinces, and most of these lived in or near the treaty ports themselves.

The outlook for the growth of the Christian Church is promising for the church is well equipped with native leadership. The old feeling that the Christian religion was a "foreign" religion is dying down. The one great purpose of the missionary is to put himself out of business by so developing the native work as to make the foreign worker unnecessary.



PASTOR J. R. SATHE (AT LEFT) AND CONVERTS FROM SETTLEMENT AT SHOLAPUR

A Robber's Church in India

By H. R. COVENTRY, Baramati, Poona District, India Missionary of the Australian Churches of Christ Mission, 1916—

D OWN the ages strange and varied persons have composed the Church which is the body of Christ. From the day when the dying thief on Calvary was granted pardon and Joseph of Arimathea used his newly hewn tomb for the body of Jesus, the criminal, as well as the highly respected, has been attracted to Christ. A robber's church is an anomaly but a Christian fellowship may contain reformed robbers, vessels made over into redeemed souls fit for the Master's use.

A peculiar situation exists in India where large groups or castes of people are hereditary criminals. They are to be found in all the provinces, both among those professing Hinduism and Islam. They belong to various strata of society, from the outcaste gypsy to the proud caste man. Their rascality varies from the cringing, petty thief who steals small articles from the bazaar to the proud Kaikadi who may lead an armed band of highway robbers. These and many more types are to be found scattered about this sub-continent with its 352,000,000 people. The villagers fear them and therefore shelter and protect them when the police are hot in pursuit. City dwellers have had occasion to know of their presence, and travelers by road or train have been their normal prey.

These are professional thieves, whose only trade is robbery. They are proud of their forbears and have schooled their children in stories of their caste heroes. They glory in one who even stole from the Police Superintendent's bungalow or had taken clothes and jewels from the Governor's railway train! The form of crime committed by each caste is decreed by their patron god or goddess. "We are a divine scourge," declared one proud tribesman, "ordained to relieve the avaricious and the rich of their unmerited riches. Without us what would you judges do." Those of us who have been educated in nominally Christian countries, know something of the righteous commands of God cannot easily understand the mentality of people who lack any ethical sense such as underlies the sixth commandment.

What remedies can instil into these tribes the principles of common honesty? Fear of the police and prison does not reform although it may hold crime in check. Some agency is needed to reform the adults and to drag them out of the pit into which their fathers had fallen. Children must be given a chance to know some other type of life. The solution of this problem has been attempted by the establishment of settlements all over India.

For the past twenty-five years the Bombay Presidency has intrusted this reformatory work to a Revenue officer for whom a special department has been created, first known as the Criminal Tribes Settlement Department. More recently its scope has been enlarged and it is now called the Backward Class Department. Many of the men of these tribes would have been in prison had it not been for these settlements. Not only is the criminal brought to a settlement, but his wife or wives and children also. He is given a small plot of land, sometimes a cash advance, and is told to build a house of mud bricks and a grass roof. Settlements are usually located in open spaces outside of towns and a high barbed wire fence is the only barrier to freedom. In some places even that is absent. They are placed upon their honor and are told that good behavior for six years will earn them release from the settle-Another six years on probation makes ment. them free men once more. Much of the routine work of the trained staff in each settlement is connected with the finding of suitable employment for settlers. They are released during the daylight hours to work within a radius of five miles. The second duty of the staff is to see that all are in the settlement at night.

After a few years of work, the Government decided that if suitable private agencies would volunteer to supervise the settlements they might be handed over to them. "A voluntary agency is actuated by a spirit of zeal and earnestness and by an undoubted religious fervor that cannot be expected in a government department. Its personnel would not be subject to constant change as is the case of a government agency and would therefore be able to keep in very close association with the criminal tribes and work up a connection, that would be a very great factor for success in their regeneration."

In some provinces much of this work has been undertaken by the Salvation Army. In 1917 the growing settlement at Sholapur was handed over to the American Marathi Mission of the American Board. Later the settlement at Hubli was entrusted to the Society for the Propagation of the Gospel, and in 1920 the settlement at Baramati, conducted by the Australian Churches of Christ, was recognized by the Government of Bombay.

A few years ago the Depressed Class Mission undertook the control of the Belgaum settlement and last year, the Servants of India Society joined the ranks by taking over Jalgaon Settlement in Khandesh. Many settlements are still under direct Government control.

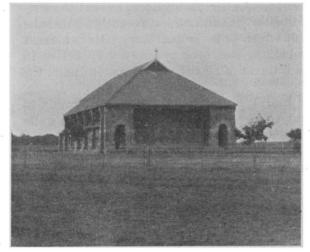
Efforts are made to instil into the minds of the youth of these castes right principles of living. Education is compulsory for all children up to thirteen years of age. Night schools continue the work backed up by Scouting and Guiding, lectures on temperance and other topics. Trades are taught to enable boys to secure better positions, to wean them from crime, and to prepare them to live rightly.

The Government gives voluntary agencies a free hand in their religious work for the task is after all spiritual. We fight against powers of darkness. Sin and evil are rampant. Immorality is often a part of their religious creed and custom so that it is difficult to convince such a person of sin.

Sound religious education naturally finds a prominent place in Christian activities, but the conscience clause is observed. Any settler objecting to Christian teaching may be transferred to a Government settlement and attendance at religious classes is voluntary. In the Sholapur settlement a pastor and some Bible women are employed in evangelistic work, assisted by the voluntary service of many Christian members of the staff. With over 4,000 people in the settlement and free colonies there is scope for all their efforts. Fear is the religion of many settlers - fear of horrid goblins that fill the night with terrors; fear of the evil eye; fear of disease; fear of death. There is no knowledge of the loving heavenly Father for the love of God and love for fellowmen are new ideas that sink in very slowly.

Since 1917 the Gospel of Christ has been constantly preached among the settlers at Sholapur. The usual policy has been to wait until a man has been released to a free colony before he is baptized. This prevents any from asking baptism from unworthy motives. Character is the only thing that counts towards release from the settlement. There have not been a large number of converts through the years but the number is growing and they have continued to grow in grace. It has been an uphill road all the way.

For many years one of the lady workers in the settlement, Miss E. C. Hoxie, has dreamed of a suitable building where these souls won out of darkness can worship the true God. She talked of this plan while on furlough and she prayed fervently. Some American friends gave money in memory of the Rev. L. H. Gates who lived and



THE SHOLAPUR SETTLEMENT CHURCH

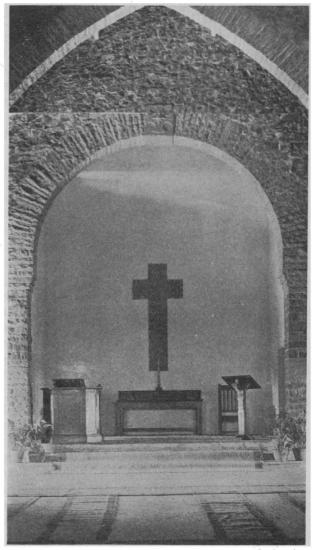
worked long in Sholapur and altogether about \$5,000 were contributed. The settlement school children also brought their coppers and gifts in kind, to help in the building of God's House. The women's sewing class and the other converts took a keen interest in the matter and the Christian staff gave a portion of their tithe for the building. A Bombay architect submitted plans for a house of worship especially designed for India, to cost Rs 16,000 (about \$5,000), and the building was opened on February 5, 1933. It is capable of seating 350 on the floor.

At the dedication service the writer was privileged to conduct the first communion service in the new building and a goodly group of converts was present. At first this building was used only as the settlement chapel, and it has satisfied our spirit of reverence and our desire for quiet and beauty for worship. Plans for the recognition of this group as a church under the United Church of Northern India were consummated on September 10, 1933. The foundation members of the new church number 50, half of them being former criminals. J. R. Sathe, who had worked for many years among these people, was installed as pastor. It was the realization of a dream. The following Sunday fifteen more members were received into fellowship. These ex-criminals and their grownup children exhibit anew the power of the Gospel. Broken earthenware made over by Christ Jesus. Caste and fear are dethroned and Christ is enthroned in their lives. Those dug from a pit, centuries deep, are now rejoicing in free salvation.

The churches at Baramati and Hubli also con-

tain many former criminals who are now teaching Sunday school classes, holding office in the church, preaching the Gospel!

The work has not been easy. Social and family boycott have usually resulted from conversion. To have one's own bread thrown to one by an enraged wife, and to be told not to enter one's own door has been the experience of many. Their employers, usually Hindu, have not been sympathetic and have insisted on Sunday work with loss of employment as an alternative. They are not rice Christians. The missions are not feeding them,



INTERIOR OF THE SHOLAPUR SETTLEMENT CHURCH

and many have gone hungry rather than deny Christ. Carpenters, tailors, masons, clerks, teachers, are among the converts. One young man has taken a Bible School Training course and is now preaching the Gospel to his former caste people and to the villagers around. These twice-born men have become new creatures and are living new lives in Jesus Christ.

THE MARQUIS OF LOTHIAN ON THE CHRISTIAN COLLEGES OF INDIA

Lord Lothian is a member of the Parliamentary Select Committee to submit to the British Parliament the draft of India's new Constitution. He is a former Undersecretary for India and was Chairman of the Indian Franchise Commission. As Sir Philip Kerr, he was the Private Secretary to Mr. Lloyd George when Prime Minister. Lord Lothian recently visited the United States in the interests of the Rhodes Trust of which he is the Secretary. He is a great friend of the India Christian colleges, on whose behalf he has been recently very active in Great Britain. At a luncheon in New York, in the interest of Christian colleges in India, the Marquis of Lothian said:

"In this situation (i. e., of internal disunity in India), is there any force comparable to that which can be exercised by the Indian Christian colleges for bridging these interior gulfs and for producing the kind of leader who can lead India toward both unity and freedom in the terrific experiment which is being launched today?

"When I studied the positions occupied by the graduates of the India Christian colleges in India today, I said, these rejuvenated colleges may be the one saving factor in the situation. I believe that in the first responsible ministry in the Province of Madras all the Indian ministers were products of the Madras Christian College. The total number of students in these Christian colleges is about 14,000. Of that number about 2,000 are Christian, while the majority of students are Moslem or Hindu. The standing of the Christian colleges is high among the Hindus and Moslems because they are able to give the kind of education to their children that they want. There is something about the Christian spirit which they want and which they do not find in the government institutions.

"The central characteristic of modern education in India, as elsewhere, is that it breaks down the ancient religious loyalties and the ancient moral and social customs. Large numbers of the young generation are drifting without any moral foundation for their lives. One of the main reasons why these Hindu and Moslem parents send their children to Christian colleges is because they feel that some moral foundation is given them that they do not get elsewhere.

"The spirit of Christ shining through those institutions can transform much of young India, and so produce leaders who are immune to or who can surmount the communal feeling, and the appeal to noncooperation and violence, and so act as political cement and give healing wisdom in the difficult days that lie ahead.

"The work that can be done by the Indian Christian colleges is not only of value to India but of supreme value to the world. If the Indian experiment fails, if cooperation between Great Britain and India, during the next ten or fifteen difficult years, breaks down, whether through the inability of the British to move fast enough, to put themselves into the shoes of another nation, or whether through the inability of India to settle down to the practical working of the constitution—the result will be further chaos for the world. We cannot afford to see another great section of the human race going into the sort of revolutionary disorder we have witnessed during the last twelve or fifteen years in many parts of the world.

"I feel very deeply that the Indian Christian colleges have an immensely important work to do. They are specially important in the case of women. There has been no more remarkable recent event in India than the development of the women's movement. I can without hesitation say that some of our most active, persistent, and competent witnesses were Indian women. The Christian colleges are training a large proportion of women students in India.

"The Lindsay Commission report gives a new and inspiring picture of the function of missionary education in India. It seeks to bring the students into much greater and closer touch with the real life of India, especially village life. It sets out to strengthen not only the technical equipment but the religious and Christian spirit in the colleges themselves. The Indian Christian colleges are not only doing a work for India, but even more for the whole of humanity."

Problems and Encouragements at Home

As Seen by Home Mission Executives

THE following are interesting answers to two questions sent to home mission executives to obtain their views as to the situation at the beginning of the New Year. The questions were as follows: 1. As you see it, what are some special present-day *problems* that we face in the Home Mis-

sion enterprise? Such problems may relate to finance, changes in policy, difficulties in the field or in the home church.

2. What are some of the *encouragements* that you note in the home church and in the field? Such encouragements may relate to improvement in finances, to increase in interest in the home church, to the attitude of the young people, or they may appear in reports from the field as to the progress and outlook. EDITOR.

PRESENT PROBLEMS IN HOME MISSIONS

E. GRAHAM WILSON

Executive Secretary, Board of National Missions, Presbyterian Church, U. S. A.

The home missionary work in America is facing today some serious problems. Among them are the following:

1. The incomes of all Home Mission Boards have been drastically reduced. This has necessitated the cutting of salaries in many cases below the subsistence level. Appropriations for schools and hospitals have been reduced to a point where it has not been possible to maintain standards which should prevail. Repairs on Board-owned property have necessarily been neglected.

2. Practically no new work has been opened up during the past few years. The financial condition has made it impossible to respond to the many urgent calls for service, some of which have a strategic bearing on the future of the whole home missionary task.

3. Much remains to be done in the field of comity. While something has been accomplished, in some sections of the country there is still overlapping of churches and competition between denominations. Progress is being made, but in the minds of some denominationalism is more important than the Kingdom of God.

FRANK A. SMITH

Secretary of Missions in the United States; American Baptist Home Mission Society

1. The magnitude of the home mission problem calls for the united efforts of all Protestant forces. While the differences in doctrine and practice must be recognized, the situation demands a united home mission strategy. No church or denomination is equal to the task singlehanded, and the entire resources of Protestantism are none too great. The principal condition required for cooperation is understanding. This will go far to prevent waste and duplication, will correct mistakes already made and insure united effort when needed. Most of the religious bodies have agreed to this in theory but when an attempt is made to apply it to normal rather than exceptional situations, strain is produced. How to obtain effectual cooperation is the outstanding problem and is essential for "comity."

2. The great multitude of the unchurched present a challenge to the churches. There are large groups of foreign-speaking folk who have lost their affection for the church of their fathers and are wandering unshepherded and without any refigious connections. For instance, the evangelical bodies, as a rule, have ignored their obligation to share their knowledge and experience with Christ with the Jewish people. Industrial workers often have a deep longing to help make this a better world but they have no appreciation of that more abundant Life which Jesus Christ promised-not the abundant life of the economist but the larger Life of the Spirit. Even though we do not all agree on the means to be used, the duty of ministering to these and other groups is so manifest that our neglect is a rebuke.

3. The desperate conditions in rural areas in America is reflected in the life of the rural churches. Their pastors are facing a terrific strain in their personal problems and in their ministry. Two great needs are: first, a leadership that has sufficient support to give the men a sense of permanence, and second, vision and inspiration for the larger parish and for the smaller fields. This is one of our major responsibilities. 4. The Home Mission enterprise is affected on

every side by social conditions that cannot be ignored and to which the missionary forces must bring a solution. The changing social order can never accomplish its goal without Christ. In all social problems the basic requirement is spiritual, for progress that is simply material cannot endure. A demonstration of Christian living is needed, an exhibit of Christian relations among men. The church must speak out in matters of human welfare because social justice can never be established by law of man but by the law of God.

E. D. KOHLSTEDT

Executive Secretary of the Board of Home Missions, Methodist Episcopal Church

The Christian's constant concern is the totality of individual and collective life. United States history is replete with illustration of enriching services rendered by preachers and missionaries, pioneers of progress and creators of national ideals. Today functional frontiers, in underprivileged and complex areas of life, confront the Church of Christ with an intensive task that must mean an active, cooperative interest in the current economic and social as well as in the purely personal issues that determine human and national welfare.

An unwholesome industrial and social system that breeds economic inequities, ignores unjust racial discriminations, tolerates city slum and dumping ground residential areas, barters with beer barons and liquor lords for the privilege of physical and moral debauchery, winks at salacious literature and indecent film portraitures of the worst features of life, cheapens itself by iniquitous divorce laws, cannot escape the concern of an aroused Christian conscience. Unjustifiable extremes between poverty and plenty, starvation and surfeit, are an anomoly that has no rightful place in the scheme of professedly Christian commonwealth. Modern Home Missions must be concerned with areas of life that challenge the resources of a living faith, vitalized by an experimental knowledge of realities in the realm of religion.

The work of modern home missionaries in new areas of activity is more impersonal and intricate, but not less romantic, urgent or significant to the welfare of this nation, than that of our pioneer preachers. Among the causes that now challenge the mental and material resources of American Home Missions are:

1. Distinctive social situations, different from early American community life. To make the Gospel of Jesus Christ a reality to polyglot city centers; to cement our Americanization process with the concept of universal brotherhood; to ensure an adequate religious ministry to changing mountain, rural and urban communities; and to cultivate a cooperative Christian ministry to mankind, regardless of traditions and prejudices, is a task that requires heroic service. 2. Private and public relief, correcting unemployment and lost morale, economic and social maladjustments, with their consequent liabilities, demand a new appraisal of this phase of our modern home missionary task and a clear understanding of its relationship to government, state and local relief agencies, in order to increase efficiency as well as to avoid duplication of effort and waste of resources in an imperative realm of religious responsibility.

3. Racial relationship issues in the United States, more acute than elsewhere, challenge home missionary service, particularly among American Negroes who, despite a heritage of servitude and unjustifiable economic and personal discriminations, have recorded the most amazing chapter in the history of racial progress. The crime of lynching human beings is a form of lawlessness that still stains the American Flag, symbol of democratic freedom and fair play.

Dr. Edwin Lewis, of Drew University, mentions the following incentive to cultivate a genuine passion for sacrificial service to these and other developing life situations that now challenge the Church of Christ:

If Christ could have His way with men, there would be no industrial oppression, no hopeless little children, no cheerless old age, no grinding poverty, no fattening of the few on the toil of the many, no racial hatreds, no armaments, no false standards of judgment as between man and man. Only as the race can make progress in this direction can there be any hope of the future, and such progress depends entirely upon whether or not the followers of Jesus Christ are willing to leave the eternal fate of their souls in their Lord's hands while they devote themselves to making his spirit operative in the world of today.

JAMES S. KITTELL

Secretary, Board of Domestic Missions, Reformed Church in America

1. A financial survey reveals certain weaknesses as to invested funds. There should be a more careful watch set on mortgages as to the real estate, not only its value but also as to its future. There should be regular renewals with amortization insisted upon, a careful search of court and tax records, especially to watch liens against the properties which have proved very embarrassing of late. Bonds and stocks should be passed upon by experts and changes made to increase income and security each year.

Budgets should be made on the basis of a threeyear income avoiding sudden expansion during one prosperous year. A program of expansion should cover a number of years, with the most important points kept at the top and taken up only as finances warrant after a due consideration of the future carrying charges. No new work should be undertaken because of the demands of ecclesiastical organizations, but only in harmony with sound judgment. The depression has proved that the Lord does not take care of presumptuous programs of expansion.

2. The field today offers many opportunities which should be considered. There is also the opportunity for reorganization of the field, especially in the light of changing rural and city conditions. There should be a wise insistence on mergers and refusal to carry on a work because of sentiment only. Through the Home Missions Council there is a growing cooperation in the matter of unreached fields and classes, which promises a more effective work over a wider area.

3. As to missionary personnel we must give heed to the training of men gifted for and desirous of doing special kinds of work. In the past too many have entered the work with only general ministerial or educational qualifications. There is need for special insight into and desire to do a particular type of work. All our missionary schools should be kept to the simplest kind of work, with no large budgets and no showy fadist departments for advertising purposes, such as handicraft.

SOME ENCOURAGEMENTS E. GRAHAM WILSON

There are elements in the Home Mission situation which give ground for encouragement as we face the new year.

1. The receipts of most Home Mission Boards are slightly in excess of last year. We believe we have touched bottom in the matter of decrease in financial support. While the increase has been small, there are some substantial increases in the giving of churches and individuals. One board reports the largest single legacy in its history.

2. There is increased evidence that the Protestant Church believes in the importance and value of the home missionary enterprise. Not only is it conscious of the fact that the present church is the result of the home missionary work of the past, but it also realizes that unless there is a missionary program in America today there will be no Church of tomorrow. The many underprivileged peoples of America appeal to our sympathy and arouse us to a realization that for them also Christ died.

3. The courage and devotion of our home missionaries in these difficult days is a great inspiration and a source of encouragement. Salaries of practically all have been drastically cut; responsibilities have been increased; missionaries have oftentimes been asked to make "bricks without straw," but they have carried on without complaint. As one wrote to his board: "We are going to stay on the job even if the board should take away all the allowance they have given heretofore. We are not merely camping until something better comes along; we are here for business as long as the Lord wants us here."

The Home Mission boards are facing many serious problems, but they are determined to rise up and enter the promised land of opportunity and service for Christ who is the nation's only hope.

FRANK A. SMITH

1. There is ground for encouragement in the general feeling that the reconstruction of life today, both for the individual and for society, needs all available spiritual resources, and that the Church, as one of the fundamental institutions concerned, is making a valuable contribution. The splendid service of our home missionaries who have assumed burdens far beyond what should rightfully be required and who have labored cheerfully amid discouragement, furnish one of the most splendid chapters in church history.

2. The growth of the spirit of cooperation is increasing the love and confidence of different denominations in each other. The study of the fields by home mission leaders, where different denominations are at work, has revealed a statesmanship and purpose to avoid useless and hurtful competition and serious duplications. This attitude promises a new day in Home Missions. The number of projects in which various churches pool their resources is increasingly large. The development will be slow, too slow to suit the more ardent and critical, but it is so firmly established that it will have increasing recognition.

3. The Home Mission enterprise is of such magnitude that no single Christian body is equal to it and our combined resources are not commensurate with the opportunity. Present social, economic, and religious conditions demand a redistribution of resources, workers, and fields, for the need of the hour will not be met by each one seeking to do his best irrespective of others but by recognition of the fact that we are workers together with each other and workers together with God.

JAMES S. KITTELL

One has to look closely to discern encouragements in Home Mission work today but we are not without them.

1. The depression has brought the work closer to the individual church and has led to a keener sense of responsibility for the work. The next few years should see the pressing of the fact that the whole enterprise is based on the church.

2. There is one change in the situation that we must heed in these times and that is the growing tendency of the Federal Government to take over all relief, to establish old age pensions, unemployment insurance, etc. It seems that the money for this work will be secured from inheritance taxes. This probably means the diminishing of legacies as well as the directing of generous minded people to material relief as over against the spiritual needs of men.

ERNEST M. HALLIDAY

General Secretary, Extension Boards of the Congregational and Christian Churches; President, Home Missions Council

The Home Mission situation is big with promise. It thrills with the spirit of adventure. Changes are upon us. The old wells of personal commitment and devotion to duty must be redug in all our churches. That is an inspiring task for the Home Mission Boards. New ways of preaching, teaching and applying the Gospel are just ahead. A generation of young people is ready for education in self-expression, social outlook, and practical helpfulness. Older folk are at a point where they have time and inclination to be led on explorations into broad, new fields of culture.

1. Cooperative planning within the denominations and between them is eliminating lost motion and unnecessary expense. This has a good start but it still has far to go. Specialized training of home missionaries deserves emphasis. None but the strongest should be chosen. It takes as big a man, perhaps bigger, to do an effective job in an isolated, lonely parish as in a staunch old church where the general set of the current is in the direction of religion. He needs to be rugged in physique, warm of heart, sturdy in mind, deep and true of soul. Such men, trained for service and ready to serve, will find opportunity in the home missions of tomorrow.

The line of development may be envisioned something like this. First of all will come positive cooperation between the various Mission Boards. By working together at a common task, the field of each will be broadened, and fraternal appreciation intensified. Why, for example, should not all our boards come to look to the interdenominational bureau of architecture of the Home Missions Council for architectural service? Why should not Alaska be regarded as a geographical unit and organized under a cooperative set-up which all could have a part in supporting? Why should we not work together in what we do for Indians and Spanish-speaking folk and immigrants as we now do for farm and cannery migrants? Why may we not jointly employ specialists in city and rural work who, divorced from administrative responsibilities, will serve all the boards as expert counsellors? Why should not all missionary organizations join forces in the support of "preaching missions" for all the churches?

2. There will be intensified denominational de-

velopment of particular fields. Comity will see to it that there is no overlapping. "Fewer pieces of work, and better," will be the ideal. Such fields will be built as are our schools and colleges, on a broad and permanent base, with a program as wide as the community and as deep as human need. They will be controlled as much as possible by their several constituencies and will aim at hearty participation and financial support by everybody concerned. The boards have no easy money to pass out for half-hearted service to moribund churches, but they have funds with which to support enterprises which are vital, forward-looking and constructive.

It may well be, as was recently suggested by a distinguished and experienced denominational leader, that the consolidated school in rural sections is pointing the way to the consolidated church. Instead of sending our missionaries around to little groups in separate churches, why should we not send the school buses out on Sundays to bring the people in — whole families of them — to a well-equipped and manned central church plant, worthy to rank with the central rural school? Is not the work of the church as important as that of the school?

3. Finances? Yes, they offer a problem hard to handle. Income is 41.7% lower than it was in 1929. But the downward curve is leveling itself out. It may even start upward after awhile. The main problem is so to readjust our activities that they will be thoroughly effective in this new day. If we can do that, financial support will follow.

Ten Obstacles to Modern Missions

Dr. Julius Richter, Professor-Emeritus of missions in Berlin University, gives ten difficulties which world-wide missions face to-day:

1. The financial depression which compels a curtailment of work.

2. Loss of prestige to Christianity due to brutalities of the World War.

3. Un-Christian and anti-Christian science and technique, the fruits of which are sought by non-Christian peoples.

4. Competition between Roman Catholic and Protestant missions as in the Congo.

5. New advance of Islam—especially in Africa.

6. Bolshevistic atheistic communism.

7. Nationalism, especially its "anti-foreign" phase.

8. Increasing restrictions placed upon missionary education by non-Christian governments.

9. Immoral lives of many representatives of white ruling classes at home and abroad.

10. Institutionalism, which absorbs so many people and so much money and often hampers aggressive evangelism.

A mission study program might be built effectively around these points. Were any of them characteristic of first-century missions? Which are a rebuke to our lives, our methods, our wrong zeal, our improper standards of judgment? What is the true goal of missions?—The Moslem World.

Conditions Among Italians in America

By REV. A. DI DOMENICA, Philadelphia Pastor of the Italian Baptist Church

HEN Paul wrote his Epistle to the Jewish-Christians of Rome, speaking in general terms of the gentiles as "being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents,

without understanding, covenant breakers, without natural affection, implacable, unmerciful" (Romans 1:29-31), he purposely or incidentally alluded to the moral and spiritual condition of the Italian people as they were chief among the gentiles of the world. However, when these Italians accepted Christianity, they became the light of the world, defying persecution and death for the sake of their Master. The Colosseum in Rome and the catacombs are living monuments of their faith and Christian fortitude.

The Christians of Rome were examples of holiness in the time of the sojourn of Paul in Rome. Writing to the Philippians he speaks of them in high terms: "All the saints salute you,

chiefly they that are of Cæsar's household" (Philippians 4:22).

This characteristic which signalized in such a conspicious way the faith of the Christians of Rome was handed down from one generation to another until the time of Constantine when the Christian religion became a State Religion. We all know the change that took place in the Church of Jesus Christ from that time on. If in the past the Church had insisted on the new birth as condition for membership, now it begins to receive into its bosom unregenerated persons. The State even compelled soldiers to accept baptism without conversion and in course of time the Church adopted many heathen practices to satisfy the taste of the newcomers. The Church experienced a metamorphosis: instead of being the means of Christianizing the heathens she became heathenized! Before his "conversion" the Emperor of Rome had been the Pontifex Maximus of the heathen religion; when he accepted Christianity that title was retained, but under the mask of the Christian religion!

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When Constantine removed his seat to Byzan-

The present condition among the four and one half million Italians in the United States is described by one of their own number as being "moral and religious chaos." Nominally most of them are Catholics; in reality they are materialists. There is. however, a "saving remnant" composed of some 25,000 evangelical Christians who are gathered in 240 Protestant churches. The Spirit of God is moving in this "chaos" and is bringing new spiritual life and activity. There is reason to thank God and take courage, but the solution presents a challenge to the Church of Christ in America.

thium and the bishop of Rome was left behind, the Church began to lose sight of the altar for the throne, and the cross for the sword! As the Church began to acquire political strength, she lost spiritual power. In proportion that she enriched herself in secular and material things, she impoverished herself in spiritual attainments. This was illustrated by Savonarola when he said: "There was a time when the Church had wooden cups and golden clergy; but now she has golden cups and wooden clergy." The same thing was observed by Thomas of Aquinas when one day the Pope, who was boasting of the wealth of "Thomas, the Church. said: the Church cannot say now: 'silver and gold have I none!'"

Aquinas retorted: "Neither can she say: 'Arise and walk.'" Aquinas knew that the Church had lost her spiritual fiber because of her earthly ambitions.

In proportion as the Church adopted heathen practices and beliefs, the Italians became less and less Christian in their religious thinking and life. They have absolutely no sense of the tragedy of sin and the impelling necessity of the new birth as the foundation for a genuine Christian experience. They have no conception of this fundamental principle of the Christian religion. It is true that the same catastrophic situation is being experienced even among the so-called Christians of Protestant faith and heritage, yet it is more evident among Roman Catholics. Since the Roman Church adopted so many heathen doctrines and practices, the religion of the Italians centered itself in outward formalities, devoid of spiritual value. When one goes to Italy or visits Italian communities in our large cities in America, and sees the various celebrations in honor of Italian patron saints and madonnas he is apt erroneously to consider the Italians very devout and religious.

When Paul visited Athens "his spirit was stirred in him when he saw the city wholly given to idolatry" (Acts 17:16), and he did not hesitate to tell his hearers at Mars' Hill that they were "extremely religious" with a religion that satisfied the priests but not the burning soul of Paul. The same thing can be seen today in Italy and in Italian communities in America.

The Rev. Dr. J. H. Eager, for a number of years a Baptist missionary in Italy, in his book "Romanism in Its Home," quotes Prof. Raffaele Mariano, of the University of Naples, who in an address on "Religious Thought in Italy" said:

With the sacraments reduced to mechanical acts, with purgatory and pecuniary offerings to free from it, with festivals, indulgences, jubilees, pilgrimages, relics, miracles, adoration of saints and madonnas, Romanism has inoculated in the Christian religion the forms of magical and idolatrous naturalism..... And the worst of all is that Romanism makes the sacerdotal hierarchy the only and indispensable mediator of the religious and moral life. The atonement, repentance, absolution of sin, the efficacy of the Christ and His benefit, everything centers itself in a monopoly of the hierarchy. From all this we must conclude that Romanism is the very opposite of that duty which distinguishes the human soul..... This religion may have had its days of glory and usefulness, but it has now become a pure formalism. It has no power over the morals of the people; it does not attract or educate or edify the masses, but simply holds them under its sway by force of habit, by inert traditionalism, and its ultimate result can only be ignorant credulity in the midst of ignorant incredulity.

And yet we must not be too severe on this miserable religious conscience of the Italian people, for when did the leading classes take the trouble of illuminating and raising it up? It pains me to have to confess it: the religious condition of the upper classes in Italy is much more troubled than that of the common people. With a few honorable exceptions, they present to us a large army of minds whose existence is a perpetual moral somnolence; unable to believe, they have not enough moral strength to disbelieve anything seriously. They are Catholics for social convenience and opportunism. They boast that they have minds strong and free; but whilst they attack religion, they send their children to Jesuit schools. They have no convictions, and laugh at everything; but you see them on every occasion ordering masses and priestly funerals. They desire the priest, but in the solemn moments of life they throw themselves, body and soul, into the arms of the clergy...

Prof. Mariano was not a Protestant, but as a student and observer of the religious life of the Italians he was honest enough to say the truth.

Father Curci, a great scholar, had a great desire to translate and publish the New Testament, and when he found little response on the part of the Roman clergy and people, he said: "The Christian conscience is more than half destroyed, and it is only through divine mercy that any portion remains."

When the Italians immigrated to America they carried with them their religious heritage mixed with superstition, irreligion, indifference and a Christian conscience "more than half destroyed." On top of this we must add another painful situation little apprehended by our American friends.

Italians did not leave the old world for religious motives as did the Pilgrim fathers. The sons of Italy crossed the ocean for purely economic reasons and in years gone by we have heard them say: "We did not come to America to bother about religion; we came here to make money. When we go back to Italy, then we'll go to church."

While the Italian immigrants came to America with the intention of going back to Italy as soon as their economic situation would warrant it, they became attached to American life and decided to establish themselves here permanently. Their marvelous advance in the social, educational and economic life has astonished every observer and student of the New Americans. But they have not been immune from the influence of atheistic propaganda. Agitators are found everywhere from the Atlantic to the Pacific, sowing tares of doubts and unbelief among the people of the middle class. If this propaganda has not made many full-fledged atheists, it has succeeded in causing many to drift farther and farther away from any religious influence.

With a background such as Prof. Mariano, Father Curci and many others have described, and adding to it the condition of the American life as we have endeavored to portray, the religious life of the Italians in America is far worse than that of their brethren in Italy. In the midst of this crude reality which describes in contradictory terms the irreligiosity of the Italians, their superstition, idolatry and semi-atheism, they would invariably call themselves Roman Catholics should they be asked about their religious affiliation. When you talk to them about the doctrines of the Roman Church such as the auricular confession, purgatory, indulgences, mass, litanies, etc., they say: "I don't believe in these things, but I was born a Catholic and I shall die a Catholic.....I don't care to attend the church and support it financially, but I am a Catholic, and I am proud of it."

Prof. Archibald McClure, of the University of Chicago, in his book "Leadership of the New America," says:

The startling assertion has been frequently made this past winter that 90 per cent of the Italians are without the sway of the Roman Catholic Church. Though they may still go to church to be baptized, married and buried, this is their sole connection with it. Even this is a matter of social custom rather than conviction. A leading Italian priest in New York admitted that at least 50 per cent of the Italians were without the church, except for baptism, marriage and burial-and that although some 3,000 attended Sunday services in his church on the lower East Side, there were as many more in that neighborhood who did not do so..... A father of a very prominent Italian lawyer of New Jersey has been here forty-two years and never been in the church; another Italian notary public in West Virginia, though here fourteen years, never goes to the church-just two instances of religious indifference which might be multipled by the hundreds and the thousands."

One Sunday morning I preached on "The Religious Indifference of Galio," one of the twelve Italians mentioned in the New Testament (Acts 18:12-17). I deplored the religious indifference of our modern Italians who generally go to church on three occasions of their life: christening, marriage and burial. At the close of the service a young man approached me and said: "Pastor, I want to thank you for your sermon but I don't agree with you when you said that the Italians go to church on three occasions in their life. In fact, when they are christened and buried, they are carried there; so they go only once by their own free-will."

Speaking with an intelligent Italian business man on religious matters, and learning that he did not believe in the most important doctrines of Catholicism and did not support his Church in any way, I pointed out to him that he could not be a good Catholic if he rejected practically all her doctrines and dogmas. He answered:

"Reverend, when you go to a banquet you don't eat everything they put before you, but you simply take what you like. So I do with my religious food." "My dear man," I replied, "judging from what you said you believe, it seems to me, that you don't take any food at all from your Catholic banquet; if you don't change cook and dining room you will soon be starving to death!"

He laughed and said: "Well, what's the difference; religion to me is a secondary matter. I never bother about it. I am a Catholic.....and this is enough for me."

The Rev. P. Pambianco, a priest of an Italian Catholic Church of Philadelphia, published an article in *L'Opinione*, a daily Italian paper of the same city, on July 20, 1922, in which he says:

Our colonies have no consideration for the Italian Catholic clergy. They still have ferocious prejudices against the clergy as though the priests were one of the causes for the propaganda which is being waged against the Italians who are looked down upon in America . . The Italian people have been influenced against the clergy by the well known ring-leaders who have instilled in the people's mind the most foolish prejudices, hatreds, scorns, sarcasms and defamations. Hence utterances against the priest as being parasite, gnawing worm, bag of coal, selfish, and author and bearer of misfortunes . . .

All that is being said by the people in Italy against the hated priest, their most foolish accusations, their most infamous malignity, are repeated in America by the Italian people. Very often they salute the priest when he is in front of them, but to his back they say uncomplimentary things against him . . . While we see the Americans, both Protestant and Catholic, respecting their priests and devoted to their churches, the Italians speak disparagingly of their priests, saying: "Let them go to work" . . . "I don't intend to support them" . . . go to church?" Hence we see that not even five per cent of the Italians attend church.

This statement is by an Italian priest who knows the religious condition of his people. The religious condition of the Italian Catholics in America has not changed for the better during the past twelve years. The situation of the second and third generations is very perplexing and of great concern to those who are interested in their welfare. These American-born seem to have given up the good traits which their parents imported from Italy, and to have retained the bad ones, and on the top of this they have absorbed the worst customs of the American life. The combination is not an easy matter with which to deal. May God inspire and lead us in handling this disturbing situation.

Now if this is the picture of the religious status of the Italians in America, what are we going to do about it? Shall we imitate the priest and the levite of the parable and "pass by on the other side" or shall we follow the example of the Good Samaritan who proved to be a real neighbor?

It is to be regretted that in America there is a tendency on the part of some people who say that Protestant has no right to disturb the faith of these Italians and to try to convert them. But do they have any real faith to be disturbed? Their own priests acknowledge that they have none. The objections come from "broad minded" ministers who have influenced not a few of our Protestant pulpits, men who believe that all religions are of equal moral value. If all roads lead to Rome, all roads do not lead to Heaven. There was no compromise on the part of Jesus Christ concerning the way of salvation. He did not hesitate to disturb the Jews and to tell them they must be converted.

If Protestantism has no mission in the world today then the Reformation of the 16th century was a colossal mistake. But if Protestantism has a work to do, let us not hesitate to disturb the faith of the Italians and with renewed faith, in Jesus Christ, and with enthusiasm and consecration let us go forward in preaching the Gospel to the people "who recently came from Italy" (Acts 18:2).

The Success of Missionary Children

By ELLSWORTH HUNTINGTON, New Haven, Connecticut Department of Social Sciences, Yale University

AKEN as a whole, missionary children appear to be of unusually high character and to achieve unusual success. This fact was forcibly brought out by Dr. Robert E. Speer in an address at the annual meeting of the American Eugenics Society in May, 1934. In that address Dr. Speer emphasized the value of the fine training received by missionary children. Another factor, however, is likewise important, namely their biological inheritance. From birth onward no two individuals are absolutely alike in either appearance, intellect, or temperament. "Identical" twins, springing from a single egg, are almost exactly alike until diverse environments cause them to differ, but other pairs of brothers and sisters, even ordinary twins, differ greatly physically, and the mental differences are even more noticeable. Innumerable experiments make it clear that no known method of training can convert a congenital moron into a genius. On the other hand, a person born with a fine intellect can be trained in many directions. Environment may turn him into a skillful criminal or a spiritual leader; but in either rôle he will excel because of inborn ability. The unusual success of missionary children apparently is due to the fact that they possess unusual innate ability, and therefore can profit from excellent training.

But what evidence have we as to the success of missionary children? In contradiction to the old sayings as to the black sheep among ministers' sons and deacon's daughters, Dr. Speer has collected many forceful opinions which indicate very high ability, character and success. While there is not much statistical evidence to uphold this favorable opinion, such evidence as we have indicates that missionaries are as a rule highly successful and that their children follow in their steps. A few years ago, Dr. John C. Phillips and the writer cooperated in a study of the success of college graduates and the relation of success to the size of families. He took three classes at Harvard who had been out of college 25 or 30 years, and I took three similar classes at Yale. In the case of the Yale graduates, from five to nine men in each class graded their classmates on a scale of one to five according to their success

in "making themselves useful and valuable members of society" and in thus becoming "men whose achievements render the world a better place in which to live." The method at Harvard was more personal, but otherwise was essentially the same. The number of missionaries was small (six at Yale and two at Harvard), but it is worth noting that all of these eight were ranked high, and their average was notably higher than that of graduates in any other profession. This rating is confirmed by other facts. Dr. Speer, for example, states that thirty-six missionaries from the Presbyterian Board alone have been decorated by foreign gov-Who's Who in America for 1926-27 ernments. contains forty-seven sketches of missionaries and about twenty-seven times as many of clergymen who are not missionaries. This means that, in proportion to their numbers, the missionaries are fully as likely to be included in *Who's Who* as are the clergymen who stay at home. This is in spite of the fact that the missionaries are buried far away in foreign countries where there is little opportunity for their deeds to become widely known among Americans. Hence it appears that missionaries as a whole achieve a much higher degree of what is commonly called success than do the clergymen who stay at home.

Turning now to the children of missionaries, the three Yale classes studied included six sons of missionaries, all of whom are engaged in nonmissionary professions. These, as well as the actual missionaries, were ranked phenomenally high by their classmates, averaging well above the sons of graduates in any other profession.

In another investigation the college careers of Yale classes graduating from 1922 to 1926 were examined. The members of these classes were ranked according to their official records as to scholarship, athletic activity, other extra-curricular activities, and earnings. The eighteen young men who were sons of missionaries outranked the sons of every other profession. Unfortunately it is impossible to pick out all the children of missionaries in "Who's Who," but some can be identified and the number of sons of missionaries appears to be out of all proportion to the actual number of missionaries. For example, among the seventy-one missionaries listed in the 1932-33 edition of "Who's Who," at least thirteen, including all three of the missionary women in the book, are children of missionaries. But among missionary children it is not probable that more than one in ten or twenty return to the foreign field. Even if one in ten go back, missionary children are nearly twice as likely to be included in "Who's Who" as are the children of clergymen in general. Further exact data on this subject are greatly needed, but enough has been said to show that wherever we have yet been able to test the matter, the children of missionaries on an average show unusual ability and achieve notable success.

Let us consider now the reasons for this success. Undoubtedly one is the good training which the children of missionaries receive in their early years. Another and equally important reason is that such children are usually endowed with a fine biological inheritance. Their parents are selected very rigorously. The Builders of America, written by Mr. Leon F. Whitney and the present author, calls attention to the fact that the missionaries of practically all the more intellectual denominations must be well educated, which means that they must have good minds to start with. Next they must be deeply religious. Third, they must be so altruistic that they are willing to make great sacrifices. Fourth, they must have the pioneering spirit, or the spirit of adventure which makes them eager to go to one of the remote parts of the earth. A fifth type of selection arises from the necessity for moral courage, and for the kind of strength that resists the attractions of life in America with all its opportunities for fame, wealth, and pleasure. The majority of missionaries must be willing to resign themselves to life in some lonely corner where no one but God knows much about their struggles and their successes. Physical as well as moral courage is a sixth quality which acts as a selective factor. One who is physically timid, or at least who yields to physical timidity, rarely goes to a mission field. It takes the finest kind of courage to proceed quietly with one's work when a Boxer uprising or the fierce anger of savages endanger one's life. Still another factor in the selection is the fact that only people of good health and sound constitution are accepted for the mission field and later ill health of any member of the family may cause their re-Thus missionaries are selected beturn home. cause of intellectual ability, religious earnestness, altruism, the spirit of adventure, moral courage, physical courage and good health. But the most important point of all is that among foreign missionaries, as in no other profession, the same rigorous selective processes apply to both fathers and mothers. Selection on both sides of the family seems to be one of the great secrets of the success of missionaries' children.

All this means not only that the missionary child is very carefully trained, but that the biological material to which the training is applied is of high quality. One member of the great J. P. Morgan banking firm, for example, is the son of a missionary, while many others are in equally influential positions. It is natural for religious leaders and educators to believe that training is the main reason for high character and success. The world has long believed that if children could be properly trained in every respect, many of our troubles would end. It seems to be scientifically demonstrable, however, that unless we have able leaders no such training is possible, and the rank and file will not make progress. It seems equally certain that able leaders are born as well as made. Even though our present knowledge of human inheritance is very imperfect, it is clear that highgrade parents tend to produce children of high In individual cases the children of the grade. fine parents may turn out poorly, because every one carries a highly mixed inheritance. We are genuine mongrels because thus far there has been no satisfactory eugenic program. Nevertheless, repeated investigations demonstrate that if a thousand children of high-grade parents are compared with a thousand children of low-grade parents the former type will have a decided advantage. Therefore it is highly desirable that there be relatively large families among missionaries, among whom both parents have been chosen through a process of strenuous selection. Today among the missionaries listed in the 1932-33 edition of "Who's Who," the average number of children born in completed families amounts to 3.48 whereas it was 3.71 ten years earlier. The corresponding figures among clergymen in America are 3.21 and 3.29, while among all the men in "Who's Who" it was 2.80 in 1922-23 and among artists only 2.20. The families of missionaries have declined appreciably during the last decade while those of the clergy at home have changed only a little. Nevertheless, the missionary families still remain slightly larger than the others, and both clergymen and missionaries have more children than are born in the less altruistic professions. Those who believe in the value of religious training, as well as of heredity, see in this a good sign. The world has no greater need than that of high-grade children in high-grade homes.

Call of the Unchurched Children

By J. CAMPBELL WHITE, LL.D., New York Minister of the Community Center and Training School, West 44th Street United Presbyterian Church

A^N OFFICIAL resolution, passed at the recent National Convention of the Protestant Episcopal Church, reads in part:

"Whereas, millions of unchurched children in this country constitute a major responsibility and an unrivalled missionary opportunity for the Church."

The resolutions called upon all the bishops, clergy and churches "to make every effort to reach these children through our church schools and other agencies for Christian education." Similar action was taken by the New York and Kansas Synods of the United Presbyterian Church and by the United Lutheran Church of America in their biennial convention. These official actions, taken during October of this year, make it clear that there is a real and widespread stirring of conviction on this question of evangelizing the children and youth of America. The question was under prayerful discussion as to the need for a national agency to promote Christian effort among unchurched children and youth.

It is clear that only a powerful, sustained, nationwide effort can enlist and guide our churches in reaching double the number of children and youth than they are now reaching. No one church can solve this problem. It will tax the resources of all of our Protestant churches working cooperatively. But by concerted and determined and divinely guided action on the part of all Christian forces it is possible to bring about a radical change in this situation during the next few years. Can we not so lay this burden of responsibility upon all churches that they shall actually make Christian instruction of youth as general as secular education? There are thirty-four million children of school age (6 to 18) in the United States. Only one-half of them are under Christian instruction by either Protestant or Catholic churches.

In the meantime, immorality and crime go on increasing. Our Attorney General called a conference on Crime Prevention to meet in Washington on December 10th. He says that crime is now costing one billion dollars every month. What can the Christian forces say that is worth saying, unless it is that Christ alone can cure sin and crime and that the churches are determined to get this truth across to all the children and youth of the nation by every possible method of approach? This is the truth and is tremendously worth saying, and as soon as the churches can say it and mean it, a vast change will begin to take place throughout America.

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It is futile to try to reach all these millions of children and youth by any one method, however valuable. Doubtless, a genuine awakening of the churches would lead to a great expansion of Sunday school work and to a vast improvement in its general quality. But many millions of these youth will need to be reached by other methods. One thoughtful man, writing on the subject, says: "We need practically a new profession created, of persons who specialize on finding contact with a group of these young people and leading them into the knowledge and experience of the truth as it is in Christ." What a chance for a training school for leaders of youth that would be competent to develop such "a new profession"!

For younger children one of the great fields to be expanded is Bible teaching of public school children on released time. In Chattanooga, for the past twelve years, a committee representing all the Protestant churches has selected and employed Bible teachers in the public schools. Last year 8,758 pupils were taught in 32 different schools of the city. Their report states that "many children have been won to Christ and church membership through the Bible classes in the public schools. Hundreds of children from homes that are not Christian first learn of Christ in these classes and are led into the Sunday schools." "The children in their Love Offering conducted by the Parent-Teachers Association gave \$1,243.39 to the budget, the largest single gift received from any one organization." If this can be done in Chattanooga, why can it not be done in 1,000 other cities and towns of America? Millions of children might thus be reached with vital Christian instruction who would not be reached without this method being used. Have not the Christian churches and Christian parents surrendered entirely too much in failing to provide for biblical education as an essential part of education? An effective national agency can lead hundreds of cities to adopt this plan.

The Catholic and Jewish groups in Chattanooga have been free to provide their own religious instruction for school children electing it, but they have never actually supplied it.

In addition to the above methods, millions of other youth can be reached only by the small group method. The right kind of a leader, organizing a club of boys or girls and cultivating them wisely for their own development, including the consideration of the deepest problems of life-this plan is probably the chief practical one in the case of multitudes of youth not reachable by other methods. Almost no youth are beyond reach by this method—if the leader is both competent and consecrated. The enlistment and training of an army of such leaders is a matter of first importance. It is a bigger and more important job than is now being done by any university in existence. Who will provide an adequate training school for producing reliable guides of youth? Could anything conceivable have a larger place in building the new nation and the new world that must be the desire of all who have been touched by the Spirit of the Good Shepherd?

Some constructive ways to help:

1. Take this need deeply into your heart to pray and work for till the need is actually met. Pray in groups as well as alone.

2. Let your own church leaders and the Interdenominational Provisional Committee which is working at this problem know of your interest. A thousand persons praying and thinking and working together for this object will become irresistible. Why not be one of that group? (Please send your name to the writer at 432 West 44th Street, New York City.)

3. The strong national agency needed to get such a program into operation and carry it forward will require substantial financing. Pray for the funds needed and do whatever else you are moved by the Spirit of God to do to get this particular problem solved.

4. Tackle where you are the job of reaching unchurched children. If you can get into contact with even half a dozen of them, it may mean their transformation, to say nothing of what it may mean to you of added joy in living.

Criticisms of Work for Jews

By REV. PAUL I. MORENTZ, Philadelphia, Pa. Missionary of the Lutheran Mission to the Jews

RITICISM, both by Hebrews and Christians in regard to what is called "proselytizing" among the Jews, is based on erroneous conceptions as to what the Gospel is and what constitutes Christian mission work among Jews.

Hebrew Critics

Who are the Hebrews who criticise Christian mission work among the Jews? Are they Orthodox Jews who sincerely believe in the Old Testament Scriptures, in the mission of Israel and in the coming of the Messiah?

In my library is a collection of essays under the title: "The Jewish Library," edited by Rabbi Leo Jung. Among those essays is one on "The Spread of Judaism Through the Ages," by the Rev. Haham Moses Gaster, Ph.D., London, England, who says:

Among the many fallacies affecting the Jews and Judaism, there is none which is so generally accepted and so deeply rooted as that which declares Judaism to be a mere tribal religion, and to have neither the wide outlook nor the ideal expectation of becoming a world religion. . . In searching the Scriptures, one cannot find a single trace of Judaism being reserved, as it were, for the children of Jacob, or anything that could be construed as being adverse to bringing other nations within its fold. . . . It is quite natural that the Jews, while their own lives were threatened by persecution, and when the conversion of a Gentile might have brought dire punishment on the whole community, should have refrained from carrying on religious propaganda. Not so, however, in olden times, and under circumstances favorable to Jewish missionary activity.... We find at the very beginning of our history the promise given to Abraham that "all the nations of the earth shall be blessed in thee." His descendants were to be means of spreading this divine blessing among all the nations of the world. . . . The messages sent by the prophets, were they not apostolic epistles from those who propagated the Word of God and the fear of Him to the heathen nations and kings?

This much from a very prominent representative of orthodox Jewry.

How about Reformed Judaism which rejects the coming of a personal Messiah but which speaks in most emphatic terms of "the mission of Israel" (whatever they may mean by that)? In my library is another book called "The Unknown Sanctuary," by Aime Palliere, a French Catholic convert to Judaism, who some years ago toured America as a guest lecturer invited by the wellknown Rabbi Stephen S. Wise. A Foreword to this book, written by Edmond Fleg, a prominent representative of Liberal Judaism in France, has this to say:

Reversing the route by which Catholicism had developed from primitive Christianity, and primitive Christianity from Judaism, he [Aime Palliere] became step by step the spiritual contemporary of those great Romans, who, at the time of the coming of Christ, were the proselytes of Israel. Almost unconsciously he realized that he had ceased to be a Christian and that he had been conquered by Judaism. In this inevitable return journey the new convert seems as yet a solitary pilgrim—but this may only seem to be so. ... At last there seems to be a sign that this age-old hope may be realized amid the diverse faiths of the world. Might not one say that the ancient Messianism of Israel, which is become the religion of Palliere, is on the way to becoming the religion of humanity?

Christian Critics

Who are the Christians who criticise mission work among the Jews? Do they accept the Bible, Old and New Testament, as the inspired Word of God? Do they accept Jesus as the Messiah, promised to Israel and through Israel to the world? Do they accept Christianity as a universal religion that preaches a universal salvation and that answers a universal need? This is the sole basis of mission work among Jews. If the Jew who believes in the Old Testament sees in it a universal mission, is a Christian to see less in his Bible which has, in addition to Moses and the Prophets, the New Testament, Jesus and the Apostles? Is there a single passage in the New Testament that would encourage one to think that the universal claim of Christianity excludes the Jew? I heartily recommend to Christians the attitude of men like John R. Mott, who is quoted as having said at a meeting of the International Missionary Council: "Missionary work among the Jews is a duty in spite of all protests." It was refreshing to see that when Dr. Mott's remark was termed "ill timed" by a Christian (the Rev. Everett R. Clinchy), a Jewish Rabbi from Chicago, (G. George Fox), came to Dr. Mott's defense by saying: "Dr. Mott is simply a good orthodox Christian, who believes with all his might in the words of his Gospel. And if you turn to Matthew 28: 19-20, you will find what in Christian theology is called the 'Great Commission' and which reads: 'And Jesus spake: Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit; teaching them to observe whatsoever I have commanded you.'... I wish we Jews had the faith and the loyalty and the zeal of a Dr. Mott. I wish we could muster men who would be willing to conquer

the world for Judaism." (From the Chicago Jewish Sentinel of January 23, 1931.)

Let Us Carry On

How can we carry on mission work among the Jews? I could not tell you if I would and I would not tell you if I could. Who am I to tell others how they should win a single soul to Christ, to say nothing of how to win a nation to Christ? No method is right that is not in strict accord with the spirit and teaching of Jesus Christ. Any method is right that is in strict accord with the spirit of Jesus Christ. My personal method is to seek to educate Jew and Christian. The Christian must learn what the Jew has and what he does not have; when we learn that then we must be willing to give the Jew what he needs — the Gospel, Jesus himself, and above all, His love. In a country like America, where the Gospel has free course and where Jews and Christians are in constant touch with each other, the Christian should not leave the work of spreading the Gospel among the Jews to a few converted Jews or professional missionaries. Every church should be a storehouse of Christian knowledge and life for all people, Jews and Gentiles. Every Christian pastor, indeed every sincere Christian, should be a missionary to the Jews-not a "proselyter" for his particular church or denomination, but a witness for Jesus Christ. The Jew must learn that the Christian has no other interest except to bring Christ to him. No one wants to force a Jew or anyone else to be a Christian. No one wants any one to give up his race or nationality. No one wants the Jew to give up anything that is essential to Biblical or national Judaism. All a Christian wants is to enrich the Jew and his religion by the teachings and life of Jesus Christ, just as many thousands of Jews in the past and as many thousands of Jews at present are enriched by the Gospel. When both Jews and Christians learn that there is no ulterior and unworthy motive back of mission work, that all can only benefit by coming together and contributing to each other, then criticism will vanish and sincere Jew and Christian will both be enriched by the Gospel of Jesus Christ.

A Missionary's Equipment

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.

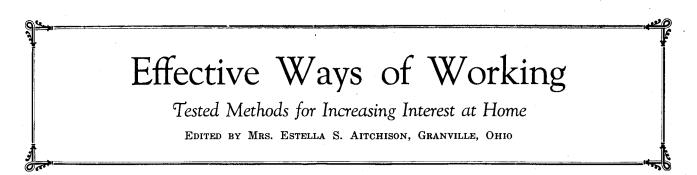
Tact in dealing with men and adaptability towards circumstances.

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.

-J. Hudson Taylor.



OUR MISSIONARY EDUCA-TION KALEIDOSCOPE

As your Department Editor shifts her interdenominational kaleidoscope, the brightest missionary feature in the home church is the annual increase in the number of readers and students of home and foreign mission literature and the variety of devices for making this attractive. She has an embarassment of voluminous contributions at hand upon the subject and can give only a few bits from here and there. If your plans for Schools of World Friendship are already underway, save these suggestions for the next time. But many of them are timeless and may be used by program builders as well as study leaders.

A leaflet of the Women's Missionary Society of the United Lutheran Church says:

An imperative obligation to make disciples of all men rests upon the This obligation cannot be Church. discharged without widespread and intelligent sympathy throughout the Church. I believe this can be brought about by systematic missionary edu-cation. The advantages of a small study class are: (1) Its small size which permits expression from each member. (2) Its series of meetings in close succession, thus securing the cumulative effect of impressions. (3)Its demand for serious study. (4)Its atmosphere of discussion which gives life to the class. The gaining of information in a class is not an end in itself but should result in inspira-tion which leads to action. The aim tion which leads to action. The aim is: To realize the slogan, "One or more mission study classes and reading circles in every missionary society in the United Lutheran Church.'

The system advocated is that of having a synodical mission study secretary working through the conferences and on down through conference and congregational secretaries to similar promotional agencies in the local church. The ultimate objects of this endeavor is to sow free literature throughout the churches, swing the congregations into line with missionary education plans, promote reading and mission study classes or circles, cooperate with the pastor in his missionary plans, use the church calendar or bulletin, posters, etc., as means to the main end, hold an annual tea in early autumn to present the new books and outline plans, make use of institutes and other interdenominational study groups and to keep before the members the special privilege of furnishing funds for the translation of literature into other languages. The mission study department is furnishing the money this year for translations into Japanese. "Since every effort is worth while, discouragement shall not lodge with me," concludes the Synodical Secretary of Mission Study.

A Variety of Plans

Coaching Conferences are being used by Southern Presbyterian churches to aid mission study leaders to present their textbooks in the best possible way. These gatherings are held "early enough for the teacher to make plans for the class but not too early for her to 'cool off' and lose enthusiasm." The groups are so arranged as to minimize traveling expenses, delegates being further instructed, in some cases, to bring their own luncheons with the hostess providing only a hot drink. Some synodicals, however, allow a fund in their budgets to cover confer-ence costs. Leaders of vision and enthusiasm are chosen.

"Leadership of Mission Study Groups" is the name of a course used by the Methodist Episcopal Church, South, pastors and other leaders being familiarized with the current study books and also the principles and methods for teaching them, with a view to becoming, in turn, instructors

for "Coaching Days" held in districts or zones for the benefit of prospective teachers in local mission study groups. "Suzuki Looks at Japan" is recommended this year for all adult groups.

The United Brethren are publishing through their Foreign Mission Society a forty-page pamphlet entitled "Our Father's Family" in which are thirty-five daily readings for devotional periods inclusive of family worship, to familiarize the people with affairs in the younger churches on the overseas fields. A Scripture reading, a prayer and a three-quarter page of biographical matter concerning some missionary character is the daily assignment.

The American Friends Board of Missions holds one-day missionary institutes at which the morning session is devoted to an exhibit of maps, pictures, graphs, data, etc., with speakers furnishing the interpretations. In the afternoon missionary education methods, field problems and "ways and means" discussions fill the time. Stereopticon pictures are shown in the evening.

The Reformed Church in the United States majors on missionary instruction in the Church School. They don't do things by halves. One church writes that every class in its school took six weeks of study in the fall and six more in the spring, alternating between home and foreign missions. Ordinarily straight mission study takes the place of the regular Sunday School lessons for those periods. Miss Ruth Heinmiller writes in Bulletin No. One of the

International Council of Religious Education:

The men were reluctant at first about taking it, but after they got into the study they didn't want to stop. They have been writing in asking for more information and especially about our denominational work. They frankly confessed that they did not know our denomination was carrying on so much work. A striking result of this study is the fact that this church paid the highest amount of its denominational apportionment of any church in the Classis for the year. And for the third quarter of this year (1933-34) they have paid 100 per cent!

The Protestant E p i s c o p a lChurch has set up series of reading courses through its Woman's Auxiliary, following the general plan of the American Library Association in its "Reading with a Purpose." The chief aim is to develop the missionary reading habit among those not attending study classes. A line of brief booklets called "The Today Series" has been brought_out, for_instance, "Japan Today." It is amazing how much interesting information can be packed into so small a space. The Lenten season is the especial mission study period of the Episcopalians, its six weeks being intensively used, even to the taking of Lenten and Birthday Thank-offerings for spreading Christ's Kingdom.

The Congregational-Christian Denomination is very zealous in missionary education. On e church in Emmetsburg, Iowa, consented to be one of twelve churches in the state to hold experimental "World - Friendship Institutes" which would bring the world to the home church. Letters telling of the proposed institute were sent to thirty-nine missionaries widely scattered over the map, asking for letters, maps, pictures and explanations of their work, the local churches meeting the transportation expense up to a given limit. The response from some of those addressed was a flood of excellent material, even to a choice collection of shells. The material was assembled in a series of booths representative of the various fields, the home material in one room and the foreign in another.

flags and decorations matching the countries. With each exhibit was a map showing the location of the stations, and from this were strung ribbons bearing the names of the missionaries and dates of their terms of service. This material was intensively used in nine successive services inclusive of Sundays and Wednesdays, with a stereopticon lecture at each meeting. China, Ceylon, India, America, the Near East, Africa, Japan and the Philippines were successively featured, plays, pageants, impersonations and an "aroundthe-world supper," cafeteria style, adding to the lure of the lectures. Churches within a radius of fifty miles were invited these excellent meetings. to Projects helped to make the plan permanent and practical. Α number of the contributing missionaries had mentioned articles they needed for their work. In response, the Women's Association, the Young People's Societies and three departments of the Sunday school joined forces to collect materials and funds to meet the needs. Surely the permanent effect of such an effort justified the great amount of energy expended upon it.

In an isolated mountain region of North Carolina, a woman living part way up a mountain did her bit in starting a missionary loan library, as many as twentyfive books being called for and the recipients traveling many miles to get the reading matter!

A group of rural and village churches in New Jersey united their resources for mission study over a period of six weeks, with the result that the participants were very enthusiastic, saying they had never had a more enjoyable or profitable time than that spent in this cooperative endeavor.

And Away Up in Canada

In the International Council of Religious Education Bulletin previously mentioned an account is given of the marked success attained in Canada by "World Missionary Conferences and Missionary Exhibits." Dr. F. C. Stephenson, a man much loved on both sides of the line, writes:

We set up an exhibit on Friday, preferably in a gymnasium or some room with high walls. We decorate the walls with tapestries, maps, pictures, etc. We place on long tables all the way around a large, square room . . . curios representing the home life, agriculture, industries, trade, health conditions, religions, etc., of our different mission fields. We have one or two missionaries at each of the tables representing Korea, China, India, Africa, Trinidad and Home Missions. They explain the curios and are ready to answer questions.

We invite all the public and high school scholars to visit this exhibit from two to four, the younger children coming from two to three and the high school students and adults from three to four. Then we close the exhibit and bring all those old enough into an auditorium to hear an address on what missions means and what moves us to carry on the work. Then we divide the audience into groups to go with the missionaries into class rooms for conversation and We put a small library on studv. each field into the corresponding class rooms so that the missionary is able to tell the people what is available for them to read and study. We put a very large exhibit into the center of the big gymnasium which is sur-rounded by tables of curios. After these discussion groups we

usually have a supper to which leading workers are invited. Sometimes we have one supper for young people to which everybody is invited. Sometimes over 200 sit down. The general public likes to come in about seven o'clock to see the exhibit. Missionaries are all in charge and the public is always welcome. Then there is a big mass meeting beginning at eight o'clock. We put ads into the paper and secure extra space for interviews with missionaries and announcements of Sunday preaching. On Sunday, missionaries and secre-taries preach in all the churches in the city and surrounding country. Then on Sunday afternoon there is an International Missionary Rally—a wonderful meeting — with short speeches. On Sunday night, there are speakers in city pulpits. In some churches after-meetings are held, but enough missionaries are free to conduct the exhibit for an hour after church.

On Monday morning we have a meeting with the ministers. . . We let them tell us all their troubles and try to help them . . . Also on Monday morning our missionaries go to the high school and technical schools, giving short addresses and inviting the young people to come to our exhibit, so Monday afternoon is usually a very strenuous one. Usually we have a pageant or play put on by the young people Monday night, preceded by a big supper. By Tuesday the workers and ministers are thoroughly aroused. The day is spent in close-up work with ministers, official board members, Sunday school and young people's leaders, closing with a big supper at night which is well attended. Then of course we must follow up with correspondence. We have never put on anything else which is quite as satisfactory.

One Plan in Detail

The following detailed study of one School of World Friendship is timeless in its principles and its pattern may be used with any combination of themes or study books. This schedule was varied from year to year but in general remained basic:

6:15, an inexpensive supper.

6:45 to 7:15, song and devotional period—a study of great hymns for one topic.

7:15 to 8:10, study classes, lecture method used with adults, in the main. 8:10 to 8:45, feature period.

A hymn-sing was used last year to make profitable the pre-supper period while the people were gathering.

For the regular suppers, the juniors sometimes prepared attractive table favors. Leaflets furnished by the national board of the denomination were also placed at each plate at table; and in accordance with the slogan, "Read! Share!" the literature was supposed to be read between sessions and passed on to others who had not been present.

The feature periods, following the class sessions, were of special interest. Here are a few illustrations:

1. Five-minute map drill of Baptist stations, using electrified maps of the home and foreign countries studied three on each—all given by the same person to ensure unity and comprehensiveness.

2. For "atmosphere," an exhibit of Indian and Chinese art, pictures, items of home settings, etc., arranged by a guild girl who gives the explanations.

3. Responsive readings on "Along the Indian Trail" and "Lanterns in Their Hands," given by different individuals to present a wealth of facts about the two fields being studied.

4. "Missions Speaks"—a playlet by guild girls advertising denominational missionary publications.

5. Talk by college professor on the development of the Middle West along the line of Indian trails.

6. "Indian Night"—Indian museum examined under guidance of "atmosphere" chairman.

7. Play, "Two Thousand Miles for a Book," by dramatics class. 8. Pantomimes during reading of "East Wind, West Wind."

9. Debate on Unemployment Insurance (following study of "Christ and the Modern World").

10. Address by Negro woman on "Changing Racial Attitudes."

11. By means of posters, charts and scrapbooks, class members presented a graphic demonstration of the application of Christian principles to some phases of the world's life. War and peace were emphasized the most. (Given by guild girls.)

12. Interracial friendship program, by junior and primary children, reflecting their class study and using Mexican children, with other participants costumed to represent children of other nationalities.

13. From the covers of a book large enough to conceal them stepped class members impersonating doctors and nurses whose lives of service were recorded in one of the study books. Exhibit of hospital supplies made by class, to be sent away through the White Cross for mission use.

The closing session of the series one year featured a Friendship Supper. From large upright hearts in the center of each table extended red cords to flags of different nations set at the four corners of the table, to express the keynote of the function. Beautiful booklets indicating the evening's theme had been made by the juniors and were used as place favors. Girls doing Christian Americanization work and others having foreign friends brought these as guests of honor, introducing them to the entire company, the foreigners giving sen-tences of greeting in their own lan-guages, translated into English by their friend-hostesses. Appropriate music of the nationalities was interspersed. An original pageant on one of the study books (Torch-Bearers) furnished the climax of the evening.

Expressional Projects furnish one of the most valuable features of each School of Missions in this church. Hospital supplies, showers for mission "Shower Lady," presentation of a "suitable for use among Indians and collected in an Indian drum according to lists of needs previously ascertained from various stations, offering of money gifts for Chinese missions (dropping this into a Chinese lantern), and such like outlets for interest and emotion aroused by the studies are always arranged. imagine children trained thus in sucare always arranged. Can you cessive sessions ever saying, don't believe in missions?"

The foregoing excerpts were taken from contributions sent to this Department from the First Baptist Church of Galesburg, Illinois.

Visual Aids

Noting the increasing difficulty with which the Church

maintains attendance and interest, Rev. William E. Harmon decided that this was not so much due to irreligion, irreverance or the death of spiritual impulses as to the need for giving "old, eternal truths new habiliments -a refurbishing and sometimes entirely new clothing." On this thesis he established The Religious Motion Picture Foundation, 140 Nassau St., New York City, whose very comprehensive catalog may be obtained free. The expense is very slight and precludes any profit for the Foundation save that of spiritual dividends. For communities without facilities, the Foundation offers projectors, screens and even the service of an operator upon application at the nearest distribution bureau, as follows:

Beacon Films, Inc., 25 West 45th St., New York City.

Holbrook-Smith Production, 33 West 60th St., New York City.

Pilgrim Press, 14 Beacon St., Boston, Mass.

Division of Visual Aids, Presbyterian Board of Christian Education, Witherspoon Building, Philadelphia, Pa.

Presbyterian Book Store, 234 Mc-Allister St., San Francisco, Calif.

Y. M. C. A. Motion Picture Bureau, 347 Madison Ave., New York City, or Room 1019 South La Salle St., Chicago, Ill.

The Japanese Tourist Bureau, 551 Fifth Ave., New York City, also furnishes for the cost of carriage only a number of reels of Japanese pictures of general import and good as background material.

Pass on the Torch

Pass on the torch, pass on the flame, Remember whence the glory came; And eyes are on you as you run, Beyond the shining of the sun.

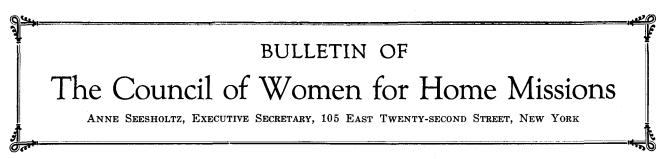
Lord Christ, we take the torch from Thee,

We must be true, we must be free, And clean of heart and strong of soul, To bear the glory to its goal.

O Lord of life, to Thee we kneel; Maker of men, our purpose seal! We will, for honor of Thy name, Pass on the torch, pass on the flame.

-Allen Eastman Cross, in The Presbyterian Magazine.

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The illustration above is given through the courtesy of the Woman's Missionary Society of the General Synod, Reformed Church in the United States. This society is in process of becoming the Woman's Missionary Society of the Evangelical and Reformed Church, an evidence that "the mind" of Christ Jesus for unity is at work in the hearts and minds of His followers. The illustration, symbolizing the family with the child in the midst, is the cover of a year's calendar of prayers. These prayers a sk forgiveness for indifference t o others, for the removal of bitterness and evil thoughts from our minds.

Almighty God, our heavenly Father, who didst so love the world as to give Thy Son to be its light and life, we would know the mind of our Master concerning this world of Thine. For this cause we pray in the words of Thy servant, Paul: "Let this mind be in us, which was also in Christ Jesus." Help us to see the world as He saw it, to hear its cry as He heard it, to feel its need as He felt it. Give us His world vision, His world compassion, His world pur-pose and His world yearning. Forgive us wherein we have tried to keep His world-gospel to our-selves. Grant us singleness of purpose and strength of will to publish the mind of Jesus for our world; and so bless the endeavors

of Thy servants who proclaim His gracious Gospel, that this our world may speedily and surely be His world. In His name. Amen.

ARTHUR V. CASSELMAN.

"A New Commandment"

The Service of Worship for Young People to be used on the first Friday in Lent, March 8, 1935, the World Day of Prayer for Missions, was prepared by Miss Marjorie Trotter of Canada at the request of the Inter-Board Committee, Woman's Missionary Societies of Canada. The theme "A New Commandment" is quite in accord with the general subject of prayer, namely "Bear ye one another's burdens and so fulfil the law of Christ" (Gal. 6:2). The service is prepared in six main divisions of which the third is "Worship Through Interpreting the Theme for Life Today":

- LEADER: What would it mean to obey Christ's new commandment in our homes?
- ASSEMBLY: It would mean that gentleness and courtesy, the will to understand, patience and good humor would bless the relationships of husband and wife, parent and child, brothers and sisters. Each would share the work of the home, and each would share his best gifts of mind and heart for the building of happiness in the home.
- LEADER: What would it mean to obey Christ's new commandment in our schools?
- ASSEMBLY: It would mean that each member of the school community could be relied on for school spirit, that gentle manners and careful consideration for the rights of others would prevail; and that a desire to fit oneself for service would replace selfish ambition as the dominant motive in education.
- LEADER: What would it mean to obey Christ's new commandment in the world of business?
- ASSEMBLY: It would mean that employers would deal with those who work for them as human beings of dignity and worth. Equally it would mean that all who are employed would give full measure of interest and of energy to the day's work, regarding the humblest task as a trust to be fulfilled.
- LEADER: What would it mean to obey Christ's new commandment in our community life?
- ASSEMBLY: It would mean that the resources of the community would be organized for the well-being of all the citizens. Wholesale recreation would be provided, temptations to intemperance and vice removed. The work of the community would be justly divided, as well as the resulting gains. It would not be tol-

erated that a few should amass fortunes while the many suffered want.

- LEADER: What would it mean to obey Christ's new commandment among the nations?
- ASSEMBLY: It would mean that the nations would gladly create international forces to regulate the world's trade for the benefit of the peoples of the world. It would mean that instead of throwing their strength into the race in armaments nations would throw their strength into the World Court and League of Nations, that these might become effective instruments of world peace. It would mean trying to understand the differences between races and peoples and giving each a chance to make its distinctive contribution toward the enriching of the common life.
- LEADER: What would it mean to obey Christ's new commandment in our personal lives?
- ASSEMBLY: It would mean refusing to cherish resentment or bear a grudge; it would mean looking for the best in other people; it would mean studying and supporting the movements looking toward peace and a new society; it would mean asking for God's help from day to day in order to show forth the spirit of love in every situation.

Price, 2 cents; \$1.50 per hundred. Order from your denominational headquarters, or 105 East 22d Street, New York City.

NEWS FLASH FROM WALES

Rev. Watcyn M. Price, of Wrexham, Wales, wrote to the editor expressing his appreciation of this Bulletin and reported that "The Presbyterian Church of Wales will join with yourselves in the observance of the World Day of Prayer (March 8)" and that in previous years "wonderful prayer meetings up and down the land have been held."

INDIAN AMERICAN YOUTH TODAY

What Indian American young people recognize as their own problems:

1. Haskell student: "We Indians are not all alike, any more than you white people are. The Dutch are different from the Swedes, the Russians from the French. In the same way, the Dakota Indians are different from the Chippewas, the Navajos from the Cherokees, and the Blackfeet from the Winnebagoes. Their homes, their languages, their ways of living, are not the same."

2. "I like to be known as an Indian on the reservation," said a Chippewa girl in St. Paul, "but not in the city. If I told my employer I was one, he would think that I was not capable and I should lose my position."

3. Edward Swick (Wintermoon), in reporting to Indian students his participation in the recent Methodist Episcopal "covered wagon" journey from Boston to Salem, Oregon, told of misunderstandings of the American Indian. Sometimes he was named "alien"; many were surprised that he spoke English; a boy in New York City refused to shake hands with him "for he be-

lieved me not to be an Indian, for he thought all Indians used paint and feathers." Wintermoon said, "It is the duty of the Indian to relate the analysis of the characteristics of the Indian to the so-called Americans so that they may readily understand us, that they may heed to our call, to our needs in this complicated world."

4. Ataloa of Bacone College, Muskogee, Oklahoma, in addressing Indian youth, said,

"We need religious leadership, motivated by the teachings of Christ, that will prove a new faith can minister to every phase of Indian experience and relationship with the same vitality as the old religions. . . But without spiritual guidance, training, and unselfish devotion. Indian youth will fail in meeting the challenge."

"Trained leadership is the only answer to these problems. This means education where one may learn to 'share a life as well as make a living."

CONCERNING ORIENTALS IN AMERICAN LIFE



"TRANSPLANTED"

Haruko and Sabura—from "Rainbow Bridge" (For junior children's reading, by Florence Crannell Means)

> DEAR READER: Haruko and Saburo are Americans. They ask, Now that you have probably studied about them in the books on Japan and about Orientals in American Life, recently published by the Missionary Education Movement, what have you yourself done about it? What has your missionary society done? Are they now forgotten? Or have you as fellow citizens written to the President of the U.S.A. expressing your conviction as to the urgent need to secure new legislation and immigration quota for Orientals, comparable to that granted to other new Americans? If you have not done it, please take the lead in having your society think, pray, act now "for their sakes" and also as an immediate way to do your part to maintain world peace in the Pacific Area.

> > Sincerely yours, THE EDITOR.



GENERAL

Principles that Unite Nations

The Universal Christian Council for Life and Work is looked upon by some as a world federation of churches in the making. The younger churches in the Orient have been represented in meetings of the Council, and are expected to form a fifth section of the world organization which now has four active sections made up of Eastern Orthodox, British, Continental and Ameri-The Oriental Protestant can. churches are closely related through the International Missionary Council, which has as constituent bodies the various National Christian Councils. The fundamental idea of the Universal Christian Council is that common service and conduct based on Christian principles, will draw together even such bodies as theologically differ in some points. The Council has its head office in Geneva.

Re-thinking Loyalty

The Presbytery of Pittsburgh has sent out a call "to the task of re-thinking loyalty to Christ and His Church." Some of its pargraphs are the following:

It is impossible to escape the implication that if we are disciples of Christ we must follow where He leads. He goes before us and it is ours to follow. It is not a debatable question whether we shall go where He leads. In recent times the followers of

In recent times the followers of Christ seem to have lost the sense of direction. The chill of the outside world has come into the church and we have passed the torch of missionary enthusiasm to other hands. Christians confess to the lack of the driving power of a great passion for the cause of the Christian faith which alone can redeem and save our people. The lives of Christians are the real obstacle to the progress of the Gospel in our generation.

Christianity was driven from North Africa and from parts of Asia and Europe where the lamp of truth once burned brightly. It is possible for America to cease to be a Christian country.

It is high time for us to awake to our opportunities and responsibilities. We cannot play fast and loose with our obligations, and expect to transmit to the coming generation a virile, redemptive Gospel. Every Christian should pause and ask, What is America's testimony to the Christian faith? What is the testimony of the Government? of the college? of the church? of myself? What sacrifices are you making for the fulfilment of Christ's promise that the time will come when throughout the whole world "every knee should bow and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

"Protocols of Zion" a Fake

The "Protocols of the Elders of Zion," an anti-Semitic book published in Russia in 1905, by Sergei Nilus, is a fantastic story of an alleged Jewish conspiracy to overthrow Christianity and to dominate the world. These documents have been declared forgeries, copied from an old book, and the Union of Jewish Communities in Switzerland have brought suit for libel to end forever the gruesome tale which has plagued Jews for sixty years.

The "Protocols" were re-published in London in 1920 under the title "A Jewish Peril" and were discredited in 1921 by Herman Bernstein. In a booklet called "the History of a Lie," he traces the documents to a novel published in Germany by Herman Goedische, writing under the pen-name of Sir John Ret-An excerpt from this cliffe. book was published in 1872 under the title, "The Jewish Cemetery in Prague and the Council of the Representatives of the Twelve Tribes of Israel," which recited the story of bearded Jewish elders conspiring, in a cemetery, to overthrow Christendom and to set up a Jewish universal

government. Later editions of the lurid tale were published to help the Russian secret police foment anti-Semitic agitation.

Bernstein's statement was confirmed by the lawyers for the Berne plaintiffs who declared that "The Protocols" were originally based on an essay written in 1864 by Maurice Joly, a French author, called "A Dialogue in Hades Between Machiavellie and Montesquieu."

-The Litery Digest.

World Wide D. V. B. S,

Rev. Robert G. Boville, founder of the Daily Vacation Bible Schools, reports that during the past year there had been held 3,307 vacation Bible schools in the different countries of the pagan world, having 13,911 teachers, and 173,421 pupils. In the United States in 1933 there were 14,829 schools, with a total enrolment of 1,290,460. It was under the administration of Mr. Boville that this movement was started by the New York City Mission Society and it has grown to world-wide proportions.

-Watchman-Examiner.

NORTH AMERICA

"Everyman's Offering"

Under the leadership of Charles P. Taft II of Cincinnati an emergency gift was gathered by a committee of Episcopal laymen, and called "Everyman's Offering." The object was to avert the threatened heavy cut in missionary appropriations of the Protestant Episcopal Church. Making its appeal to the men of the Church, in eight months this offering amounted to \$251,000. More than 1,200,-000 pieces of literature were sent out and thousands of individuals were personally solicited.

Among the startling facts brought up by this dragnet was that three-fourths of the church membership were making no regular contribution to missions.

Some observers believe that this movement may take permanent form in organized local groups of mission-minded men. —The Christian Advocate.

Churches Sold for Debt

Dr. F. W. Mueller, superintendent of church extension for the Methodist Board, reported at the annual meeting, November 20, that thirty Methodist churches had been sold by the sheriff during the depression, and that about 400 others were in a critical condition. About 5,000 of the 20,000 churches of the denomination had debt problems, he said, and the interest on church property debts "exceeds the amount given by the entire church for world service." In each case. Dr. Mueller said, a modest loan would save the day.

Anti-Alcohol Education

The 60th anniversary convention of the W. C. T. U. held in Cleveland, Ohio, November 10-15, climaxed in the launching of a five-point, five-year, \$500,000 program, to culminate in 1939, the centenary of the birth of Frances Willard, and at once to embrace a nation-wide plan of education for youth and adults, along with unwavering championship of legislation looking toward the goal of national abolition of the liquor traffic.

Mrs. Ida B. Wise Smith was reelected national president. The next world's convention will be held in the United States, probably in 1937.

Ex-Slave Gives \$1,000

With an initial gift of \$1,000 from a former Negro slave, a nation-wide movement has been launched to raise \$400,000 for the expansion and improvement of Lincoln University near Oxford, Pa. This is a pioneer liberal arts college and theological seminary for Negro young men, founded 80 years ago, and the only institution of its kind in the northeastern section of the United States. The ex-slave is Dr. Walter H. Brooks, pastor of the Nineteenth Street Baptist Church of Washington, D. C. He entered Lincoln University in 1866 when only a few years out of bondage. He is now 83 years old, and has been a pastor in Washington for over 50 years.

A letter from Dr. Brooks to the president of the University recalled a gift of \$500 he had received from the Presbyterian Board of Education in Pittsburgh when he was a student. Dr. Brooks wrote further:

I can never return the favor in mere dollars and cents. But today, for the first time in my life, I am able to draw a check for \$1,000 and have a hundred or two left to my account, only a hundred or two, however.

"Peyote Christians"

Rev. F. C. Patterson, writing in the Woman's Missionary Magazine of the deep spiritual need of our American Indians, tells why it is difficult to win "Peyote Christians." Most of this group were nominal Christians before joining the cult; in fact, they claim it is a Christian church, organized in Oklahoma as "Native American Church." Their distinctive characteristic is the use of the narcotic-drug, "peyote" as the Bread in the Holy They hold their Communion. meetings only when they have a supply of this drug. It keeps them awake for 24 hours, so they usually start their meetings on Saturday evening and the effect of the drug continues through the Sabbath. This drug enlarges the retina of the eye and causes them to see wonderful color effects. They think of these color effects as visions of Christ and claim the drug is the Holy Spirit revealing the truth to them directly so that they do not need to read the Bible.

The thing was started by a government agent in order to profit from the sale of the drug. The government is now handicapped in legislating against it because the Indians cry "religious persecution," and all argument is useless.

LATIN AMERICA

Reactions in Mexico

Rev. Clarence Neff, of Guadalajara, Mexico, declares that only a movie camera can portray conditions in that country, so r a p i d l y does the situation change. "Far from being a time to give up and retire from the field," says Mr. Neff, "this would seem to be one of those crises which challenge the reality and resources of our Christian religion."

The Congregational Church at Hermosillo was taken over by the Government as a social center. Instead of crushing their spirit this seems to spur the workers on to new endeavor. At Matzatlan, where the clergy are put on a quota, a progressive program of social action serving the community has been pushed. For services the churches join together with the Baptists whose pastor has a permit to officiate. The English Forum and the International Club are growing concerns. Professional and business men, both Catholic and Protestant, discuss questions of general interest in a new Span-

ish-speaking group. Instituto Colon, a Congregational school, has been unable to meet expenses and has closed but the Colegio Internacional is still functioning.

-American Board News.

Work with Mexican Troops

N. W. Taylor is evangelizing Mexican soldiers who occupy roadside camps; and has met a cordial response. Week after week this work has gone on. Four regiments have been visited in their barracks and two hundred and seventy-five New Testaments and 150 Bibles have been sold to soldiers. Many officers, and between eight and nine hundred soldiers have taken a stand for Christ before their comrades.

In one meeting a major gathered 45 soldiers, their wives and children who drank in every word, and showed much interest in the chart explanation of the Gospel. The major, looking up the references, would occasionally say to the company with a nod, "Yes, here it is, just as he says." When the invitation was given one of the first to raise his hand was this major.

At Managua, Nicaragua

In twelve years the Baptist Church at Managua, has increased from less than 100 to 500, and the Sunday school from an average attendance of 75 to more than 400. The church has two branch Sunday schools. Although the members are all very poor, \$12,000 has been contributed to the work. The church is planning to enlarge the chapel and has a fund of more than \$5,000 toward a church building.

Miss Mary Mills, Baptist missionary, writes that 533 boys and girls are receiving a Christian education. We have in our employ at Managua eighteen Nicaraguan teachers of whom eight are Christian and four others are very sympathetic toward the Gospel. Last spring Don Ismael Garcia, pastor at Santa Ana, who is counted one of the best evangelists in Latin America, conducted services in our church. Nearly every night the building was crowded, andeighty-five accepted Christ. They are now in the candidates class. A Mr. Hamilton, Moravian missionary, is pastor of a church on the east coast of Nicaragua which has a membership of more than 800.

---Watchman-Examiner.

Sunday Schools in South America

Since the World's Sunday School Convention in Rio de Janeiro, much thought has been given to the need for a general worker for religious education in the Spanish-speaking countries of South America. Brazil, which speaks Portuguese, is well cared for under the leadership of Rodolfo Anders, Secretary of the Brazil Council of Religious Education. Recently the Board of Foreign Missions of the Presbyterian Church, U. S. A., announced its willingness to allocate Rev. Irven Paul of Chile to such a continent-wide service under the auspices of the World's Sunday School Association, and it is confidently expected that the way will be clear for the inauguration of this new service early this year.

The first national Sunday School Convention ever held in Colombia is reported a pronounced success. It was held in Bogata and the attendance was representative. This newly formed organization desires to become affiliated with the World's Sunday School Association.

To Evangelize Argentine Jews

The Hebrew Christian Alliance of America plans to send Mr. and Mrs. Arthur Glass to inaugurate work among the 150,000 Jews of Argentina if the necessary funds are obtained. There is a great field in Buenos Aires alone, a city of over 2,000,-000 people with 90,000 Jews for whom little Christian work has ever been done.

-Christian Approach to Jews.

Baptist Growth in Brazil

Dr. and Mrs. W. Bagby, Southern Baptist missionaries in Brazil, have seen the Baptist Church in that country grow from 2 to 50,000 in fifty years. There are Baptist churches in every state of Brazil; in all, 490 churches, 1,214 preaching points, 42,000 members, 718 Sunday schools, 226 young people's unions, 400 women's societies, two seminaries, two training schools, two colleges, four academies, forty-eight primary schools, a publishing house, a home mission board with work among the emigrants, Indians, and in the far interior, a Foreign Mission Board with work in Portugal.

---Watchman-Examiner.

EUROPE

Inter-Varsity Fellowship

At the fourth annual meeting of the Inter-Varsity Fellowship of Evangelical Unions, held in London October 2, Prof. Duncan W. Blair declared that there is no more strategic field of evangelistic effort than the universities of the world, because students are required to assimilate a constantly growing mass of information. Representatives from several universities reported upon the witness borne by the Christian Unions in the universities.

One speaker told of a tour in Hungary, in which he met an ignorance of the Word of God which is almost incredible, and of hunger for the Word. He instanced cases of students standing firmly for Christ, although lonely and suffering dire poverty.

The President of the Fellowship, Dr. T. W. Gilbert, said that the movement is the most steadying influence he has known, and that its members are characterized by a devotion to the Lord, and strong conservative views, which result in clear testimony and simple faith. Some of the ablest men of the day were among their ranks.

-The Christian.

Fifteen Years in Belgium

A review of the work of the Belgian Gospel Mission has an especial interest since the Homegoing of its founder, Ralph C. Norton. Mr. Vansteenberghe, who has been with the mission since its beginning, surveys this work for the Sunday School Times.

In fifteen years the Belgian Gospel Mission has grown into a work whose branches reach from frontier to frontier. Through the tents or other means the battle line against the force of the enemy has been stretched out until today we have posts north, south, east and west in this land. In all these places the Gospel is preached regularly, and all exercise their influence in a certain radius. Homes where meetings are now being held may become in the near future centers of established work; in all, there are 60 points where regular services are on the way.

The Mission did not escape the depression unscathed. At the beginning of summer no money was available for tent work, but the Lord made provision, and since July 1 both tents have been out, and now at the end of July the French tent is at the end of its second series of meetings, while the Flemish tent is in the middle of its third campaign. We have been working in new territory as far as the tents are concerned.

The original church in Brussels decided last year that it could be self-supporting, which means voluntary gifts amounting to at least \$3,300 annually.

Church Life in Germany

From the International Christian Press, Geneva, we find evidence that in Germany the beginnings of a new church life are to be perceived. The number of people who have come back to the Evangelical Church indicates that the movement towards the Church has by no means reached its limit. In Berlin alone, in 1933, some 63,815 people joined the Evangelical Church, as compared with 4,272 in the preceding year. Similarly, the number of communicants amounted to 259,737, out of a total of 301,975. That wide circles of people are ready to take part in parish life is proved by a number of facts, among them, the deliberate renunciation of home baptism in favor of congregational baptism which seems to be taking place to an increasing extent. Another custom which had largely gone out of use, according to which a betrothed couple is present at the service at which their banns are published, is being resumed more and more. With the presence of the betrothed couple in the midst of the interceding congregation, the publication of banns has regained its earlier church significance. In order to bring the pastor into closer contact with his congregation, an order has been enacted in Thüringen relating to pastoral visits. It has become the duty of the pastor to make at least ten house visits during the week, and to enter them in a special book.

Italian Methodists Reorganize

Methodist work in Italy, after sixty-two years, is to be reorganized in view of the changed political situation and the rising tides of Italian nationalism. Italy Annual Conference has thirty-one members and a church membership of 3,000.

At the 116th annual meeting of the Methodist Board of Foreign Missions, held at 150 Fifth Avenue, New York City, November 21,23 attended by nearly a hundred per cent of the 115 ministerial and lay managers, it was voted to unite with the Synod of the Methodist Church in Italy, which is under the jurisdiction of the British Methodist Church. This merger, when consummated, will give Italy a stronger Methodism and strengthen the evangelical forces.

-The Christian Advocate.

Czechoslovakia Church Independent

Czechoslovakia churches ceased last year to receive any financial aid from the American Board, and thus a connection of sixty-two years was finally severed. Dr. James L. Barton writes that it was his privilege to visit a large number of the churches in Austria in 1909 in company with Dr. John Porter, whose cordial and sympathetic relations with pastors and leaders was evident everywhere. He was manifestly honored and loved by all who knew him; he had the happy faculty of giving able and constructive assistance to the evangelical movement without seeming to dominate.

Dr. Porter celebrated his seventieth birthday last May. Leaders throughout the entire field joined in urging him, when his active service came to an end, to remain with them as long as he lives. —*Missionary Herald*.

Revival in Poland

Reference has been made to the revival among Ukrainian peasants of southern Poland. Nine years ago some American Ukrainian Protestant preachers held services in Kolomea. The news came to a village some ten miles away where was a peasant, Roman Kwasniuk, during the war a prisoner in Siberia. There he had learned to read the Bible, which he brought back with him to his native village. He was discouraged by the priest from

reading it, but he continued to do so, in company with some of his friends; the more they read, the more they were dissatisfied with the Church as they found Kwasniuk and his friends it. sought out the American preachers in Kolomea, and as a result congregations came into being in both villages. The movement spread with great rapidity, and is still spreading. Groups of evangelical Christians sprang up in village after village. In the neighboring town of Stanislau the movement was organized on Lutheran lines; in the neighborhood of Kolomea it retained a strong Reformed character. One or two Greek Catholic priests and a number of theological students identified themselves with the movement. Lutheran and Reformed branches have allotted to each other specific spheres of labor, to prevent all clashing and competition; their relations are most cordial.

In Poland the law requires that a change of religion can only be made after certain legal preliminaries, which require three months for their accomplishment. The cost including that of securing from the priest a birth-certificate, amounts to about five American dollars, about one month's wages for a peasant. Children between the ages of six and fourteen may not change their faith, even though their parents do so, but must continue to receive in the schools religious education from the Church to which they have previously belonged. In spite of these facts some 4,000 persons have officially made the transfer to the Reformed Church, and about the same number to the Lutherans.

-Rev. W. T. Elmslie, Leeds, Eng.

Soviet Children

Differences in the mental outlook of children in France and of those reared under a communist régime were shown in the answers to questionnaires addressed to both French and Soviet children from 11 to 15 years of age and from families of widely varying circumstances. A question on what was their ideal in life brought from French children such answers as: "To be rich"; "To have a bicycle"; "To travel"; "to be an admiral"; "To read books with happy endings." Soviet youngsters gave such answers as: "To overthrow capitalism and build socialism"; "To be like Voroshiloff [Defense Minister]"; "To study to be outstanding in sport."

The question, "What do you know about God?" brought from French children views ranging from pantheism to the opinion He was a bearded old man who had perhaps died. Soviet children unfaltering declared that God was an invention of priests.

Both Soviet and French children exhibited a low opinion of the League of Nations, some French boys considering it a society of old gentlemen trying to prevent war, and Soviet lads regarding it as a weak organization that "merely talks while we build socialism." Asked what they would do if head of the Soviet State, Russian children's answers were such as: "Develop the waste parts of the Soviet Union and improve living conditions"; "Build new houses and finish the subway"; "Destroy class distinctions."

-New York Times.

AFRICA

Egypt's Recent Progress

Egypt is not yet emancipated religiously, and constant disputes arise on the question of liberty of conscience and teach-There are over 400 mising. sionaries and nearly 30 societies in the country. Forty per cent of the missionary force is in Cairo, but there are some 300 centers of work. Much evangelism has been carried on among the Copts since 1859, and a very large part of the Protestant Church is built up from among them. In 1927 out of the population of 13,000,000 there were nearly a million Coptic Christians, 66,000 Protestants and 117,000 Roman Catholics and Uniat Christians. Between Cairo and the Mediterranean, among 6,000,000 people, there are only about 2,000 Christians. Many social and educational reforms are being promoted in Egypt, but there are powerful elements which view with apprehension any weakening of the traditional Moslem position and prestige. —Moslem World.

Egyptian Women in Public Life

Many women of Egypt stepped from their homes into public life during the first years following the World War, according to Madame Khayat, of Cairo, who is in touch with many young women through her program of social work in Cairo. She points out that with only fifteen years of emancipation Egyptian women have reached the front ranks of public and professional endeavor without having the long years of work in schools, factories and business, which women of the western world experienced before they were able to break into higher fields.

-Y. W. C. A. News.

Ethiopia's Forward Look

The Psalmist's prophecy, "Ethiopia shall soon stretch out her hands unto God," now printed on Abyssinia's coronation postage stamps, seems in process of fulfilment. Fifteen missionaries have been commissioned by the Bible Churchmen's Missionary Society, some of whom have already settled in Abyssinia. Schools are opening. printing presses are at work, contact with the outside world is established, the circulation of Scripture in the modern language of Ethiopia is going forward. Ras Kassa, trusted councilor of the Emperor, has asked the Society to supply physicians and teachers for a center which is being built seventy miles north of the capital; and the Governor of Chercher has opened the way for work among the Islamized Abyssinians east of the capital. -S. S. Times.

From Spanish Guinea

Rev. Joseph McNeill, an American Presbyterian missionary, writes from Rio Benito, of missionary triumphs and discouragements. During a communion season he summoned the twelve catechists and said: "I am going to write to friends in America who have helped us with gifts. Tell me what was done with some of them."

One reported: "At Christmas we gave a feast and fed 70 people. Some marveled when we gave preference to widows and orphans. We told of the wonderful love of Christ that softens us toward the needy."

"And I," said another, "I found a poor, sick woman with no one to care for her and gave her a cloth. She said, 'O my friend, that chicken you used to see running around my yard died; I have nothing to give you in return for this.'"

"There is a poor albino woman in my town," said another. "She wanted to come to communion service and had nothing to wear. So I gave the dress to her, and what do you think? She came, but had no money for the contribution, so offered to give the dress for the Lord's work. The pastor felt she needed that dress and now she is trying to find something from her garden to meet her pledge."

Mr. McNeill tersely sums up the advances of the year:

A	Year Ago	Tode	ay
Slow trans No church	ortation in the interior	. A Ford t Mengo C ganized	hurch or-
No trained	native workers	One nati	ve pastor, rained
No village :	schools	One stat	ion school velve vil-
	Beach Churche	s.Five out	posts sup-
Okak barri	ers	Fifteen verts.	Okak con-
Cl	ouds Still Loon	ning Heavy	,
	position personnel		nd teacher

In Madagascar

Members and adherents of the church founded by the L. M. S. in Madagascar number 250,-000, the next largest total being that in India where the figure is 188,000. There are 747 Sunday schools on the island, with 38,- 000 children attending them. Training in Sunday school methods is included in the theological seminary at Tananarive, the capital.

In the Betsileo Province, where there has been a center of the L. M. S. for over 60 years, there are six central stations, 259 outstations, and about 45,-000 people as sociated with churches as members or adherents. Here, also, is a small theological school. The vernacular press of the island is almost entirely Christian.

-The Chronicle.

WESTERN ASIA

Turkey Bans Clerical Garb

Mustafa Kemal's government in Turkey has been conducting a determined campaign to break the power of the Mohammedan priesthood. Its resistance has led to a series of repressive measures, one being a decree forbidding ministers to appear in public in cleric attire. Civilian clothes must be worn on all occasians except when actually attending religious ceremonies. The decision applies alike to the Moslem, Orthodox, Armenian, Catholic, Protestant and Jewish clergy.

Two Mosques Become Cultural Centers

A decline in Mohammedan worship in Turkey is indicated by the transformation of the ancient mosque, Aya Sophia in Istanbul, into a museum for Byzantine art. The Sultan Ahmet mosque, situated in the same square, will be transformed into a public library. The first was, for more than 900 years, the greatest Christian Church on earth, and for 480 years the greatest Mohammedan mosque on earth. The latter mosque was considered the most beautiful one in the world.

-United Presbyterian.

Turkish Irony

The Turkish periodical, *Birlik*, thus expresses satisfaction over the closing of an American Christian College:

The scorpion's nest in Izmir, the American college, is closed. The building in which the priests' black spirit had permeated is now overcome by the red color of the Turkish culture. The year before last the American college at Sivas had been closed. Can a scorpion's nest exist in the place where the Ghazi had opened his congress for the liberation of Turkey? Is it certain that during the coming school year many of the foreign schools in Istan-bul and the Tarsus college will be closed? Those parents who send their children to such schools will suffer for their crime. Izmir is silenced. Tarsus closes its accounts at the new year. In its report sent to America, the college states that unless help is sent, it cannot continue for more than four months. Istanbul colleges do their best in the way of propaganda, to catch in their net the ignorant, to get money. But it is all vain. Sooner or later they'll have to lock their doors, and put a signboard on the buildings

that they are for rent. . . . See how happy the Turkish child is at Izmir. See! the winds blow over the place where the school used to be. Come, O Turkish youth! Make your vow that all foreign schools in Istanbul shall sell their goods at auction and all the "doctors," "madams," "messieurs" and the "soeurs" shall take their passports and go to the land of Hottentots.

Church of the Martyrs

This church in Aleppo celebrated its third anniversary September 23. It has been selfsupporting from its start. The congregation meets in the outer court of a home which contains no room large enough for it. In summer, it shifts from one side to the other to keep in the shade, and in winter lowers a curtain to keep out the cold.

The church committee is a typical group of Armenians who have made good, though heavily handicapped as strangers in a strange land. In the group is a pedlar, a hardware merchant, an editor, a doctor, a pharmacist and one woman member.

---Missionary Herald.

Growth of Syria Missions

Among significant developments in Syria two stand out; one is the accomplishment of self-support on the part of two Presbyterian medical institutions, the Hamlin Memorial Sanatorium and the Kennedy Memorial Hospital; and the long stride toward self-support on the part of the Syrian Church. All the work of the churches has been put on the project basis, each enterprise being obliged to commend itself to the judgment of a mixed group of appraisers before funds are allocated.

Kennedy Memorial Hospital in Tripoli for the first time last year received an income equal to expenditures. This released most of its appropriation for the development of pioneer medical work in another section. It is hoped that this condition may continue.

Another advance is the increasing opportunity for young Christians to express their new life in voluntary service to their own people. This is furthered by the changed status of women. Girls from the Junior College have for three successive summers gone into villages where the people are living in unbelievable ignorance, poverty and disease; have camped near the village and entered into its life; have gathered the children, teaching them cleanliness, hygiene and religion.

---Women and Missions.

Forward Looking Persia

September 25, 1934, the Shah of Persia issued a decree suppressing the wearing of veils by Persian women. The action is similar to that taken by Mustapha Kemal in decreeing greater freedom for Turkish women. This will mean little to the young school girls who have never worn a veil. One of the leaders of what might be called the feminist movement in Persia has frequently said: "We are working for the lifting of the veil of ignorance and superstition. The removal of the chuddar is of no great importance."

Other laws have been enacted within the past two years giving women more protection and greater freedom. The age of marriage has been raised; divorce laws now give women equal rights with men; before marrying an additional wife, the husband must inform all the women concerned. Women have entered business and government positions. In addition the "Red Lion and Sun" (Red Cross), there are a number of other societies, one for fallen women; others educational, including two schools for adult women and a reading room.

-Women and Missions.

Persian Medical Advances

Leaders in Persia are "sold" on modern therapy, and are planning many things; among them, the construction of many new hospitals. None of these approaches in magnitude or magnificence the group of new buildings now completed at Meshed. A thousand men worked daily, rushing this task to completion in time for dedication of the buildings by His Majesty Reza Shah Pahlavi at his visit in the autumn. With its 300 iron beds, its own electric lighting plant, its steam heating system, this array of twelve or fourteen beautiful buildings stands in sharpest contrast to the old buildings of this same hospital twenty years ago-then dark and ill-kept, without any modern features whatever.

The Sacred Shrine possesses great wealth, poured into its coffers by successive waves of pilgrims through hundreds of years. Its resources are now being utilized by the present progressive ruler of Persia for the support of modern schools, the work for lepers, this new hospital plant, and other projects for the benefit and relief of the pilgrims, and the 2,000,000 people of Khorasan. That pioneer Christian hospitals have been a major factor in stimulating this medical advance throughout Persia there can be no doubt.

His Own Funeral

A Christian convert in Persia, whose faith had sustained him through his long and hopeless illness, faced the end with perfect confidence. Some days before his death, his wife, a Moslem, came asking that they might have a Christian funeral, to which assent was gladly given. But when the end drew near she saw the yard filling with Moslem

friends and neighbors waiting for his death that they might take him to the cemetery. When he rallied somewhat, and they left, she sent word that as her friends would not permit a Christian funeral after his death, would it not be possible to have the funeral before he died. The request was so earnestly desired that it was impossible to refuse. Following the prayer meeting a group of Christians crowded into the little room where he lay dying and the sentences and Scripture portions recommended for use at funerals were read. It was surprising how fitting and helpful these verses were to the situation, and while the commitment service was not read. the remainder of it was completed without the slightest sense of impropriety.

INDIA

A Grievance Removed

A long-standing grievance of Christian converts has been that in the public courts and records villagers of the backward classes who had been converted to Christianity were still entered as bhangis and chamars. The Indian Christian Association brought the matter to the attention of Sir Malcolm Hailey, Governor of the United Provinces of Agra and Oudh, with the result that all officials have been instructed to record those who have been converted to Christianity as Christians. This action on the part of the Government is greatly appreciated by Christians of the backward classes, and also by those who are working for and among them. —The Indian Witness.

Three Years in Dornakal

Encouraging reports were revealed at the Dornakal Diocesan Council which met October 4. Since the last meeting of the Council three years ago, 35,494 new Christian converts have been baptized in the diocese of Dornakal. Last year nearly 1,000 Sudras were converted and baptized, hitherto an unheard of occurrence, as caste conversions have been rare indeed. Short courses of study have been offered these converts, and their response shows the keen interest they have in learning the real meaning of their decision.

Conversion of 8,078 people in one week was the result of Evangelistic Week in May, when 2,693 villages were visited by Christian evangelists, 3,674 services were held, and 12,000 people took part in witnessing to Christ.

Christians in the diocese raised 12,000 rupees toward securing an assistant bishop, and toward a new cathedral. In the Council there was no thought of curtailing the work, or even a mention of it, although some salary cuts were made.

-The Living Church.

Wanless Tuberculosis Sanitorium

The Wanless Tuberculosis Sanitorium at Miraj, which has been functioning since 1931, was formally opened October 24.

"How was the Sanitorium built in these days of depression?" is a question frequently asked. Miraj Hospital bought the land, 105 acres: friends from Bombay Presidency subscribed liberally, and wealthy people have given large donations. During 1933, Rs. 15,000 were received from a Hindu Bombay broker for a new X_sray; and Rs. 50,000 from a Jain Trust Fund for new buildings. The former came as the result of a promise made to Dr. Wanless in 1930; the latter through the influence of a patient who was connected with the Trust Fund. During the past year there has been added to the Sanitorium one new general ward, a guest house, a clinical building housing the new X-ray, an operating room, clinical laboratory and examining rooms, a 15 H. P. engine and building to house the same, six new cottages containing eight beds and an endow-ment of Rs. 10,000. The goal is 125 beds. -Dnyanodaya.

Javanese Converts at Delhi

Four Javanese young men, interested in Scout work, were members of a party which set out on a world tour from Java to study education and political questions. They were Mohammedans, but in Delhi they came in touch with Christ through servants of His in the Scout Movement, and in the missions. After earnest study they professed conversion, and were baptized in the Free Church at a beautiful and memorable service. They then decided to return to Java, to join with one of the missions there and become grounded in the faith.

-London Missionary Herald.

Fresh Egg Association

Among the experiments in rural reconstruction, the Fresh Egg Association is one sponsored by the Baptist Mission at Pyinmana. It has made a steady growth. Each member has to give eight annas to belong to the Association and is given a number which he can place on the eggs to identify them. The members are given the first opportunity to sell their eggs to the mission, and are given the first chance to buy purebred cocks. The Association is now collecting about 3,000 eggs a week and its activities are employing five Agriculture School graduates. Last March two village poultry shows were conducted.

June 9, 1934, eleven Christian men organized the Pyinmana Industrial Cooperative Bank, Ltd., with shares of Rs. 50 each to finance poultry farming in Yamethin and Toungoo districts. and in Taungdwingyi subdivision. Two Cooperative Poultry Societies were also organized at Shwemyo and Lewe. Each member puts in Rs. 5 a year until he pays Rs. 25 for half a share in the Society. In case the So-ciety becomes liable for debts which it cannot otherwise meet, the member may be called upon to pay the remaining Rs. 25.

-Burma Baptist Bulletin.

New Life in Siam

There has been a year of progress in Prae, Siam. The Presbyterian Church in that city has launched out, with faith, on a plan of complete self-support. They have promised to support their pastor and carry on all their activities without any help from America. An ordained man from southern Siam, who is now resident in Prae, has given much time in volunteer service, and through special meetings and intensive evangelistic effort, under the power of the Holy Spirit, has been instrumental in bringing many to Christ. In all the churches, except the small group at Ban Don Moon, a number of accessions have been recorded each communion Sunday. Quite a number of old-time Christians who had "said good-bye to the Church," as the Siamese express it, have returned, renewed their allegiance to Christ and asked to be restored.

Rev. Puang Akapin, evangelist at Pitsanuloke, has dedicated his life 100 per cent to Christian service, without remuneration from any organized body. His wife, a very capable woman, has started a business in Prae which they hope will care for their family. Since he came he has inspired the group in the city with the desire for a more fully consecrated life in Christ.

The hospital has passed through one of its best years since the time when there was a resident missionary physician. The doctors from McCormick Hospital in Chiengmai have made regular monthly visits and have generally found more work than they could do.

-Siam Outlook.

CHINA

Forty Years in Review

On the eve of his retirement after forty years of service under the Presbyterian Board in China, Dr. J. E. Shoemaker reviews some of the changes which have come under his observation.

"When we arrived in China there was not a single mile of railroad operating anywhere in Railroads are now the land. measured by thousands of miles and include several trunk lines, with others planned or under construction; well-built motor roads are being opened almost every month, bus service is being extended and airplane routes have been opened. Flour was ground by cow power and the product quite unprotected from dust raised by the animal's feet as it pursued its weary circuit. Splendid flour mills with the most up-to-date machinery are now turning out daily hundreds of sacks of good flour; and factories of every sort produce the necessary supplies which until a few years ago came from other lands.

"Forty years ago, outside mission schools, the only textbooks in use were over a thousand years old and there were no revised editions. Now there is a national educational system which provides schools for all ages from early childhood to mature manhood, and they are open to boys and girls on an equal footing.

"Undoubtedly there is a growing sense of the need of a more vital religious life than any of the old cults ever produced, and the fact that many of the scholars of the land have provided themselves with copies of the Word of God is cause for great encouragement and thankfulness."

Once Buddhist—Now Evangelist

Each morning at Hengchow Presbyterian Hospital, all employees who can spare the time, all patients able to walk and any friends who so desire attend chapel, by invitation, not compulsion. A Chinese evangelist, Mr. Dzu, who was a Buddhist orator and strong anti-Christian speaker before his conversion, like the Apostle Paul, is now just as ardent a worker for Christ. He is in charge of chapel services, leads once or twice a week and gets other speakers at other times. Here there is not the difficulty in telling, as in America, who is and who is not a Christian, as non-Christians do not have the outward conformity to Christian standards and Christian background. Mr. Dzu knows the psychology of his people. Christianity is never forced on patients, but a few words are spoken, a Scripture passage left with those who read and in a few days he makes it a point to have a long talk with those who show interest. Not a few of the patients leave the hospital Christians, and much of the credit is due this former Buddhist.

Overcoming Adversity

The little Christian Church at Chi Yang had fallen on hard days. The membership slowly melted away.

"Friends," said the volunteer preacher, Mr. Wang, "either we do something or allow our church to be occupied by the military." So they started services again; then a school for girls; then Thousand Character Classes. The Commanding officer of the Army division turned out to be a Christian, with a desire to help. They outgrew old quarters and built a new church. In late October, Rev. Rowland M. Cross attended the dedication. The campaign for funds was promoted by three loyal sons, two students in Yenching and Jefferson, respectively, and one a teacher in Tunghsien. The first person to offer public congratulations was a non-Christian, leading business man from an adjoining town. Bowing low to the Cross on the altar and the picture of Christ above it, he then turned to the congregation and thanked them and the Kunglihui for what it had done, and was doing, for the community. The pastor, a local farmer, serves without pay.

Christian Services Forbidden

Persecution of Lisu converts in the province of Yunnan continues. The latest report to *China's Millions* is that the local official has definitely is sued orders to the village of Laomuteng that all Christian services, even in the homes of the people, must be discontinued. The converts are, therefore, now meeting in the forest, or going by a roundabout road to one of the other villages on Sundays. Another village has been ordered by the official to burn all Christian books. Two chapels, besides the one at Laomuteng previously mentioned, have been completely destroyed. Several of the other chapels have been partially destroyed.

Stressing Stewardship

Rev. H. G. Hilscher, of the Shantung Presbyterian Mission, has made two extended bicycle trips over the Tengchow field to stress stewardship and self-support. He reports that the result exceeded expectations. "Numerous church members have pledged their tithe. Our pastors, who a few years ago all refused to make such a pledge, are now tithing, as are many elders and other leaders. One woman. formerly an evangelist who hated to give, was revived last year and pledged her tithe, but this spring changed her pledge to two-tenths. In one place where we held meetings many pledges in produce were made, e.g., a bushel of millet, or of wheat, eggs laid on Sunday, an entire apricot crop; and the children insisted on having a share. The total amount pledged in the country field is about three times that of last year.

Owing to finances two pastors had their subsidies entirely withdrawn, but they decided to continue on a faith basis. It meant hardship, but they testify to greater joy in service, and certainly they show greater zeal. One who was lazy is now incessantly preaching and looking after his church members; his wife is an inspiration by her constant singing, testimony and praying, and her radiance in the home.

Buildings for Ginling

Dedication ceremonies for the new Chapel-Music Building and the Library - Administration Building at Ginling College, Nanking, were held in connection with the Nineteenth Annual Founders' Day in November, 1934. This marked the completion of the academic quadrangle of Ginling College as planned and financially provided for in 1921-23. In a joint campaign for seven colleges in the Orient a total of \$3,000,000 was raised, of which Ginling's share was \$600,000.

During the nineteen years of Ginling's history the student enrolment has grown from nine to 213. In addition to the college students there are 74 senior middle school students in the Practice School under the Education Department of the institution. Dormitories are crowded to capacity, and further provision for housing must be made to meet the normal growth of the student body.

-China Weekly Review.

Friends Face Issue

Friends at West China Union University are confronted with a serious situation which arises from the requirement of the Chinese Government that educational institutions in China shall teach military drill. Recently, the government has been pressing this requirement, and the six Friends who are members of the teaching staff have sent a signed letter of protest which stayed proceedings for a time, but the ultimate result is still in the balance.

The Presbyterian mission in Shantung also passed a strong resolution against military training in Christian schools.

Some eminent Chinese leaders have spoken frankly in regard to giving education precedence over military preparation. "We must believe," said Dr. Hu Hsih, "that the education of 50,000,000 children will be 50,000 times more effective and important to the country than 5,000 airplanes!" —American Friend.

JAPAN-CHOSEN

General Assembly Meeting

The forty-eighth annual meeting of the Presbyterian Church

in Japan was held in Tokyo last October. About 300 delegates were in attendance, coming from all parts of Japan and from Formosa, Korea and Manchukuo. The meetings were characterized throughout by a spirit of prayer and harmony, and a generous attitude toward others in the problems that were discussed. Among the questions voted upon were: The appointment of a Japanese as principal of the Tainan College in Formosa, conducted by the English Presbyterians, in response to an earnest request from that mission.

A special committee was appointed for conference on union of all denominations, with no sacrifice of principles or faith.

It was urged that the Church's three seminaries establish closer relations by means of annual conferences.

It was voted that more emphasis should be placed on the spiritual and less on the scholastic qualifications of candidates; this in view of the fact that several men of outstanding ability had failed in one or more examinations last year.

-Christian Observer.

One-Acre Evangelism

One of Mr. Kagawa's ventures is to establish in various parts of Japan, as experiment stations in keeping with small scale farming and living standards a series of model one-acre farms, tilled and lived on by Christian farm experts. The first of these was started a few miles from Tokyo, and on it as tenant and manager went a young Christian graduate of the Imperial Agriculture School in Tokyo and an instructor therein, with his wife and baby. During their three years' residence the acre has been transformed from the usual cluster of one-group rice paddies into a veritable horticultural garden, with various sorts of animal husbandry. Not only this but the farm is a center of community life and culture, as one may judge from the well-thumbed library in the home. Every Sunday the little house is converted into a church where Sunday school and worship services are held. Each year in January the farm accommodates the 20 to 30 who come for two weeks of Farmers' Gospel S c h o o l. There is also a Rural Women's Gospel School where along with the Gospel, courses are offered in food preparation, care of children, housing conditions, hygienic c l o t h i n g, budgeting, simple marketing, etc.

> —Kagawa Fellowship Bulletin.

New Church For Koreans

There are now 500,000 Koreans in Japan, scattered from one end of the land to the other. Through the cooperation of Methodist and Presbyterian churches in Korea, and about ten missions of various denominations in Japan, 48 churches have been established for these Koreans, with about 4,000 Christians, 1,000 of this number being baptized church members.

This church as now written its own constitution and creed and set up an organization with something like sessions, Presbyteries or conferences, and a supreme council. Practically all the cooperating bodies have cordially approved the new organization. Six or seven congregations have their buildings paid for, and are contributing toward their workers' support.

-Pyengyang News.

Moffett Memorial

For some time Korean friends of Dr. Samuel Moffett have wished to erect some memorial as an appreciation of his many years of service. Their first thought was a bronze statue, but they have deferred to Dr. Moffett's wishes in the matter, with the result that a very neat and substantial two-story brick building stands at the intersection of the two streets which skirt the Eastern part of the missionary compound. Although not quite finished it was used during the meeting of General Assembly to house a remarkable Jubilee Exhibit. An interesting feature a section of wall-paper

that had been stripped from the wall of a Korean room, and that consisted of leaves from one of the first Korean Bibles that had been sent in from Manchuria before the first missionaries arrived. —Pyengyang News.

ISLANDS OF THE PACIFIC

Transformed Islanders

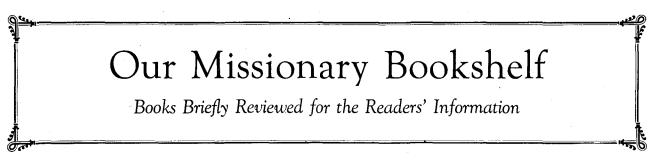
In 1875, Dr. George Brown landed on the beach at Molot, in the Duke of York group, New Britain District, and found a people wholly savage, of disgusting habits and of evil temper. All the horrors of heathenism were around him, and human life was not safe. Fifty years later a missionary stepped on the same beach, to be welcomed by over two thousand people singing Christian hymns. They were clean, self-respecting, and, as was subsequently seen, changed character. Fiji of Fiji was once a by-word for bestiality and indescribable cruelty, and all the horrors of widow-strangling, cannibalism and infanticide were commonplace. Today there is a whole nation transformed, and eagerly preparing to celebrate the Centenary of Christianity in those once dark islands. There is now a Church that has sent its sons and daughters to New Britain, Papua, Solomon Islands and North Australia to preach the Good News that so marvelously redeemed their own lives.

-The Open Door.

A Discovery in New Guinea

An Australian anthropologist. E. W. P. Chinnery, has reported his discovery of an area of 5,000 square miles in the interior of New Guinea, inhabited by at least 200,000 savage people who have never had any contact whatever with the outside world. On venturing an investigation, the natives were found to be quite friendly, much better physical specimens than many of their fellow New Guineans. This newly discovered group is within British mandated territory. Here is a good opportunity for pioneer missionary work.

-Moody Institute Monthly.



Christianity Tested, Its Significance for Modern Missions. By Oscar Macmillan Buck. 257 pages. \$2.00. The Abingdon Press, New York. 1934.

Dr. Oscar M. Buck, Professor of Missions in Drew University, has undertaken a difficult task to show how Christianity looks to Asiatic non-Christians. He frankly says that it would be "far easier to discover the uniqueness of Christianity" to western Christians. But what does a non-Christian see? This is what this book sets out to show. He guards himself at the outset by saying:

This attempt at a philosophy of missions, based upon what is unique and distinctive in Christianity among the world's religions and irreligions, has to do only with the *first* approach to the non-Christian. It does not claim to be a compendium for all that is distinctive in Christianity, but only a statement of that central uniqueness which would commend Christianity to the non-Christian without making Christianity to him at the start a system so exotic, so complicated, and so aggressive as to arouse in him the will to disbelieve if not the will to counter. (p. 10.)

He concludes that the missionary enterprise makes a mistake in emphasizing at the outset the divine sonship of Christ, His atonement a n d redemption. which, precious as they are to us who "are heirs of Plato and Plotinus, with Greek idealism based on a metaphysical dualism the framework of our thinking." (p. 95.) His ideas are unintelligible to Asiatics who have no such background. "The Christian missionary enterprise," says Dr. Buck, "has never taken sufficiently to heart this incomprehensibility for the Asian of its doctrines and methods." (p. 90.) The Church, too, he deems "a barrier" as "its organization is strange, heavy," and "its doctrines are foreign and bewildering." (p. 104.) Then, "What is it," he asks, "that we have to give that is unique?" (p. 128.) He declares that "it is not enough to say that the Christian uniqueness is Christ," as was affirmed at the Lausanne and Jerusalem Conferences. (pp. 129-130.) Dr. Buck finds the answer which satisfies him in "the Christian manner of living." (p. 139). "What we have to give and all that we have to give is the proof of what is unique in the life and religion of Jesus." (p. 230.)

Is there a contrast here between the religion "of" Jesus and the religion "about" Jesus, the religion of which He is not only the perfect example but the object of its faith and worship. As for "manner of living," it would be easy to name men who do not believe in Christ at all—agnostics, Jews, Hindus and Buddhists —whose "manner of living" is as irreproachable as that of Christians.

Dr. Buck seems to magnify the intellectual obstacles to the spread of Christianity in Asia. Such obstacles undoubtedly exist, but are they the most for-midable ones? Whatever they are, we concur in the declaration of the Lausanne and Jerusalem Conferences that "our message is Jesus Christ" as He is presented in the New Testament. This is the message that has won all the victories that Christianity has won thus far. The Asiatie delegates to those conferences voted for the statement and its power has been attested by hundreds of thousands of Oriental Christians who have understood it and joyfully accepted it.

Dr. Buck writes out of his own experience as a former missionary in India, and his studies as Professor of Missions and Comparative Religion at Drew Theological Seminary since 1920. In 1925-26, he spent a year in Asia, during eight months of which he was engaged in evangelistic work among educated non-Christians. In 1930-31 he was again in India as Secretary of the Lindsay Commission on Christian Higher Education. He is an ardent advocate and an earnest student of foreign missions. Whether his present attempt is successful, as an Occidental Christian to put himself in the other fellow's place and see Christianity from the viewpoint of an Oriental non-Christian, an American is hardly in a position to decide. Only an educated Asiatic is competent to appraise the validity of the author's argument. One would like to have the reactions of such men as Chang Po-lin of China, Kagawa of Japan, Bishop Dornekal of India and Boon Boon Itt of Siam. They have not found the central Christian doctrines "incomprehensible," nor did that great theologian, the late Dr. Uemura of Tokyo, who taught these doctrines to hundreds of his students and preached them to tens of thousands of Japanese. But Dr. Buck has written a remarkably thought - provoking book and one that contains a large amount of valuable material. Missionaries and secretaries and members of boards should carefully read it. The lack of an index is a defect which should be remedied in any further printing.

ARTHUR J. BROWN.

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

History of the Korea Mission, Presbyterian Church in the U. S. A. By
Harry A. Rhodes, Editor. 682 pp.
8 vo. \$2.00. Published by the Mission. Sold in America by Fleming
H. Revell Company, New York. 1934.

This volume should everywhere commend the deep interest of students of missions. It is the kind of work that needs to be done in all fields, putting the records of the years into perma-The Presbyterian nent form. Mission in Chosen has been notable both in methods and in results. leading to the establishment of a Church which takes itself with great seriousness. Probably no mission in the world has tried to put into operation more thoroughly what is known as the "Nevius Plan" of self-support and self-government among new believers. Dr. Rhodes here tells the story of the half-century, having had full access to all records in Chosen itself and in the Mission Board files in America during a recent furlough. The result is a sumptuous volume, sold at a surprisingly low price to make it available to all. In addition to 682 pages of text there are eighty-three pages of illustrations from photographs; most pages containing two or more pictures. It is an unusual and valuable piece of work, describing fifty years of remarkable achievement.

After giving the background of Korean history, religion and customs, Dr. Rhodes takes up the main theme—the work of grace through the mission and the resulting Church. The record of great revivals and new beginnings is given with balance and careful analysis. The story of cooperative efforts, of divergence of views regarding some points as between field and home office, of movements toward education of the believers, of the organizing of the Church and its many agencies of expansion, of medical work, industrial service, foreign missions, of the founding of stations—all this is told in a way to inspire the reader. Missionary-minded pastors and other speakers will rejoice to find the whole story rich in incidents. Effort is made to reveal the secret of the work that has been carried on with great power even through much weakness. "Certain spiritual factors have predominated, viz., prayer, confession, Bible study, worship, witnessing, observance of the Lord's Day, revival, giving, temperance and righteous living." Readers of this history will join the missionaries and their Korean friends in the earnest hope that these factors will continue in full power in trying days that are sure to come.

CLELAND B. MCAFEE.

The China Year Book, 1934. Edited by H. G. W. Woodhead. 8 vo. 854 pp. \$12.50. Published in China. Agents for U. S. A.: University of Chicago Press, Chicago. 1934.

This sixteenth edition of the China Year Book is even more elaborate than its predecessors. Manchukuo is dealt with in a special chapter, since the Chinese Government does not exercise at present any authority there. A special Year Book covering Manchukuo is issued in Tokyo. The chapters on Roman Protestant Missions in and China have been brought down to date by resident writers; there is a new chapter on "The Press" and a full account of the Kuomintang. Data are here available on virtually every aspect of Chinese life and history so that the book should be in every public and school library and in the hands of all careful students of Chinese affairs.

The religion of the Chinese is discussed in an extended chapter. There are between fifteen and twenty million Moslems in China. A few hundred Chinese Jews are found in Honan, gathered around the ruins of a synagogue built in 1183, rebuilt in 1488, and now being reclaimed by an Anglican Mission. Most Chinese accept Confucianism, Taoism and Buddhism, all three at the same time. "The recorded Roman Catholic population today is 2,624,166. Every corner of this immense Chinese field has been planted with a Cross. New workers come in hundreds every year from Europe and America." A large statistical folder of the Catholic Church in

China, shows 122 missions under various orders of that Church. Protestant statistics are more difficult to obtain because of the many agencies at work. There are two Australian Societies, 17 British, 66 American, 21 Continental, with 21 agencies and societies that are quite distinctively Chinese, in addition to the China Inland Mission rated as international and seven educational agencies not listed among the others. There are 6.121 Protestant missionaries. 481.162 registered Protestant communicants in a partial and incomplete report, with 214,566 others reported under instruction. Note is made of medical, educational, relief and other forms of work.

Other sections of the volume give accurate facts as to the government and its constitution, so difficult to obtain elsewhere, railroad, postal and other statistics and programs, and an excellent and informative "Who's Who." It is an invaluable guide to the facts about China.

CLELAND B. MCAFEE.

China's Problems and Their Solution. By Wang Ching-Wei. 199 pp. \$4.50. China United Press. Shanghai.

This is an authoritative interpretation of present-day China, its revolution, problems and policies. It is written by one who might have used the historic phrase: "All of which I saw and part of which I was"; for the author was a collaborator and confidential friend of Sun Yatsen, the father of the Chinese Republic, and since the latter's death he has been an influential factor in the Government and is now president of the Executive Department of the Government. and Minister of Foreign Affairs. He frankly says that "China is sick and suffering from a series of complications which may be described as general debility, a weak heart and a tumorous growth." (p. 13.) But he firmly believes in the recuperative powers of his country and that, given reasonable time and freedom from outside interference, China can and will develop a sound and stable government. roundly denounces the He "swashbuckling war-lords" and

"predatory militarist" whose "cruel selfishness" is keeping the country in turmoil. (p. 17.) He declares that China can no more tolerate communists "than the existence of poisonous snakes and wild beasts." (p. 171.) He earnestly advocates a policy of unification, and he wisely and plainly says: "there is only one course open to us-to put our house in order so as to consolidate our national strength and vitality and thus strengthen the foundations of peace in the Far East and in the world beyond it. There is no alternative." (p. 5.) This is Chinese statesmanship at its best. There is hope for a nation that has such leaders as Wang Ching-Wei and Chiang Kai-shek. The volume has a wealth of information and is handsomely printed and bound, but the price is rather high for a book of hardly 200 pages.

ARTHUR J. BROWN.

Sadhu Sundar Singh. By C. F. Andrews. 8 vo. 204 pp. \$2.00. Harpers. New York. 1934.

Many who were acquainted with Sundar Singh were strongly impressed with his likeness to Christ. This likeness included not only his Eastern dress and general Oriental appearance but his quiet self-control, his peaceful demeanor, his strength of character, his sacrificial service to any and all who needed his help, his constant witness to God and the love which drew children and others to his side. C. F. Andrews knew Sundar Singh intimately and is a kindred spirit. In these personal memoirs Mr. Andrews describes his own contacts and conversations with the Sadhu; he tells of his devotion to Christ and the deathless beauty and strength of his character. "Sundar Singh," he writes, "by his creative personality, set forward a true type for Indian Christians to follow." India would be a new land and the Indian Church a nearly ideal church if the devotion, the character, the spirit that dominated the Sadhu, prevailed in that land and church.

Here is a fascinating, stimulating biography for anyone to read. The story is simply and sympathetically told and is an excellent supplement to the more complete biographies by Mrs. Arthur Parker, Drs. Streeter and Appasamy and Dr. Heiler of Marburg; the book by Mr. Andrews is an especially well written and satisfying interpretation of the man.

As is generally known by readers of THE REVIEW, Sundar Singh was a well-born Sikh, and had a devout mother and an honored father. He went to a Christian mission school but lead in student opposition to Bible study and Christian influence. He was, however, a seeker after God and when about sixteen years of age had a remarkable vision which led to his acceptance of the living Christ. Persecution and ostracism from his home followed. He forsook all, was baptized and began to study with missionaries at Ludhianna and later at Lahore. Finally he decided to become a Christian Sadhu-a traveling witness to Christ and a servant of all in the name of his Master. Many and remarkable were his visions and experiences --it being difficult at times to distinguish between the two. His great ambition was to carry the Gospel into Tibet, the closed land, and several times he journeyed thither. On his last journey, in 1929, at the age of 34, he disappeared and his death is generally accepted but he has left an abiding heritage to the Christian Church.

This biographical sketch and interpretation is well worth reading. It reveals what may happen when Christ takes possession of an Indian soul.

Boy and Girl Tramps of America. By Thomas Minehan. Illus. 8 vo. 267 pp. \$2.50. Farrar and Rinehart. New York. 1934.

Depression—financial, domestic and moral—is responsible for many ills, one of the worst of which is its influence on boys and girls. This description of life among vagabond boys and girls is by a young professor from the University of Minnesota who lived among them, disguised, for three years. The story he tells is shocking, heartrending. Not all the boys and girls are bad; they are more sinned against than sinning. Many have left home for good, unselfish reasons, because their parents could not support them. But they are ruined or on the road to ruin for they live by their wits and brute strength tramping, stealing, begging, lying, in promiscuous sex relations that sap physical and moral vitality. Their only education is that which they pick up as chickens pick up grains from the dirt.

Prof. Minehan has interviewed 1,377 boys and 88 girls of the American "jungle." Most of them are American born and so are their parents. They came from over 22 states. Their ages ranged from 12 to 21, the average being about 17 years. Most claimed to be Protestants and 88 had attended Sunday Schools. Many had been on the road from one to two years. Few had reached high school. A glossary is needed to interpret some of their language on the road.

The book is interesting but sad reading and describes where these boys and girls come from; where they go, and how; where they sleep and eat; their religious life and standards; their conversations and sex life. What can be done about it? Unfortunately they don't like missions. These boys and girls will not be taken in C.C.C. camps and are not on relief lists. They need to be rescued and put into homes for their own sake and for the sake of humanity before they go on spreading moral and physical disease and death. They constitute a social evil that will spread if it is not remedied.

Navaholand and Zunitown. A Report of Christian Reformed Missions. Henry Beets. 25 cents. Grand Rapids Printing Co. Michigan. 1934.

This is a story of work among the Indians of New Mexico and Arizona—a work nearly forty years old and showing much encouraging fruitage. There are schools and hospitals, churches and Christian homes. These brief sketches reveal the power of Christ to transform life so that the good Indians are alive not dead. The New Chain-Reference Bible. Compiled and edited by Frank Charles Thompson. 12 maps. 8 Vo. Various styles and prices. B. B. Kirkbride Bible Co. Indianapolis. 1934.

The Bible is still the "best seller" in the world and has been for at least a century. There are translations, editions, annotations, notes and styles almost without number, and the added material varies greatly in practical value. This Chain-Reference Bible has many unique and useful features for Bible students-particularly for beginners in deeper study and for parents and teachers. It is based on the King James Version, has a self-pronouncing text, good print and leather binding. Among the special features are the chain references by which a subject can be followed through the entire Bible. There are also an analysis of the different books, an outline study of Bible characters, pictorial maps and charts, a general index, a text encylopedia, Bible readings, out-line studies, Bible harmonies, a concordance and atlas. Bound with it is Dr. Thompson's own system of Bible study with suggestions as to the analytical study, the synthetic study, chapter, topical and verse studies. This is the result of thirty-one years of careful, reverent labor. It is adapted to all classes and will be found especially useful to missionaries, young pastors and Sunday school teachers.

Religion in the Highlands. By Elizabeth R. Hooker. With a section on Missionary and Philanthropic Schools. By Fannie W. Dunn. 319 pp. \$1.00. Home Missions Council, New York, 1933.

We are here given an insight to the mountain life and mountain problems educationally, and religiously. Miss Hooker's division of the territory of the southern mountains into the Northwestern Cumberland Plateau. the Northeastern Cumberland Plateau, the Allegheny Plateau, the Blue Ridge, the Central Ridges, and the Central Valleys, shows a true insight to the great differences between mountain people and their varied problems. The ancestors of these people were largely of German, English and Scotch Irish stocks.

But, however mixed their blood, the culture has become largely English and most of the denominations represented were brought over by the English. Three outstanding characteristics of the pioneers still prevail in great degree—individualism, emotional instability, and reliance on natural ability unaided by special training. The book gives a history of the rise of denominationalism and shows that, on account of the individualism of the people, the simple democracy of the Baptist churches became popular and has held the ascendency. The uneducated preacher and his emotionalism produced persecution in Virginia but resulted in granting freedom of worship to all.

The chief elements in the religious inheritance of the Highlanders are a strong belief in the reality and importance of religion, a fear of the Roman Cathonc Church, a distrust of all forms or symbols (as being associated with the Catholic Church), reverence for the words of the Bible, and a belief in the supreme importance of personal salvation.

Isolation, poverty, overpopulation, bad health conditions, and the slow development of schools are discussed. Lack of social organizations, the inferior position of women, and pioneer ethics are discriminatingly pointed out. The report of a funeral sermon is included in a graphic picture of the preaching of a primitive preacher. The antimission and sectarian spirit of certain sections are well defined.

The Northeastern Cumberland Plateau, which comprises much of Eastern Kentucky and some of West Virginia, is shown to be the most destitute educationally and religiously of all the mountain sections. Because of this destitution it has become the focal center of many people who seek to help the people religiously, educationally, and otherwise. The book gives a fine discussion on church houses, missionary agencies, denominational and independent schools. It is the only book we know that discusses impartially the uneducated mountain preacher, the problem of

religious leadership, and what a group of Baptists are doing at Clear Creek Mountain Springs to help train the mountain preachers.

Dr. Dunn's chapter on "Missionary and Philanthropic Schools" is full of information essential to a thorough knowledge of this phase of the mountain work. If one wishes a compendium of information about the religious and educational conditions of the mountains, the changes now taking place, and the many problems facing the mountain workers, this book will be a great help. L. C. KELLY.

New Books

- American Family. Faith Baldwin. 388 pp. \$2. Farrar & Rinehart. New York.
- The Christian Fact and Modern Doubt. Geo. A. Buttrick. 301 pp. \$2.50. Scribners. New York.
- A Christian Manifesto. Edwin Lewis. 245 pp. \$2.00. Abingdon Press. New York.
- Christ and the Congo. Findings of Conferences Held by Dr. John R. Mott. 68 pp. 2s. I. M. C. London.
- Forward in Western China. E. S. Stewart. 75 pp. 1s. C. M. S. London.
- God's Unspeakable Gift. H. A. Ironsides. 192 pp. 2s. 6d. Pickering & Inglis. Glasgow.
- His Book or Structure in Scripture. Norman B. Harrison. 111 pp. 75 cents. B. I. C. A. Chicago.
- Is He Not Able? Edith F. Norton. 147 pp. \$1.00. Bible Institute Colportage Association, Chicago.
- Ploughed Under. Amy Carmichael. 2s. 6d. Illus. 156 pp. S. P. C. K. London.
- Race and Economics in South Africa. W. G. Ballinger. 67 pp. 1s. 6d.
- Sun Yat-Sen—His Life and Its Meaning. Lyon Sharman. \$3.50. 418 pp. John Day Co. New York.
- That Strange Man Upon the Cross. Richard Roberts. 137 pp. \$1.25. Abingdon Press. New York.
- The Tiger Tamed. R. H. Boyd. 208 pp. 2s. Pickering & Inglis. London.
- Unto the Skies. Lilian G. Carleton. 210 pp. 3s. 6d. Pickering & Inglis. London.
- Ways of Praying. Muriel Lester. 32 pp. 35 cents. Cokesbury Press. Nashville.
- Word Studies in the Old Testament. Vol. I. B. A. M. Schapiro. 28 pp. 50 cents. Hebrew-Christian Pub. Society. New York.

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Dates to Remember

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

March 8-World Day of Prayer.

- March 8-10—Youth Conference under the Auspices of the Greater New York Federation of Churches, Riverside Church, New York.
- May 2-5 Young Men's Missionary Congress under the auspices of the Laymen's Missionary Movement, Chicago.
- May 21-23—National Council of Federated Church Women. Annual Meeting. Rochester, N. Y.

May 26-Rural Life Sunday.



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Personal Items

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

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

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

*

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

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

* * *

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

* *

Dr. Weigle to study all grades of training schools, Bible Schools and methods of training voluntary workers.

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

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

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

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

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

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

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

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

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

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

THE MISSIONARY **REVIEW OF THE WORLD**

DELAVAN L. PIERSON, Editor

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Editorial Chat

The annual meeting of THE REVIEW was held on February 15th at 156 Fifth Avenue, New York, at 3 p.m. Dr. Robert E. Speer presided and thore ware present of

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

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

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

Plans are being made for the spe-cial mission study topic numbers of THE REVIEW for the coming year (1935-36). The Home Mission topic will be "Winning America for Christ" —to appear in June. The Foreign Mission topic is "The Gospel in Latin America"—to appear in October. DO NOT MISS THEM.

*

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

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

Personal Items

(Concluded from second cover.)

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

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

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

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



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



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

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HOME MISSIONS NOT OUT OF DATE

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

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

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

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

But there are in America many reasons for encouragement. The signs of God's working are not lacking though our knowledge of them is limited. Many thousands of churches from coast to coast stand true to Christ and are being widely used in winning men and in training and enlisting them in His service. Most of the Protestant denominations report an increase over last year. In every city Gospel missions, street meetings, prison, home and hospital visitors—unknown to the world but known to God—are sacrificially and effectively carrying on the work of Christ. In the midst of the flood of pernicious literature, of indecent films and plays, of objectionable radio programs, there are thousands of uplifting, spiritual books and radio Gospel messages. The Bible is still by far the best seller and the Pocket Testament League and School Bag Gospel League are leading many thousands to accept Christ and read the Bible for spiritual light and strength.

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

RELIGION NOT DEAD IN RUSSIA

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

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

But there are also thousands of evangelical Christians in Russia whose spiritual life may be hidden as in the days of the Maccabees and in the Dark Ages, but it will not be uprooted. The light may shine in obscurity without being extinguished. Already there are signs of change in the anti-religious atmosphere of Soviet Russia. Arthur von der Thur, in the Allgemeine Evangelisches (Lutheran) Kirchenzeitung reports that there is an abating of the denial of God and an increase in belief in a Supreme Being. These reports are not based on hearsay of visitors to Russia but on the statements found in atheistic Russian papers. Several leading anti-religious periodicals have suspended publication for lack of support. The Bezbozhnik shows evidence of lack of support and acknowledges that atheism is not having a clear field.

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

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

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

The true Church of Christ may and will pass through times of persecution. These will not destroy but only purify it as a flail separates the wheat from the chaff. Christians in Russia are suffering and where faith is burning brightly they are experiencing the way of the Cross—as many can testify. Christians in other lands can help them with their sympathy and their prayers, keeping their own lamps burning and their material and spiritual resources ready to help when opportunity offers.

THE KINGDOM OF GOD AND MONEY

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

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

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

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

ENCOURAGEMENTS IN THE WEST INDIES

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

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

Another encouraging development has been an organization of Christian students in the University of Havana. A group of boys has rented a house and established a Protestant center. They are without funds and the accommodations very humble, but it is their own and a friend intends to help them as much as possible because they are willing to undergo privation for the sake of holding together those who have similar high ideals on faith and daily life. These things are significant and back in many of the churches from which these students come there is reflected a new seriousness about the development of their work. The days of prosperity are not always the best days for the Church.

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

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

THE CURE FOR CRIME AND CRIMINALS

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

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

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

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

Second: suggestions were made for better cooperation between State and Federal officers. A national "Crime Institute" was proposed—a sort of "West Point" training school—where Federal agents can study the best methods of dealing with crime and law-breakers, and where criminal records will be available to all.

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

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

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

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

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

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

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

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

Two Young Martyrs in China

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

EDITORIAL

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

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

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

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

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

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

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

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

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

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

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

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

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

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



By Courtesy of "China's Millions," Philadelphia; photo by John C. Stam. A SCENE JUST OUTSIDE ONE OF THE GATES OF TSINGTEH, ANHWEI, THE CITY FROM WHICH MR. AND MRS. J. C. STAM WERE TAKEN TO MEET THEIR MARTYRDOM AT THE HANDS OF THE COMMUNISTS

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

composed when she made her decision to be a missionary, is as follows:

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

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

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

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

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

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

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

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

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

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

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

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

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

JOHN C. STAM.

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

> MIAOSHEO, ANHWEI, December 7, 1934.

CHINA INLAND MISSION. **DEAR BRETHREN:**

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

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

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

Yours in Him. (Signed) JOHN C. STAM.

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

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

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

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

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

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

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

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

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

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

"Here is a good tonic for timorous Christians; something to hearten the saints; a challenge to us to put more spiritual vim into the blood," says Dr. Scott.

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

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

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

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

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

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

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

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

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

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



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

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

This was a personal experience of the presence of a living Christ in my own life. It came to me, quite undesired, shortly after I had reached America for my college education. I believe I was a Christian before then, but certainly a very nominal one, sliding through life on my parents' religion rather than living in intimate friendship with a personal Saviour I knew. Yet the experience was not one of my seeking, for there was nothing in the world I thought I needed less. I was a Christian; I came from a Christian home; I had had religious training at home and at school all my life. What more could God ask or want of His answer came, too forcefully to be me? ignored, in a small Gospel mission in the heart of Chicago. I had gone, chiefly out of curiosity, to see how drunken bums "got religion." Suddenly I realized that they had what I had never really had, what God wanted me to have, and what I myself wanted more than anything else in life, I saw then that God expected a good deal more from me than a mere complacent endorsement of Chris*tianity.* He wanted a hunger in my heart that would respond to His will for my life; *He wanted* a personal consciousness of Christ and a burning love for Him which would motivate all my living and make me long to "be about my Father's business." And He awakened both in me, by letting me see the selfish, conceited person that was myself, and then showing me by contrast, how altogether lovely is Jesus Christ, and how much better qualified than I to run my life. The whole experience was a beautiful outreaching of God to me that I never deserved and certainly never solicited—too proud and too blind to see how lonely and groping and dissatisfied I was without Him. St. Augustine has told my whole story for me, more clearly and beautifully than I could ever hope to do, when he wrote:

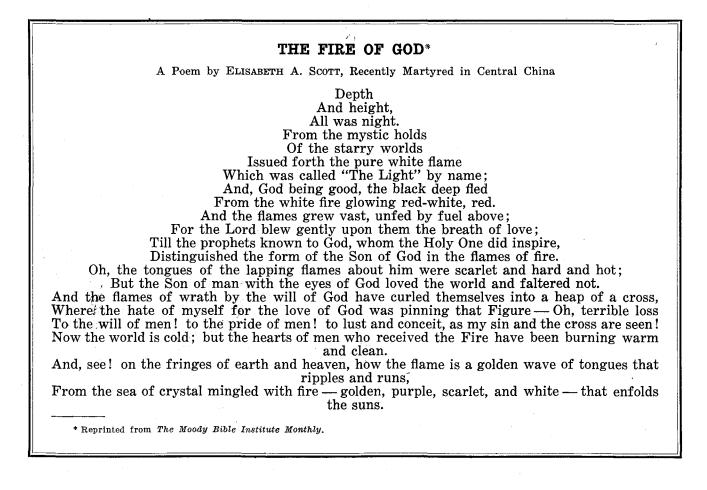
And behold Thou wert within, and I abroad; and *there* I searched for Thee; . . . Thou wert with me, but I was not with Thee. Things held me far from Thee, which, unless they were in Thee, were not at all. Thou didst call, and shout, and didst burst my deafness. Thou didst flash and shine and didst scatter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

My Second Reason

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

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

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



Tshekedi, Chief of the Bamangwato

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

TSHEKEDI'S country is situated between the Union of South Africa and Northern Rhodesia, and is occupied by a scattered population of cattle-owning people. Like all the Bantu they are a friendly, well-mannered folk. Tshekedi's own tribe, the Bamangwato, has been more

than commonly fortunate in its recent rulers, and his father, Chief Khama, was probably one of the greatest rulers Bantu Africa has yet produced.

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

Bechuanaland is a British Protectorate, and makes up, with Basutoland and Swaziland, the three High Commission territories of South

Africa. This single area, as large as France and Germany put together, is occupied by five Bantu tribes, all related and all speaking the same language, the Bamangwato being by far the largest and most important of them.

The London Missionary Society, through such men as Robert Moffat and David Livingstone, has played a large part in the history of Bechuanaland. It was missionaries of this Society who introduced Christianity into Bechuanaland over a century ago. The Bamangwato, in common with the other Bechuana tribes, are not a conquered people. They are not British subjects but are a free people, who willingly and by treaty placed themselves under the protecting care of Britain. They hold, with proper pride, that they have the right to



TSHEKEDI AND SEMANE

treat direct with the British Sovereign or his Ministers of State. The population is sparse, being only about one per square mile, but it is not as sparse as at first sight it appears. Little villages of round mud huts are scattered over the veld. In the old days of tribal warfare the African learned the necessity of hiding his home as far as possible from the eyes of his enemies, and, like the wild things around him, he took advantage of color protection, building his hut with walls of mud and roof of grass.

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

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

The Bechuana look upon their cattle as their most precious possession and their attitude to their cattle has an almost religious quality, pointing back, perhaps, to some kind of earlier belief in a mystical connection between the life of the tribe and the cattle that they own. The Bechuana hoard cattle as a miser hoards gold.

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

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

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

Khama, Tshekedi's father, was perhaps the greatest son that Bantu Africa has yet produced, a man of strong intellect and stronger character, who set himself to prepare his people to take their proper place in the life of the new Africa, and in fact led them a long way along the road from pagan barbarism to Christian civilization. Khama was a big enough man to brush aside the suggestions of his advisors in regard to marriage. He determined to marry where he would, and he dared to seek his wife outside the clearly-defined circles of the tribal aristocracy. Semane, whom he took as his bride, was not only a young woman of education and bearing, she was the best Sunday school teacher in the tribe. She is today a woman of queenly presence, and carries on still the projects that were dear to her husband's heart. She is a deacon of the Church, a teacher in the Sunday school, the leader of a large Women's Bible Class. and the president of the Women's Christian Temperance Union. In her home and in the Church, she always impressed me by her competence and leadership. She shares with all Bechuana women a love for striking colors. The last time I saw her she was wearing over her shoulders a bright primrose-colored shawl embroidered in orange, and an emerald-green handkerchief knotted round her head. These colors, which no white woman could wear, seemed somehow to suit her chocolate skin and royal bearing.

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

Tshekedi's **G**overnment

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

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

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

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

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

But there is something deeper than that in the disquiet with which Tshekedi views the frequent infringement of his functions. The Chief in a Bantu tribe is looked upon as something more than a political personage. He is regarded as gathering up in himself the whole life of the tribe. He is a religious symbol of the tribal existence. He has an almost spiritual significance. Moreover, an African tribe carries subtle nonmaterial elements in its life. It is, in fact, a singularly delicate organism, and its balance can be destroyed much more readily than it can be restored. For an outside authority, therefore, to remove a Chief or even to encroach seriously and suddenly upon his functions is to deal a blow at the whole poise and equilibrium of tribal life. To disturb the status and functions of a chief is one of the surest ways to bring about detribalization, that worst malady of African life. Tshekedi feels that his main task is the maintenance of his chiefly prerogatives, and he is robbed thereby of the freedom of mind necessary to think constructively on the needs of his tribe or to frame a progressive policy for them.

The Status of a Bechuana Chief

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

There are one or two elements in the tribal life,

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

This was demonstrated in an unmistakable fashion on his return from England. A crowd of nearly ten thousand men and women gathered in the Kgotla, or place of tribal assembly in Serowe, and the welcome they gave him demonstrated their loyalty and affection. The great gathering sat with their eyes turned expectantly towards the shoulder of the hill round which the Chief and his horsemen would appear. It was like watching for a king returning from the wars. Presently a great shout went up as a cloud of dust began to rise and move towards the town. In a few minutes the whole cavalcade galloped round the stockade of the Kgotla, where the Chief dismounted and walked slowly up the avenue between his people. From thousands of throats rose up the Bechuana hurrah, or greeting of respect, "Pula! Pula! Pula!" immediately followed by the strange ululuing of the women, known as the duduetsa. Then an old, old woman of the tribe rose from the ground and went to meet the Chief. She turned and preceded him, executing a curious native dance. As the Chief reached the front of the gathering the great company as one man rose and greeted him, with renewed cries of "Pula!" As the cheering died down Semane, the Queenmother, rose from her seat and advanced towards her son; she bent her knee, took his hand and drew it to her lips. In a great stillness Tshekedi, with tears in his eyes, raised his mother to her feet. He had come home; the welcome was complete.

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

Opportunity—The Way of the Lord

By JEAN KENYON MACKENZIE Formerly a Missionary of the Presbyterian Church in West Africa

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

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

How sweet it is then if a friend knocks at the door and begs from us three loaves of bread! It is not then we fail to rise and give him. It is not on the morrow of such dark thoughts that we deal stonily with our children, or begin, with our minister, to make delays and excuses. On the morrow of such a night we are up early to fill the lamps with oil; we search our purses then for whatever coin may be there; we fill the cup against the coming of the stranger—and all because in a dark hour our Lord spoke to us, waking us from sleep, calling us back again into his service. Not as he called the child Samuel, who must rebuke the faithless with the glitter and dew of his young faith—but as He calls His tried servant who must now bear the heat and burden of the noon hour. . .

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

-From Women and Missions.

Christianity and the World To-Day^{*}

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

TO ANYONE who believes that God savingly revealed Himself to mankind in Jesus Christ in a final and unique way—and can anything be properly called Christianity which has not that belief in one form or another at the heart of it?— Christianity is not more relevant or differently relevant to this age than to any other. Its relevance is that it is the saving word of God to

mankind and that mankind is mankind. Jesus Christ the same yesterday, today and for ever, and mankind, though in a different sense, pretty much the same yesterday, today and forever. The point is not unimportant, for so soon as we try to adjust our preaching of Christ to the results of our own reflection on its relevance to a vast and complex world situation, the whole work and witness of the Church is thrown into the utmost jeopardy. The prime motive of Christian missions must always be the compelling touch of God upon our own hearts and lives through Christ, and we should be bound to obey that compulsion, even though the relevance of what we have to say to the world situation should not at the moment be very apparent. That is to say, our judgment of the relevance of Christianity must always be in a measure a judgment of faith, and not of sight.

Though we must beware of

altering the Message to suit our own superficial judgments as to what the world needs, yet it may happen that certain aspects of the Message are more relevant to some ages than to others and should be proclaimed with special clarity and emphasis and practical endeavor. To ask ourselves what is the relevance of our Message to the present age is really another way of facing the question what our essential Message is. If we believe that God speaks to the world through the Church we must also believe that He speaks to the Church through the world, challenging it, thrusting it out of its thoughtless and treacherous acquiescences in styles of life really alien to Christ and now receiving God's judgment in the outward

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

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

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

In this connection I venture to state categorically two propositions.

Importance of the Eternal

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

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

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

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

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

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

The Christian Message

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

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

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

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

The Christian Witness

This has involved me in the second point, namely, the manner of our witness to the Christian Message. To preach God as Holy Will, save as our own will is humbled before it, is worthless and pernicious, and never more so than today. Unless in actual Christian living there is manifest an austerity of the unconditional Word of God, the willingness clearly evidenced that Christ makes a difference every bit as unmistakable and costly as the difference which Communism has wrought in Russia or Hitler in Germany, or Mussolini in Italy, then men will pass it by and go alusting after false gods. I want the young people of the world to be challenged as absolutely with Christ as they are being challenged by Communism and Fascism, but of what power is the challenge on the lips of those in whose manner of life there is little evidence of the presence of a Divine Dictator whose will at any cost is obeyed?

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

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

The Dictatorship of Love

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

This is intensely relevant to the world situation today. You have noticed what a shockingly low valuation of the individual personality is manifesting itself. There has always been such in the world, but today it is peculiarly blatant and unashamed, and, curiously enough, it is manifesting itself in connection with the building of what is regarded as a new social order. In Germany, Russia, Italy, Turkey and elsewhere the individual counts for nothing or little, and that not as the outcome of transient excitement but as a deliberately professed theory of human life. The individual must be sacrificed ruthlessly to the supposed needs of the whole. This is the theory of the totalitarian state: the state is all, the individual is nothing.

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

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

The Question of Social Reform

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

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

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

God's Concern for Man

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

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

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

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

THE NEED OF THE HOUR*

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

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

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

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

^{*} Condensed from The Presbyterian Tribune, New York.



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

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

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

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

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

In those old days the part religion played was not calculated to commend itself to the progressive leaders of today. On the one hand were the teachings of orthodox Sunni Islam. A sublime conception of one God, breeding a devotion both of belief and worship that is the admiration of the friendly observer, served also to cultivate a fatalistic attitude toward all life, with a consequent stifling of individual initiative. Since God was the all-powerful, creating both good and evil, it was natural to leave the affairs of this world, as well as the next, to Him. Man's efforts to build his own world not only seemed not worth while, but even definitely irreligious.

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

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

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

In 1922 the Sultanate was abolished.

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

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

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

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

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

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

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

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

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

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

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

In April, 1931, the People's Party took over the full responsibility for operating all over the country People's Houses, *Halk Evleri*. The social and recreational needs of the common people were thus recognized. One of the encouraging features of these houses was the Department of Village Life, which was organized in them, an attempt to bridge the gulf between the city dweller and the peasant, an organized social attempt to get the educated interested in the underprivileged man of the remote village.

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

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

Two Basic Turkish Ideas

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

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

The Turkey which I have tried to sketch briefly is the background against which we must try to understand modern Christian missions in this country. The probability is that the virile leadership being offered the world today by Turkey will be followed in many respects by other countries as well, especially of the Moslem world. The situation in Turkey therefore is of peculiar significance.

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

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

TERSE TRUTHS ABOUT STEWARDSHIP

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

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

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

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

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

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

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

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

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

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

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

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

Fifty Years of Cooperation in Chosen*

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

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

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

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

As to Methodist-Presbyterian cooperation, the outstanding items for all of the years have been three: first, the gradual combination of the two groups of Methodist missionaries and believers into one great Korean Methodist Church, the movement which was consummated in 1930; secondly, the growing together from the beginning of the work of the four Presbyterian missions into their one National Church, fully organized in 1907; and the third item, the territorial divisions between the two churches consummated in 1909, just twenty-six years ago.

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

I. As to Movements:

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

II. As to Institutions:

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

A. Territorial Division.

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

^{*} From The Korea Mission Field, October, 1934.

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

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

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

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

B. Organic Union.

The second important step that we have taken in cooperation was the gradual gathering together of the two Methodist groups in their Council and then into organic union, and the similar gathering of the Presbyterian groups in their Council and then in their self-governing Church. It wasn't merely Methodists and Presbyterians that watched their step when they met one another in those early days. I've heard the fathers of our work tell how, when they were forming their first organizations, even Presbyterians looked at Presbyterians and Methodists at Methodists to be sure that something was not being put over on them. What a lot of suspicious folks we are anyway! God has been good, however, and, within our several groups, at least, we have gradually come to trust one another absolutely, and the two groups have also grown together a long way.

C. Council of Protestant Missions.

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

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

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

D. The National Council of Churches.

This Council was our next large venture in cooperation, and it ought to do for our Korean friends what the Federal Council has done for us and more. Many of us have not given of ourselves enough as yet to make that Council what it ought to be. For the last two or three years, in spite of the many useful actions which that Council has taken, the groups seem to be growing apart. We need to get into that Council in the spirit of Dr. Underwood's prayer of 1886, and must do it at once or that Council will fail.

E. The Work for Koreans in Japan.

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

F. Cooperation in Religious Education.

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

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

G. Cooperation in Institutions.

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

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

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

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

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

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

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

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

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

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

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

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

KAGAWA'S WISH

I want to be ever a child.

I want to feel an eternal friendship for the raindrops, the flowers, the insects, the snowflakes.

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

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

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

Christianity and Communism in Japan*

By HELEN TOPPING

Secretary to Dr. Toyobiko Kagawa

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

The second sister was not so easily converted. She told Dr. Kagawa that even though her mother did tell her, while in prison, of the Christian way of saving society, she had been stubborn and not impressed. Since her release, however, she has been attending church, and having personal contact with Dr. Kagawa. A change has come in her attitude, but not fully understanding the Christian way, she came again to be taught. Dr. Kagawa told her of a young man, employed in one of the University Students Cooperatives, who had also been arrested and imprisoned as a communist suspect. He came to report his complete change of heart and to apologize for having caused Dr. Kagawa such embarrassment. Many young people go through the same experience. Dr. Kagawa said: "The Christian way is very unpopular with the young people because it does not have revolution in it. But this is the way that all must come to eventually for real economic reconstruction. There is no other way."

13+

WE ARE MAKING GOD'S NEW WORLD[†]

BY REV. JAY H. SMITH, Belgaum

Come forth, ye men of every race and nation! We are making God's new world for all the sons of men;

Our hearts unite in daring expectation,

For the matchless Lord of Life doth tread this earth again. Behold, He comes as first He came

To write upon the hearts of men in words of living flame His Spirit of Heroic Love,

That one redemptive purpose through this age may move!

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

The knights of service choose the nobler liberty.

We build a world of justice fired with love, Where the common good inspires the deep concern of all; Where Christly spirits through our markets move,

And all our councils own His Kingdom's sovereign call; A world of truth, a world of good,

A world where beauty's symphony is crowned in brotherhood;

For this we live, for this we die,

And blending strength with Strength Divine we bring it nigh.

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

We march with Thee where martyrs trod, Till all the sons of men become the sons of God.

† Reprinted from The Baptist Missionary Review, India.

^{*} From The Kagawa Fellowship Bulletin,

Present-Day Problems in Missions*

By DELAVAN L. PIERSON

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

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

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

"Where does this man come from?"

"From America," replied Mr. Jackson.

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

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

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

At times we are tempted to think the Indian was not far wrong and we can see why, holding this view, Indians may hesitate to accept our teaching and products. But there is one cause for encouragement — we are not content with things as they are, even in America, and we are trying with God's help to solve our problems and to better conditions.

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

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

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

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

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

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

The Problem of Personnel

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

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

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

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

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

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

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

Correcting Our Mistakes

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

4. Related to this problem is that of institu-

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

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

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

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

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

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

Equipment vs. Life

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

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

One church in America which, when it was small and growing and worshiping in a small chapel, undertook to support a missionary at a real sacrifice. Their pastor was a missionaryminded leader. They prayed and studied and gave generously. God blessed them. When under a new pastor they built a large church and their budget for local expenses increased fivefold, their missionary ardor cooled and some began to say, "we give too much to the heathen, we need to look after our heavy expenses at home." The Church became sick and weak and showed their need for "the missionary diet." If we are not interested in saving others we are scarcely worth being saved. There is a church in Cleveland, with a pastor who has no stated salary and receives about \$2,000 a year, but that church supports twelve missionaries and most of the money comes in small gifts from people who are poor in this world's goods but rich in faith and love and good works.

* * *

We might mention many other problems were there time. There are the problems of missionary administration, at home and on the field; the problem of how to develop a missionary mindedness in the rising generation; the problem of the relation of missions to governments; problems of the relation of foreign missionaries to national workers, and problems of how to develop an indigenous Christianity that will be vitally Christian in faith, spirit and activity, but unhampered by foreign paraphernalia.

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

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

SOME JAPANESE IDEAS OF CHRISTIANITY

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

1. In what points is Christianity superior to other religions?

2. What is the greatest mission of Christianity to modern Japan?

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

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

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

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

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

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

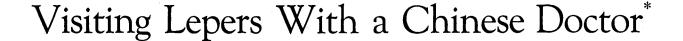
Professor Tomeri Tanimoto (not a Christian), of the Kyoto University: "The revolutionistic spirit of Christianity, and its emphasis on human personality."

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

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

* * *

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



By LADY HOSIE

7HEN she lived in India Lady Willingdon became greatly interested in a Leper Asylum, which is called by her name. Later she was interested in a leper hospital that British missionaries founded in Hankow, China. While others went looking round the hospitals and schools there, we went to visit this Leper Asylum with Dr. Duncan Main, its founder and mainstay. It is one of the few asylums for lepers in China and Lady Willingdon wanted to compare it with others she had visited in India. The Prince of Wales said that he might forget the grown-up lepers' misery, but he could never forget the look on the leper children's faces. He is now the President of the Leper Relief Society of the British Empire.

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

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

The lepers, knowing of our coming, had put on their clean clothes, and those who could awaited us on the veranda. Even among lepers, social distinctions weigh. Two of the women had put on fresh tunics of silk. They came from genteel homes, and spoke differently from the other women—who respected and looked up to them. One of the men had been a professional acrobat, and on our arrival he gave a display of his prowess, standing on his head and doing somersaults for our entertainment. The doctors encourage all possible muscular activity, as it helps the lepers morally and physically. Lady Willingdon, with a kind word, dropped gifts into each leper's hand.

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

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

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

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

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

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

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

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

"Elder Brother, art thou at peace?"

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

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

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

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

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

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

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

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

"And you are truly His disciple."

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

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

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

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

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

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

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

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

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

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

Dr. Wang, because he had worked under a missionary society, was a Christian, and remained steadfast to his foreign friends, nearly lost his life, and had finally to flee to Shanghai. Yet Dr. Wang is a Nationalist. It seems there are three classes of Nationalists in the world—not only in China. The first thinks greatness means possessions and power, which must be maintained by show of military capabilities. The second is characterized by suspicion, of every other nationality, and is susceptible to every imaginary pin-prick: this sort is pervaded by race-consciousness, as the modern parlance has it. The third has discovered that the only measure of greatness is the measure of service rendered to the world: that there is no other greatness at all in any nation except that which says, "I am among you as One that serveth."

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

JAPANESE CHRISTIAN WORK OVERSEAS*

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

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

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

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

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

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

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

A Witness for Christ in China

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

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

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

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

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

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

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

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

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

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

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

A Man of the Book

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

During those early years Hsieh was truly a "son of Thunder." Full of zeal, and himself wholly consecrated to God, he was amazed when others who named the Name of Christ lightly regarded His claims, and lived as if their own affairs were of primary importance. His denunciations were scathing in the extreme; sin was exposed in all its hideousness and utterly condemned. Some resented such plain preaching—especially when the application was of a somewhat personal nature—but he fearlessly proclaimed his message, believing it would be owned of God in the conviction and conversion of sinners. I recently heard him express the opinion that perhaps he was too fiery and unsympathetic at the beginning of his ministry. Time, however, had given him a larger understanding and a deeper love. And yet in those days he was utterly true to the light that he possessed. His opinions and judgments were clear-cut, either white or black, and woe betide the one who thought otherwise! And yet there was nothing little or mean about him; rather was there something unusually arresting—something that marked him as a man who would not falter in his witness for Christ, cost what it might. He did not toy with opinions; he expressed convictions.

A New Experience

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

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

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

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

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

Going Further Afield

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

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

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

About 1916 he received pressing invitations to visit a number of outlying districts in the North of China, and, as for some time he had been contemplating such a journey and praying about it, he was assured that the time had come for his visit to those country churches. For seven years he was away from home proclaiming his message in all the Northern Provinces. He arranged his time-table as the Lord directed. Here he would spend a few weeks, and there a month or two, holding daily meetings for Bible study, and helping believers and enquirers by personal talks. In those country places, at certain seasons of the year, the farmers have little or nothing to do, so Hsieh gathered companies together in numberless districts and faithfully sowed the seed which has already brought forth a great spiritual harvest.

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

When he was at Anking about three years ago it was learned that he intended giving a series of Bible talks to the members of his family who were at home during the summer. He thought that in this way he would be making up to them in some measure for the long periods when he was away from home. Several friends suggested that others might be permitted to attend as well as the members of his family, and that the meetings might be held daily in the church. He agreed, and every afternoon during the extreme heat of the summer an eager company gathered for the study of God's Word. At each meeting there was an atmosphere of keen expectancy. Not a few regularly attended at no small sacrifice to themselves. Hsieh suggested the study of one of the Gospels, taking a chapter a day. He requested that all of them should prayerfully study the chapter and be prepared to say a few words on one of the verses. Few could have conducted the meetings on those lines so naturally and effectively as this veteran Christian worker. At each meeting over a dozen people, some of whom had never spoken in public before, commented on verses of Scripture. As day succeeded day it was remarkable how their words gained in clarity and effectiveness. Hsieh summed up after the others had spoken, and his comments were always helpfully suggestive and to the point. He then gave his own special message bearing upon the chapter and had any of our Western commentators been there they would have marveled at the typically Chinese coloring given by him to certain passages of Scripture. It was clearly evident that he was steeped in the Word of God, and that his chief delight was to be God's messenger to others. One evening when requesting several to lead in prayer, he said, "Do not make a prayer, please, but speak to God, and ask Him for what you really desire. We need to be absolutely sincere, and he will assuredly meet with us, and give exceeding abundantly above all we ask or think."

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

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



"I LOVE JESUS"

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

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

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

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

Jesus is all the world to me;

I want no better friend.

I trust Him now; I'll trust Him when

Life's fleeting days shall end.

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

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

Danny-A High-Grade Investment

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

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

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

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

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

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

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

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

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

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

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

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

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

Breakfast with Danny revealed the fact that he was "just an appetite with a skin pulled over him." Not until that morning had he ever been present where family worship was conducted. The reading was of the lad's small store of loaves and fishes and the preacher had Danny look on the Testament with him. It was something new for Danny to kneel down, and he went about it rather awkwardly as though uncertain what came next.

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

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

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

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

When the sleigh came early next morning to take the preacher to the railway station, twelve miles distant, Danny was not in sight. There was no response to the calling of his name. The preacher hurried around the little shack and into the cow stable. With his face on his arms as he leaned against the logs in a dark corner, the little lad was shedding many tears. "I don't want you to go away, never!" was his only response to the kindly touch of his preacher friend's hand. few farewell words of confidence in Danny's future and the preacher hurried to the big box sleigh. Wrapped in well-worn blankets and with a carpet of straw, they started on their cold journey across the prairie. As the preacher turned to get another look at the shack that had been his home for the past three weeks, he saw the little lad with the coarse shirt and baggy trousers gazing wistfully in the direction of the sleigh. little hand responded to the farewell wave and then the boyish figure disappeared—perhaps to go back to the dark corner again.

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

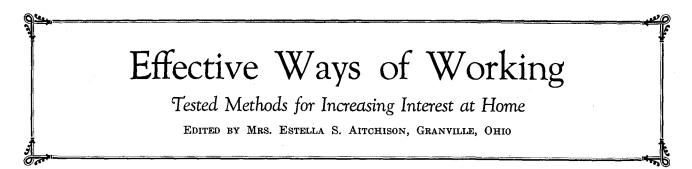
SILVESTER HORNE'S LAST CONVERT*

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

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

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

^{*} From The Watchman-Examiner.



New "Tools in Type"

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

A MEN'S MISSIONARY LEAGUE

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

1. The recognition of the privilege and duty of sharing the Lord Jesus Christ with the world through the entire missionary enterprise.

2. A comprehensive educational program for the thorough missionary instruction of the men and boys of the church.

3. The practice of definite, intelligent prayer for missions in general and especially for the missionary agencies of our own church.

4. The actual support of some specific missionary project which we will have as our own and for which we will be personally responsible financially.

5. The rendering of definite, personal missionary service as we may have opportunity and ability.

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

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

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

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

OUTCOMES OF STUDY CLASSES

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

Another year the problem of the rural church was studied with the result that the women of the Princeton church volunteered their services in helping near-by country churches, either by leading their meetings or helping them plan their work. One year a summer school was started and a worker was paid for on condition that mothers of the country children provide the entertainment for her during her term of service.

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

A NEW MISSION STUDY PLAN

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

A GOOD UNIFIED PROGRAM

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

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

To every man there openeth

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

Which way his soul shall go.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

An Americanization meeting comes in June, the luncheon being termed "Curb Service," the Guide Post, "No Left Turn"— Josh. 1:7, 8—and the program, "Courtesies of the Road."

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

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

I do not know the road o'er which My feet must run the race,

But I do know though rough it be, Though steep in many a place,

That He has said: "Sufficient Is my grace"

As I go on.

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

COORDINATING SOCIAL AND MIS-SIONARY

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

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

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

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

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

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

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

THE DAY OF PRAYER

March 8th marks that important event. While ready-made outlines furnished by denominational as well as undenominational organizations render detailed plans in this Department unnecessary, we wish to stress the importance of more than a perfunctory observance. Prayer furnishes not only our guidance but our dynamic. "Only men and women in personal relationship with the Holy Spirit receive His teachings, feel His power and become His effective agentsNeither plans, however clever, nor organizations, however efficient, can accomplish spiritual results unless they are spiritually conceived, inspired and supported."

Prayer is the tide for which the vessels wait

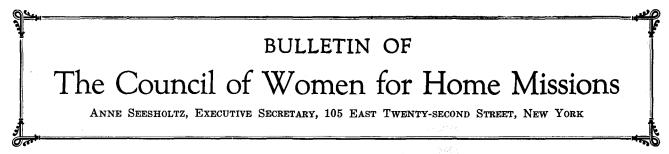
Ere they can come to port. And if it be

The tide is low, how then canst thou expect

The treasure ship to see?

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

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



"... of Such an Astonishment"

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

-Source Unknown.

World Day of Prayer for Missions

the First Friday in Lent March 8, 1935

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

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

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

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

The harvest of the Spirit is love, joy, peace, good temper, kindliness, generosity, fidelity, gentleness, self-control: — there is no law against those who practice such things.....As we live by the Spirit, let us be guided by the Spirit; let us have no vanity, no provoking, no envy of one another. Even if anyone is detected in some trespass, brothers, you are spiritual, you must set the offender right in a spirit of gentleness; let each look to himself, in case he too is tempted. BEAR ONE ANOTHER'S BURDENS, AND SO FULFILL THE LAW OF CHRIST. If anyone imagf 143]

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

-From Letter to Galatians, Moffatt Translation.

"... of Such Astonishment"

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

Except the Lord keep the city,

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

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

Bringe ye all the tithes into the storehouse

- That there may be meat in mine house.
- And prove me now herewith, saith the Lord of Hosts,
- And prove me now herewith, if I will not open you the windows of heaven and pour out a blessing that there shall not be room enough, that there shall not be room enough to receive it.
- Bring ye all the tithes into the storehouse.
- And prove me now herewith saith the Lord of hosts.

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



MIGRANT CENTER BASEBALL TEAM WAITING TO BE FED

DEAR FRIENDS:

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

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

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

Late one afternoon as I was hurrying home, some one stopped me. In an old barn a short distance away, a little boy was very ill. With a sigh of relief the mother greeted me for we had met the year before "in peas." "My little boy, he have too much fever and talk too much at night. He been sick ten days. We took him once to doctor but have no money to take him back. The doctor say he too sick, should send for him earlier but we have no money." I found the little fellow in an old dark stall. I could just make out his form lying in bed. The father brought out an old kerosene lamp which helped. I could see he was critically ill and that if he made the long 35-mile trip over the mountain to the hospital, it might be too late, but that was his only chance. This suggestion terrified the mother. "But he too sick; I'm afraid he die! Only two months ago, little Mary die with pneumonia while we are 'in cots."

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

Faithfully yours, Council of Women for Home Missions.

DEAR FRIENDS:

Please remember me, too-Indian American Youth.



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

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



NORTH AMERICA

Need for Home Missions

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

Kentucky Mountaineers

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

--Watchman-Examiner.

Missions on the Radio

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

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

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

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

A Forward Movement

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

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

-The Churchman.

Unusual Jewish Bequest

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

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

A Children's Church

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

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

Medical Missions Conference

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

Some Impressions in Mid-West

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

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

Islam in America

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

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

Mission Study Downs Race Prejudice

At Mt. Vernon, Kentucky the seat of Langdon Memorial Home, maintained by the Presbyterian Board of National Missions for girls of the surrounding region attending school at Mt. Vernon—a community school of missions was held last year which had most valuable corollaries. The morning sermon on the opening Sunday, preached by a visiting minister, was on "How Large Is Your World?" this being a background for eight nights' study of "Christ in Our Modern World." Ruth T. Fulton, in a statement sent to the Missionary Education Movement, says:

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

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

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

LATIN AMERICA

Putting Pressure on Mexico

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

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

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

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

Pearl Fishers of Venezuela

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

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

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

Federation in Brazil

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

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Leper Colony in Paraguay

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

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

-The Christian Century.

Birth of an Indian Church

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

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

-Amazon Valley Indian.

EUROPE

German Missions in Difficulty

The annual report of the Leipzig Mission:

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

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

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

Roman Catholic Methods

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

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

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

Lutheran World Convention

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

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

Important missions in India, China and Africa, founded through Lutheran Missionary Societies in Germany, have been preserved and continue to function.

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

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

Protestants in Italy

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

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

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

Peasant Youth Movement

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

The response was extraor-

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

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

1. To help its members to build their private lives and the life of the Com-munity on the foundation of Christian truths.

2. To organize missionary work among the unbelieving peasant youth.

3. To assist one another in spiritual and cultural development.

On the Polish-Russian Frontier

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

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

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

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

Symbolic Substitution

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

AFRICA

Blind Evangelist's Faith

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

In 1932 it seemed impossible that the Assiut Thank-Offering could equal that of the previous year in view of the financial depression, and plans were made for curtailing the work. Then Aziz asked that such plans be held in abeyance, saying he had long been praying that the offering would not be less than the year before. So it proved, when all the gifts came in. -Woman's Missionary Magazine.

Missionary Becomes an Ethiopian

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

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

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

A Missionary's Interruptions

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

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

-C. M. S. Outlook.

African Enterprise

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

In another district there was no church or school nearer than about six miles. A Christian elder gave a plot of land and all the wattle trees necessary for a school-church, and undertook full responsibility for the Sunday services as soon as the church should be built. Every school in the district gave its services and helped to build, and when it was ready to be opened there were sufficient funds in hand to equip it with a teacher for one year. Both these projects were carried through without assistance from the Church Missionary Society.

New Church in Tanganyika

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

"Dorkasy" Society

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

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

WESTERN ASIA

The New Palestine

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

---Watchman-Examiner.

In the Land of Bashan

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

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

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

News.

Armenian Bible Centenary

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

INDIA

Need for Forward Movement

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

Dr. Howard Guinness, of

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

Proportion of Missionaries

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

BOMBAY PRESIDENCY:

One missionary to every 37,575 Indian population.

UNITED PROVINCES:

One missionary to every 66,956 Indian population.

CENTRAL PROVINCES:

One missionary to every 42,639 Indian population.

PUNJAB:

One missionary to every 60,690 Indian population.

BURMA:

One missionary to every 37,700 Indian population.

MADRAS:

One missionary to every 41,124 Indian population.

CEYLON:

One missionary to every 32,973 Indian population.

RAJPUTANA:

One missionary to every 14,363 Indian population.

CENTRAL INDIA:

One missionary to every 75,171 Indian population.

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

Servant Wins Caste Family

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

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

-Watchman-Examiner.

Pasumalai's Growth

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

Roadside Dispensaries

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

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

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

Aged Convert in Mysore

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

-Fellowship of Faith for Moslems.

West Himalaya Field

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

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

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

-Moravian Missions.

Malayan Mission Jubilee

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

-The Christian Advocate.

CHINA

New Task for Missions

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

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

Communists Active

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

The General Tours the Provinces

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

-The Presbyterian Banner.

The Christian Drive in 1934

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

Chinese Youth Church

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

-The Presbyterian Banner.

National Churches

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

Adventure in Brotherhood

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

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

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

-The Living Church.

Women's Practical Service

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

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

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

Support for Christian Colleges

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

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

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

Revival in Shensi

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

-The Presbyterian Banner.

Lunch and Family Prayers

The typical Chinese woman of the lower middle class has her social contacts, except those in the family, entirely with women, as the man has his with men, in the tea shops and in the rear of small stores. The "Five-Year Movement" has emphasized the importance of "family worship" in the home. Many women cannot bring their families to see the value of this, so they begin by inviting in a few Christian friends for lunch, after which everyone gathers for family worship and all the neighbors, invited and uninvited, drop in, too, to see the excitement. By this system the family and friends at least discover what "family worship" is like. From this the custom has grown up during the last two years that any special occasion be celebrated with a special meal and a family worship service. It has increased very much the interchange of invitations among the church women, and drawn them closer to one another in the common purpose of penetrating more effectively their own homes and neighborhoods with the Good News.

Children's Day in Soochow

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

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

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

JAPAN CHOSEN

A Positive Attitude

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

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

Campaign for Aoyama Gakuin

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

Morale Must Be Maintained

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

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

Church for Deaf and Dumb

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

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

Christian Work for Children

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

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

-The Christian Century.

Survey of Korea's Christian Population

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

Korean members of all churches

Oriental Missionary Society	2,332
Seventh Day Adventists	3,084
English Church Mission	6,548
Salvation Army	6,927
Methodist Church	19,555
Presbyterian Church (73,657 connected with N. P.	103,302
(73,657 connected with N. P.	Missions)
Non-Roman Total Roman Catholic	
(Including Baptized	Children)
	040 001

Total 269,391

In addition to this communicant membership there is the great body called "Other Adherents" which includes catechumens, who are enrolled and receive regular instruction; baptized children, also enrolled and under instruction; also those who, while not on the roll, are known as Christians-most of them members of the families of those already enrolled. In 1932-33 (the 1933-34 figures are not yet finished) they numbered, in the Methodist and Presbyterian Churches, 218,565. While there are not so many in the other bodies, their total must be well over 230.000. We therefore have in Korea today, in a population of roughly 20 millions, not less than half a million known Christians. There are thousands more, once identified with the Church, who have moved to villages where there is no church organization, and yet they are -Stanley Soltau. faithful.

ISLANDS OF THE PACIFIC

Philippine W. C. U.

During the summer of 1934, the Women's Christian Union of Iloilo Province, P. I., was organized. More than 250 women, representing many local societies in the churches of the Province, adopted a constitution and agree to work for an extension of information and interest in every church. Seventeen of the fifty places of worship reported. Many important plans were made, looking toward deeper spirituality and larger service.

---Watchman-Examiner.

Revising the Register

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

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

They Use Their Heads

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

—American Board News.

Practical Peace Proposal

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

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

-Missionary Herald.

Sturdy Christians in Samoa

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

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

—The Chronicle.

Christianity in Java

Java's population is over 40,-000,000 and with a few exceptions all are Moslems. Until the last few years, a third of all the pilgrims to Mecca came from Java. After allowing for Christians in Java who have come from outside, such as Chinese Christians and those of animistic origin from Celebes or other islands, there remain in Java 60,000 Christian church members who are all of Islamic origin. Either they or their fathers or grandfathers were converts from Islam. Of these, rather more than two-thirds are connected with the Dutch Protestant and Calvinistic Missions, and the remainder with the Roman Catholics.

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

-Nation Christian Council Review.

The Dyaks of Borneo

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

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

Honoring Christian Martyrs

The Rhenish missionaries in Sumatra held an impressive memorial service on the centenary of the martyrdom of Samuel Munson and Henry Lyman, missionaries of the American Board. About 1,000 people assembled about the monument which marks the spot where these men laid down their lives for the Master.

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

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

-Missionary Herald.

MISCELLANEOUS

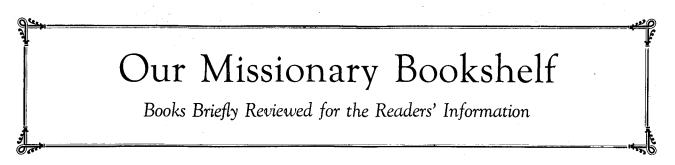
Dr. Grenfell Meets Dr. Schweitzer

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

"I Want a Christian Injection"

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

-Conquest by Healing.



- Recent Developments in German Protestantism. By Otto Piper. 4s. Student Christian Movement Press. London. 1934.
- The Church Controversy in Germany. By Andera Nygren. 2s. 6d. Student Christian Movement Press. London. 1934.

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

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

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

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

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

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

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

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

ARTHUR J. BROWN.

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

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

D. J. FLEMING.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

There is a general introduction discussing the Upanishads and the beginnings of India philosophy in the Rigveda. Then follows a special introduction to this theistic Katha Upanishad, and then the text, the translation and the commentary, with a number of appendices, closing with some discussion of the nature of Yoga, setting forth that the Katha Upanishad means by Yoga not "the production of an hypnotic trance or ecstasy in which knowledge is superseded, but rather a discipline akin to meditative prayer by which all the powers of our being are controlled and concentrated for the vision of the highest."

R. E. S.

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

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

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

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

S. M. ZWEMER.

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

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

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

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

The Crowell friendship series of books deal with boys and girls of Japan, China, Siam and American Indians. Pablo and Petra are just a boy and a girl in a strange land, wearing different clothes, with some strange customs and ways of speaking, but American boys and girls will understand them. They have adventures in market places, on the road, at the mill, in the stormy night, and at the gay fiesta. The story makes an attractive gift for junior boys and girls and the author writes from first-hand knowledge.

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

One of the most important events in history, since the first century of the Christian era, was the translation of the Bible by Martin Luther into the language of the German people. This event, four hundred years ago, which gave them the open Bible is fittingly celebrated this year. particularly by the Lutherans of the world. They now number 20.000,000 members. Recently 100,000 of the 1534 Martin Luther Bibles have been circulated. Dr. Norlie includes in this anniversary volume twenty-two chapters by twenty authors. They deal with the life of Luther, an account of his Bible work, the story of different versions, the work of Bible societies and the relation of the Bible to missions. This volume will be of interest not only to Lutherans but to all who realize something of the great part the Bible has played in human history.

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

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

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

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

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

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

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

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

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

New Books

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

Obituary Notes

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

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

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

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

* * *

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

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

Mrs. Eleanor L. Cory Leiper, the wife of the Rev. Dr. Henry Smith Leiper, died at her home in Leonia, N. J. on January 30th. Mrs. Leiper was born in Englewood, N. J., fortyfour years ago. After having been graduated from Smith College she was traveling secretary of the Student Volunteer Movement and was married in 1915. Three years later they went to China as missionaries of the American Board but ill health compelled her to return in 1922. She was a director of the China Colleges and a member of the Ginling College committee. Dr. Smith is Executive Secretary of the American Section of the Universal Christian Council and of the European Churches Committee of the Federal Council of Churches.

* * *

Rev. Edward G. Haymaker, missionary among Indians, died December 1, at Winona Lake, Ind., in his 76th year. He had been assistant superintendent of a Home Missions School for Creek Indians at Welalaka, Indian Territory, superintendent of Oak Hill Industrial School and later, Sunday School missionary among the Indians in Oklahoma.

* * *

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

* * *

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

How We Assist Denominational Work

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

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

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

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

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

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

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

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Dates to Remember

April 21-Easter.

- April 25—Fiftieth Anniversary of the Woman's Home Missionary Society, New York East Conference, St. Mark's Church, Brooklyn, N. Y.
- May 2-5 Young Men's Missionary Congress under the auspices of the Laymen's Missionary Movement, Chicago.
- May 21-23—National Council of Federated Church Women. Annual Meeting. Rochester, N. Y.
- May 22—General Assembly United Presbyterian Church, Akron, Ohio.
- May 23—General Assembly, Presbyterian Church in the U. S. A., Cincinnati, Ohio.
- May 26-Rural Life Sunday.
- May 30—General Assembly, Presbyterian Church in the U. S., Montreat, N. C.
- June 9-15—Church Conference of Social Work, Montreal, Canada.
- June 20-25-Northern Baptist Convention, Colorado Springs, Colorado.
- June 26-July 2 Winona Summer School of Missions, Winona Lake, Indiana.
- July 2-7—International Christian Endeavor Convention, Philadelphia, Pa.
- August 7-12-World Convention of the Disciples of Christ, Leicester, England.



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Obituary Notes

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

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

Switzerland.

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

* * *

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

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

Dr. Alexander W. Pollock, medical missionary of the United Presbyterian Church, died of a cerebral hemorrhage in Addis Ababa, Ethiopia, on February 25th. He spent 20 years in Egypt as a medical missionary and went to Ethiopia ten years ago, where he became a close friend of the emperor, Haile Selassie, and a staff physician in the George Memorial Hospital at Addis Ababa. He is survived by his wife, Mrs. Agnes Forbes Pollock; a brother, Rev. J. B. Pollock of Garner, Iowa, and a sister, Miss Mary Pollock, of Ontario, Canada.

* * *

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

. . .

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

. . .

The Best Loved Korean

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

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

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

THE MISSIONARY **REVIEW OF THE WORLD**

DELAVAN L. PIERSON, Editor

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Editorial Chat

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

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

* * The plans for a special Home Mis-sion number of THE REVIEW are taking shape. Among the twenty topics ing shape. Among the twenty topics to be presented are: Home Missions Yesterday and Today; The Christian Youth Movements; The Opportunity of the Christian Home; The Church and the Unemployed; Present Day Frontiers; The Church and the Crim-ingle Americans and the inal; Rural Americans and the Church; New Americans and Their Children; Union and Cooperation in Home Missions; Best Books on Home Missions (annotated and classified). Do not miss this issue of THE RE-

view. Order copies for your mis-sionary circle now. It is to be published May 25th.

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

If you know how it can be improved tell the Editor. Here are some recent commendations. What do you think? "We find more ways of using the articles and the various departments all the time. Our Young people's group have delighted in the illustra-tions." HARRIET E. DORMAN. Geneva, N. Y.

* *

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

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

Personal Items

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

> * *

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

Rev. Eugene C. Carder, D.D., as-sociate minister of Riverside Church,

New York, has been elected president of the Greater New York Federation of Churches, first Baptist head of the Federation.

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

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

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Under the Auspices of the

World Dominion Movement

Great Missionary Evening

Marble Collegiate Church 29th and Fifth Avenue, New York City April 11th, 1935, at 8 P. M.

Chairman: Robert E. Speer Speakers: Rev. K. Scott Latourette, D.D. Rev. John A. Mackay, Ph.D. Rev. Samuel M. Zwemer, D.D.

A WORLD SURVEY

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

7.30---MUSIC

YOU AND YOUR FRIENDS ARE

CORDIALLY INVITED

World Dominion Offices 156 Fifth Avenue New York City

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

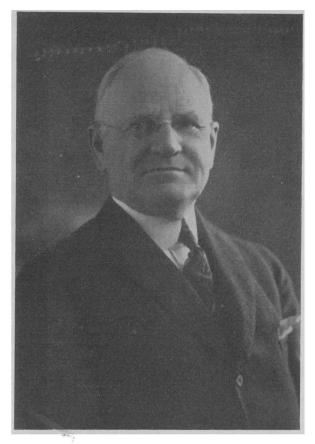
Dr. Edward Hume, Secretary of the Central Bureau of Medical Missions of the Foreign Missions Conference of North America, is visiting India to talk over with medical workers their problems.

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

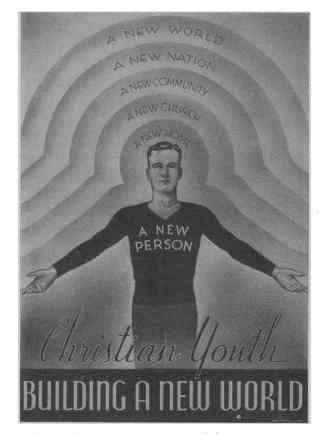
Bishop Arthur J. Moore, of the Methodist Episcopal Church, South, has been assigned to the Orient, Europe and Africa for the next four years. After spending some time in Korea, Japan and China, he has gone to Wembo Nyama, Belgian Congo.

*

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



THE LATE LAPSLEY ARMSTRONG MCAFEE A pastor who sent from his church 114 members to fulltime Christian service in 15 lands. (See page 175.)



POSTER OF THE YOUTH MOVEMENT CAMPAIGN Used in the United Christian Youth Conferences. (See page 166.)



AT THE SPUDENT CONFERENCE ON MISSIONS, HARTFORD, CONNECTICUT, MARCH 1 to 3, 1935. (See page 181.) THREE FORCES USED TO ENLIST YOUTH IN THE SERVICE OF CHRIST (See pages 166, 175, 179 and 181)



AN INTERDENOMINATIONAL REVIEW OF WORLD-WIDE CHRISTIAN PROGRESS

VOLUME LVIII

APRIL, 1935

NUMBER FOUR

Topics of the Times

THE RELIGIOUS CONFLICT IN MEXICO

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

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

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

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

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

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

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

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

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

* According to an unverified statement in The Christian Century.

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

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

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

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

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

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

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

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

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

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

THE STRUGGLE IN SPAIN

Recent disturbances in Spain were chiefly due to the efforts of the Catholic Party to gain control of the Government, thus endangering the religious liberty and other ideals for which Spaniards contended in the revolution of 1931. The Spanish people do not object to having Roman Catholics in the Government—Niceto Alcala Zamora, elected president by the Republicans, is a devout Catholic. The protest is against the activities of Catholic monarchists who seek to reestablish a monarchy. The Catholic Party is accused of trying to prevent the carrying out of laws and ideals on the basis of which the Spanish Republic was established three years ago, and for this reason Liberals are opposed to having leaders of the Catholic Party as secretaries of the Departments of Labor and Justice.

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

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

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

Spain is not dead to moral and religious truth but is greatly in need of the Christ as He is presented in the New Testament. Dr. Juan Orts-Gonzales and Rev. Juan Vanetto of Argentina have recently conducted fruitful evangelistic campaigns—especially for Protestants. Roman Catholics and Communists have also been reached and in one city forty-four young men came forward and gave their names to form an evangelical Christian society for worship and service. Dr. Ortz-Gonzales is seeking the cooperation of Christian labor leaders in England to carry on an evangelistic campaign to present Christ to the working classes of Spain. He writes: "If we could only cover the whole of Spain so as to bring the Gospel of Jesus Christ to the people, Spain would respond. A new mood is taking hold of the common people—a mood that is looking toward Christ rather than toward Karl Marx."

A YOUNG MEN'S MISSIONARY CONGRESS

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

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

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

The general theme announced is "Jesus Christ and the World Today." This will be presented by addresses by well-known speakers and its various phases considered in a series of twenty simultaneous group meetings under the leadership of Dr. Cleland B. McAfee of New York and Rev. C. O. Hawley of Indianapolis. The four main topics to be discussed at the platform meetings will be (1) The world's need and the forces bidding for world power; (2) our heritage as sons of missionary forefathers; (3) our Christian resources and (4) the power of Christ.

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

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

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

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

CHRISTIAN YOUTH CONFERENCES

It is essential to win the youth to Christ and to enlist them in His service, not only for their own sake but in order that they may help make America Christian and that they may have a part in bringing the world into harmony with Christ's program. To enlist American youth in this campaign a series of conferences have been held in twenty-eight cities across the continent, from January 4 to March 31. Over 30,000 young people have been reached through these conferences which have been attended by high school and college students, young people in business and others connected with churches of all denominations. The genesis of the United Youth Program— "Christian Youth Building a New World"—may be traced back to Toronto in June, 1930, when young people from many Christian agencies in North America picked up "the trail" which "led from a wooden cross on Calvary among the hills of Jerusalem down across the burning sands and deserts of the world." Following this trail, these young people have deepened their understanding and appreciation of Jesus Christ, the Master of men and the Saviour of the World. They have envisioned the world that would be if He were truly Master of men in every phase of life. They have sensed anew the disasters due to man's sin and selfishness and his indifference to God.

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

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

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

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

India at the Crossroads

By the REV. WILLIAM ARTHUR STANTON, D.D. Kurnool, India Missionary of the American Baptist Telugu Mission Since 1892

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

Planting the Seeds

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

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

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

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

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

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

The New Constitution for India

The Report recommends a constitution in many respects similar to our own. It calls for an All-India Federation or, as we would say in America, a United States of India. The Federation is to consist of eleven Provinces of British India. two of which are now created in deference to strong Indian demand, and the Native States. The Provinces, as well as the Native States, are to be autonomous, having full control of all provincial affairs. The Provincial Government is to consist of the Governor, his Cabinet of Ministers and the Legislature. All departments of government, including that of Law and Order, are to be in charge of Indian Ministers, chosen by the Legislature, to whom also the Governor is to be amenable. The Federal Government is to consist of the Governor-General, his Ministers and the Federal Legislature. The Departments of Defense, Foreign Affairs and Ecclesiastical Affairs are reserved to the Governor-General. All other departments are to be in charge of Indian Ministers, chosen by the Legislature. The Federal Legislature is to be composed of an Upper and a Lower House, the Lower House to have 375 members of whom 125 are to be chosen by the Princes and the remainder by British India. Election to the Lower House is to be made by the Provincial Legislatures. In addition to the reservation of Defense, Foreign Affairs and Ecclesiastical Affairs, the constitution provides for safeguards, giving special powers to the Governors and the Governor-General, to be exercised in case of grave emergency. The electorate is to be increased from seven millions to thirty-five millions, of whom six millions are to be women. A Reserve Bank is to be established for the maintenance of the financial stability and credit of the country. Also there is to be a Supreme Court for the whole of India. Burma is to be separated from India and given a similar constitution. Commenting on the terms of the Constitution, Sir Samuel Hoare, Secretary of State for India, says: "Let Indians mark that they now have offered in this scheme three essential principles for which every Indian who has been in consultation with us fought, viz. Provincial autonomy, All-India federation, brought about in a comprehensive scheme, not stage by stage, and a scheme which they will find contains in every chapter seeds for future growth."

Reception of the Report in Britain

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

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

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

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

Reception in India

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

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

The Reforms or Revolution?

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

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

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

The Liberal Party and the Moslems

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

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

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

Hope for the Depressed Classes

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

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

Will the Princes Come In?

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

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

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

India's Opportunity

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

In November last Sir George Stanley, Governor of Madras and for a time acting Viceroy of India, at the farewell meeting given in his honor on the eve of his departure for England, uttered these hopeful words, spoken out of the experience of five years of distinguished service in a very difficult time in India. "I may say from what I have seen in Madras and at Simla that I am personally optimistic and believe that a solution can be found such as to make India a happy and contented partner of the British Empire." And then speaking of the able Indian administrators with whom he had been associated in Madras, he humorously added that he looked forward to the day when he would hear that one of his friends from Madras was going to be the first Prime Minister of India!

The Call of the Hour

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

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

The Outlook for Christianity

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

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

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

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

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

A CALL TO PRAYER FOR INDIA

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

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

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



By REV. C. H. SMILEY, Bitaspur, C. P. Disciples of Christ Mission

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

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

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

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

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

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

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

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

^{*} From the Indian Witness, January 24, 1935.

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

Spreading the Good News

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

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

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

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

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

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

"Why have they been so changed?"

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

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

What One Pastor Did for Missions

By the REV. CLELAND B. McAFEE, D.D., LL.D., New York Secretary of the Board of Foreign Missions, Presbyterian Church, U. S. A.

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

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

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

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

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

No one ever claimed that Dr. McAfee was a preacher of unusual ability. His sermonic methods would bear a great deal of discussion. It is somewhat arresting that after more than fortyfive years of preaching, nearly all in active pastorates, we find hardly a line of sermon outline or of sermon notes anywhere in his files! That was not his method. He was strongly and persistently biblical in his material, and it was his custom to walk his study floor in company with a text or a theme for the coming Sunday until an outline came to him which he would fill out sometimes largely in the pulpit. This did not make for powerful sermonizing and that was not his forte. To be sure, if real preaching means the taking of some truth of God and making it so clear to hearers that they both see it and set out to live by it. then he was a powerful preacher. But if preaching requires building up an argument with a body of truths, and making primary appeal to the minds of hearers, then his greatness as a preacher might be questioned. And it is wholly unimportant.

A Builder of Missionary Interest

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

it appeared to be.

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

He knew the children of the families and watched their spiritual advancement, so that he could keep his eye on prospective candidates for Christian service. It is not likely that he knew all the children in the very large Sunday school, but it was arresting to hear him in his several young people's societies (which resembled a county or state convention during the winter season) as he would name one and another to a visitor. One of his young people cannot recall that he ever led one of the meetings nor ever gave instructions about how it should be done. That was their business. Yet after it was over almost anyone present would realize that these young people had been unconsciously under his influence. One observer said, years after he had been in the group: "There is a vitality about young people who grew up under Dr. McAfee that you cannot miss."

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

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

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

(2) He soon established in his prayer meeting room, where also one group of his young people met, a large map of the world with Berkeley plainly marked and with cords running out from the Church to all the places in the world where former members of the Church were at work. It became a highly tangled map before his twentyfive years were over, but it could not fail to bring inspiration to worshipers and even to casual visitors. Moreover it ensured continuous and intelligent prayer for the world.

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

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

All this did not raise money, but it created a missionary atmosphere, which is the central necessity of a missionary church. Out of it came a steady stream of young life dedicated to Christian service. The church came to see that being a missionary is no marvel but merely a next step in many Christian lives, to be taken as naturally as any other step. Parents were not aghast when sons or daughters mentioned becoming missionaries and the sons and daughters did not have the impression that they had done some unique and staggering thing. With needy men always in mind and a commanding Christ always in sight and a saving Gospel always presented, why should one not be a missionary if opportunity offered?

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

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

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

"All Things to All Men" in Korea^{*}

By REV. S. F. Miller, Chung-ju, Chosen Missionary of the Presbyterian Church

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

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

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

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

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

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

* * *

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

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

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

* Condensed from The Korean Mission Field.

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

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

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

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

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

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

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

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

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

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

Winning the Student World^{*}

By HOWARD GUINNESS, M.D. Student Evangelist of the Inter-Varsity Christian Fellowship

"IN SPITE of failures in the past, the evangelization of the world in this generation is

still possible," said the men and women students of the Liverpool University at Park Gate Retreat in 1933.

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

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

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

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

other spheres? We believe not for the following reasons:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Can We Interest College Students?

By WILMINA ROWLAND

Traveling Secretary of the Student Volunteer Movement

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

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

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

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

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

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

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

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

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

4. What is the Christian message?

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

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

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

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

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

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

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

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

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

The Influence of Assiut College

A EGYPTIAN lawyer with a large practice and many years of experience in his profession, said: "The greatest danger to the future of Egypt lies in the growing indifference of all classes and ages to the moral duties inculcated by those religions to which they are all traditionally and theoretically attached with passionate devotion. In particular, the young men show a constantly increasing tendency to postpone marriage and its responsibilities, and to throw themselves eagerly into the enjoyments of the purely sensual—the things that delight the flesh."

In the solution of this problem the American College at Assiut is one of the outstanding constructive influences. The difference that marks Assiut off from many institutions is the strong emphasis placed on Christian faith and life. In a land where, as every observer knows, religious doctrine is rather an arsenal for the weapons of religious controversy than a treasury for religious faith, it is refreshing to see the way truth is made at Assiut the groundword of Christian culture. All branches of learning are bound together in the minds of pupils by the distinctively Christian view of God and the world. Whereas the menace of Egypt is a young manhood steeped in pleasure; it is a joy to see this body of hundreds of young men who are being trained through personal contact with the highest type of Christian character. Clean, consistent, diligent and unselfish daily living are placed above every other ideal of achievement. Christian life as well as Christian faith receives in Assiut College just that emphasis which the Egypt of today and of tomorrow most needs in her leaders.

Many have borne witness to the service that Assiut College is rendering also to the Evangelical Church in Egypt and the Sudan. The high scholarly standing of its graduates shows up well when measured against their rivals from other schools of the same grade. But there is an intangible, because spiritual, impress which the Christian faculty is stamping on the hundreds they teach and through which they help to build a better Egypt.

Rev. Samuel M. Zwemer, D.D., editor of the *Moslem World*, who has often visited Assiut, writes:

"Assiut College is the antipodes of Al Azhar, the Moslem University of Cairo. The latter, in its curriculum, buildings, equipment and ideals of education, looks backward—the former looks forward. The latter lays stress on the training of memory-the former on reason and judgment. For the future leadership of Egypt we must look to institutions like Assiut College, where the cost of real leadership is emphasized in daily lessons **J**f self-denial, perseverance, clean-living and high Christian ideals. The religious growth, present conditions and equipment, most of all the graduate body scattered as good seed from Alexandria to Assuan-these are evidences of spiritual forces which are latent and will some day come to their own in the new Egypt that is to be."

Thank God and Take Courage—Why?

Concluded from March "Review"-Second Part of an Address Before the Philadelphia Presbytery

By DELAVAN L. PIERSON

TO FACE problems only and to be without power to solve them is discouraging in business, in medicine, in political and social life, and in missions. But, like the Apostle Paul on his way to Rome as a prisoner, when we see evidences of love, of faith, of fruitfulness, we thank God and take courage. For those who have eyes to see, there are almost countless reasons for encouragement today in spite of many difficult problems and disappointments. Note three great reasons for thanksgiving in Christian mission work today.

1. Is there not great cause for encouragement in the unchanging realities of Christian faith and experience? God changes not, though men's views of Him may change. Christ is "the same yesterday, today and forever," even though men reject Him. The Gospel is the "everlasting Gospel" and exerts the same power today as it did in the days of the Apostles. The Holy Spirit "abides with us forever" and witnesses to us and with us. Prayers are still heard and answered according to our Lord's promise, even though we neglect praver. The Bible continues to give clear evidence of being the inspired Word of God, "living and powerful" and "profitable for doctrine, for reproof, for instruction in righteousness." Our understanding of all these unchanging realities and our relation to them may change, but in the midst of a changing world none of these things, fundamental to the Christian faith, have changed in nearly two thousand years. In spite of unfriendly criticisms, attacks, ridicule, and neglect, the Bible still proves itself to be the Word of God to those who study to know and who determine to do the Will of God.

In over forty years devoted to the study of Christian work at home and abroad, I have yet to discover a mission where these unchanging realities are honestly accepted and where life and work are based on their reality, where wonderful results have not followed in the spiritual and material transformation of men and of communities. Look at the West Africa Mission of the Presbyterian Church for example, or the Scotch Livingstonia Mission in Central Africa. In each of these fields we may find 5,000 former savages, or children of savages, gather for one communion service. Or study the history of the Korea missions, where well-nigh every Christian is a Bible student and an evangelist, and we will see how these abiding realities have built up a great spiritual church apostolic in faith, Christ-like in character and dynamic in service.

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A story has recently been running in the Saturday Evening Post which gives a fairly faithful history of the Pitcairn Islanders. Nine mutineers of the "Bounty," with twelve Tahitian women and six Tahitian men, lived like animals of the jungle -in the midst of fornication and murder-so that all the Tahitian men and all the white men except two were murdered or committed suicide, and it was difficult to tell who was the father of children born to the native women. Then, when only one white man survived, that godless British mutineer discovered and began to study the Bible and Prayer Book, saved from the "Bounty." Conviction of sin, confession, belief in Jesus Christ, prayer for forgiveness, and reformation followed. Then he gathered the women and children together and instructed them, so that when the little colony was later discovered by a passing vessel, these survivors were found to be simple-hearted, praying, God-worshiping, Bible Christians, full of love and peace and joy. What other Book was ever used to effect such a transformation? Thank God, there are thousands of such examples of the undiminished power of the unchanging realities of the Christian faith.

Some Benefits of Change

2. A second reason for encouragement today is found in the changes that mark human history. We may be thankful that governments and their laws change. Years ago, in Turkey, when the expulsion of Christian witnesses was threatened, the sudden death of the Sultan changed the situation. In Japan edicts decreeing death to Christians, and to the Christians' God, were discarded; Korea, long the Hermit Nation, was opened by a change of mind in the ruler—due to a Christian doctor; China, the "rock" that long refused to open to missionaries, has been split asunder in answer to the prayers of persevering missionaries of the Cross. Other changes have removed hindrances to the advance of the Gospel—wild men have been tamed, as in the cannibal islands; dangers to life from wild beasts, and from still more dangerous insects, have been greatly reduced; science has helped to change pestilential swamps into healthful fields; the growth of knowledge as to sanitation and the care of health have prolonged life and usefulness of missionaries in every field.

Changing, growing knowledge and increased use of the forces that God has provided in nature, have brought new power to carry on the work of Christ. What vast advantage has been gained through more intimate contacts with remote fields! Steamships, railroads, automobiles and airplanes have brought near the "uttermost part of the earth." A year ago Dr. Samuel M. Zwemer, in a few hours, made an airplane trip to West China that usually takes weeks by boat and mulelitter. I traveled by airplane from Cairo to Baghdad in twelve hours, a distance that must have taken Abraham at least twelve weeks. The telegraph, the ocean cable, the telephone and the radio have brought changes that greatly enlarge the possibilities of missionary service. Not long ago a message was radioed from Central Africa to America in an hour. By old-time methods of native runner and ocean steamer it would have required months for its delivery. The Gospel is now being broadcast not only from many stations in America and England but is being proclaimed in this way in Africa, China, India and elsewhere. What possibilities there are when we enlist all God's forces to do God's work!

But the greatest encouragement comes from the change that is taking place in human hearts and minds and wills. We may be thankful that these are not permanently "frozen assets"-that prejudices and taboo, false customs and beliefs and unbeliefs are not irrevocably fixed. What a difference it makes that caste in India-that so long proved an almost unsurmountable barrier to the acceptance of Christ—is breaking down. Recently letters tell of caste and outcaste Hindus eating together. The mere suggestion would have meant riots a few years ago. Gandhi is helping to promote this end but the greatest forces used to break down caste barriers have been Christianity and the advance of modern civilization and intercommunication. In Medak, Central India, whole churches are being formed of caste Christians and one of the greatest influences in this direction has been the transformations that caste people have seen wrought by the Gospel among the untouchables. Caste is being undermined and may crumble almost in a night.

3. The greatest encouragement in the present missionary situation is the evidence of the power of Christ, and the effect of His everlasting Gospel in the lives of men and women. This is even more evident today than it was in the days of the Apostles. The miracles of missions are more numerous and more remarkable today than they ever were. Our Lord's promise of "greater works" than His own is being abundantly fulfilled.

The story of Sa'eed the Kurd, recently published by the Cokesbury Press and told in the January REVIEW, is a remarkable illustration of the power of Christ to transform one of the most fierce and fanatical Moslems and bitter opponent of Christianity, into an intelligent, devout and evangelistic Christian. His conversion, and that of thousands upon thousands of others are among the "greater works" that our Lord promised. Thank God, hundreds of Moslems in Persia are now followers of Christ and over 40,000 former Moslems in Sumatra are today Christians.

Missions in Korea have just celebrated their golden jubilee. Fifty years ago there were no Christians there and the doors were closed to the Today there are between 300,000 and Gospel. 400,000 Christians with self-supporting, self-governing churches. The majority of the church members have passed through persecution and have become praying, Bible-studying, witnessing Christians according to New Testament stand-One man, Pastor Kil, almost blind, was ards. arrested by the Japanese for sedition, for preaching that "the kingdoms of this world will become the Kingdom of our Lord." The Japanese police could not permit anyone to say that Japan would ever be subject to another king! In prison Pastor Kil showed the keeper that his declaration was not his own idea but was made in the Book of Revelation nearly 2,000 years ago. The keeper became interested, borrowed Kil's Bible, read it, asked questions and was converted.

The Power of God Today

Yes, the Gospel *is* the power of God today. We are encouraged that victories are won, not by "physical might nor by human power"—including technical training and skill—but by the Spirit of God working in the hearts of men—but using human witnesses.

While the most extensive and some of the best work is that done under the auspices of great church boards, it is encouraging to note that all successful mission work is not that carried on by large and financially strong denominations. God is no respecter of nations or denominations. Some of the best work is being done by so-called "Faith Missions." One of the most impressive of the many remarkable pieces of mission work we saw in India is conducted wholly on faith in God's ability and readiness to supply funds, workers, equipment, guidance, to open doors, and give harvests, without any direct appeals to men, following only New Testament principles and depending on the Holy Spirit, prayer and obedience to the will of God. The Dohnavur Mission, South India, contains some 450 children and youth who have been rescued from the ignorance and immoralities of Hindu temple service. It is a Christian village, the most beautiful and brightest oasis in India. These Christians are being trained for service and many are now carrying the Gospel to dark Indian villages, in spite of fierce opposition from Hindu priests.

The China Inland Mission is one of the greatest testimonies to the living, prayer-hearing and prayer-answering God. It was once a "despised and rejected Mission," much criticised by church leaders, but it is today an outstanding example of what simple faith and obedience will do without large financial resources, and without elaborate institutions. We are thankful that we need not tell God when or how or where to work.

Great encouragement comes from awakenings reported from all over the world. Word has recently come from Manchukuo, telling of rich spiritual harvests in spite of disturbed conditions. In Central and North China, Bethel Bands have cooperated with Christian pastors and missionaries to conduct fruitful evangelistic campaigns. From Burma and India and Siam come stirring reports of the work of Student Gospel Teams, devoting their week-ends to volunteer evangelism. In Central Africa the harvest seems to be limited only by the number of laborers. In Persia Moslems are turning to Christ and are ready to suffer persecution and death in order that they may witness to Him. God has not left Himself without witnesses, and as He promised, He has not left us alone to carry on His work.

Some of the most wonderful evidences of the Power of the Gospel are those we saw among the former cannibals of New Guinea. When Charles Abel went out there about forty years ago these people had no conception of God or of spiritual things. They were living in the deepest degradation, obsessed by fear and continually fighting and devouring one another. One Sunday morning we saw and heard forty-eight new converts from these people stand up and individually confess Christ as their Lord and Saviour. Twenty-three of them were won by one lay, self-supporting Papuan evangelist who devoted his week-ends to personal work.

No man is so low that he cannot be lifted to new life in Christ by the power of God. This is our greatest encouragement. One day at a communion service in Kwato a New Guinea man rose and said:

"A few years ago Paula and I were chiefs of two rival tribes who fought and ate one another. He captured my wife and according to our custom I could not be satisfied until I had been revenged. Then I met Jesus and today we are brothers in Christ who died for us both. We know now what forgiveness and love can do. Today we are both serving as elders in the Church and will soon pass the elements that represent His body broken and His blood shed for us. This could not be true of us if the missionaries of Jesus had not come to teach us the Gospel of God's love in Christ."

There are countless such causes of encouragement in every land. Let us never forget it or be discouraged.

Encouragements in the Home Church

4. In these days of financial troubles, and other difficulties in the home church, we are sometimes tempted to discouragement because we cannot support more workers, and because of unresponsiveness of church people, the apparent lack of results, and increasing indifference and unbelief. We can be of good cheer, Christ has "overcome the world," although worldly men have not acknowledged His lordship. In His name we also can overcome and can enjoy the fruits of His victory. Do we ever stop to think of the immense number of obscure volunteer Christian workers who are carrying on and are faithful witnesses to Christ in our churches and Sunday schools; in rescue missions and on street corners; through such organizations as the Pocket Testament League with 2,000,000 members; in summer conferences (like the Keswick Conferences in New Jersey, Canada and England); in the summer schools of missions and such influential gatherings as the remarkable Florida Chain of Missionary Assemblies? How many thousands of devoted Christian laymen and women are serving on mission boards and similar organizations, large and small, in schools and in Christian homes. All Christians are not idle or indifferent or selfish. Hundreds of thousands, unknown to us but known to God, are loyal, devoted, self-sacrificing followers of Christ.

Again, in spite of the criticisms of modern youth, the Spiritual Emphasis Movement among those in college and out is very encouraging. In contrast to the drift away from Bible teaching, faith and conduct, as seen in too many church members and schools, we know that unnumbered Christian laymen and women, as well as pastors, are firm believers in the Bible as the Word of God and in Jesus Christ as their Divine Lord and Redeemer. All have not bowed the knee to Baal; the Lord "knoweth them that are His." While there are at times severe and usually unjustified criticisms of the officers and members of the Evangelical Mission Boards-they are not much more perfect than the rest of us—still the vast majority of them we can trust as loyal, devoted servants of Christ and His Church. They have made mis-

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takes but they are ready to learn and to correct their errors, even if they do not always publicly acknowledge them. The present financial shortage has taught some valuable lessons and is making more clear the fact that spiritual aims and forces are greater than material and that successful Christian work is not measured by material things but only in proportion as men are won to Christ and His service. Is it not encouraging to note that more emphasis is placed on the prime importance of evangelism and the training of evangelists today than was the case ten years ago, when we were sometimes tempted to be self-satisfied and self-sufficient --- perhaps because money was more plentiful? Adversity has its advantages. Again we thank God and take courage.

There are many other reasons for encouragement which we must pass over. Among these are the many answers to prayer, the desire for closer Christian "cooperation without compromise" at home and abroad; the real effort to make Christ dominant in every sphere of life; the number of those who contend valiantly for the faith though perhaps not always lovingly and tactfully; the sacrificial gifts made to mission work by the poor; the spirit-filled prophets that God raises up on the mission fields—men like Kagawa, of Japan; Sadhu Sundar Singh, of India; Chung Ching Ye, of China; Erasmo Braga, of Brazil, and J. E. K. Aggrey, of Africa. One of the great encouragements in Christian work is the evidence that good living seed, planted in faith, watered with prayers, and warmed by love, continues to bear fruit long after the sower has gone to his or her reward. Who can measure the widespread extent and abiding results of the ministry of spirit-controlled men and women such as Hudson Taylor, Adoniram Judson, D. L. Moody, Eliza Agnew, Guido F. Verbeck, Arthur T. Pierson, George Müller and William and Catherine Booth.

As in the days of Elisha, though we may not always see them, the forces that are for us are vastly more than those that are against us. Christ is our Head, our Captain, our victorious Leader.

On a recent Keswick calendar we find this message and comment on Romans 8:31, "What shall we then say to these things? If God be for us, who can be against us?"

God is for us. Laborers for Christ, lift up your heads. Be not dismayed or disheartened, God is for us, who can be against us? The mountain is full of horses and chariots of fire, and we must not trust the carnal vision to which spiritual forces are invisible and unreal. The only way to do any work for the unseen God is to work as well as walk by faith, and not by sight, to believe that beyond the range of our short vision and finite observation stretch limitless realms of truth and fact. Behind all work for God stands God Himself, its inspiration and its assurance, its warrant and its reward. Let us believe that His command constitutes authority and His promise security.

ARTHUR T. PIERSON.

Practical Training for Christian Work

By WILLIAM J. WEEKS, New York

E XTRA-CURRICULAR activities are often a very important part of a college or seminary. The study of the classroom is supplemented by practical experience. In the National Bible Institute (New York), the Student Practical Work Department is not only a supervised training division but is a medium through which evangelistic effort and Christian educational activities are conducted. During the past school year the aggregate number of persons reached by the Institute students exceeded sixty-five thousand. The professed conversions reported numbered one hundred and sixty.

In addition to their regular studies, the students fill weekly assignments in teaching Sunday school classes; teaching classes in week-day church schools, supervision of young peoples' and children's week-day groups, participation in radio programs, song leading and singing, assisting in rescue missions, conducting outdoor evangelistic meetings, assisting in pastoral work, preaching and delivering missionary and evangelistic addresses. Several filled part-time pastorates; others acted as Sunday school superintendents.

For more than twenty-seven years the National Bible Institute, of which Dr. Don O. Shelton is President, has gone forward proclaiming the Gospel and training young men and women for service on home and foreign mission fields. Thousands of students have been enrolled in the day and evening schools, and through evangelistic meetings outdoors and in Gospel Halls hundreds of thousands have heard the Gospel. In meetings conducted under the auspices of the National Bible Institute in New York during the past year there was an average aggregate attendance of more than 6,000 people every week. Many graduates have gone forth as ministers, missionaries, evangelists and Bible teachers.

The Institute has suffered, like other Christian work, from lack of financial income but reliance is placed on God and His promises.

A Christian College for Chinese Women*

By W. REGINALD WHEELER, Nanking, China American Presbyterian Missionary on the Staff of Nanking University

G INLING College, Nanking, opened its doors in 1915, with one class of nine girls; in 1934 there were 213 students from sixtyeight senior middle schools in thirteen provinces. The faculty has increased from eight to fifty; the courses in the curriculum from eight to ninety; the College budget from \$10,000 (American) to \$150,000. The library opened with one set of encyclopedias and it has now over 23,000 volumes.



NEW LIBRARY-ADMINISTRATION BUILDING AT GINLING

The total cost of campus buildings and equipment is approximately (U. S.) \$600,000. Over 300 women have gone out from the College and are working in fourteen provinces; sixty per cent of the students are engaged in educational work; the second largest group is doing social and religious work; medical work is third; and public service fourth. Each spring more applications are received for the services of the College graduates than there are students to fill the positions. The able president is Dr. Yi-fang Wu, a graduate of the first class of Ginling in 1919.

Dr. H. H. Kung, a Christian and the Minister of Finance and the Vice-President of the Executive Yuan (Cabinet) of the National Government, who studied in America at Oberlin and received his master's degree from Yale, has given clear evidence of his interest in Ginling and his belief that it is the best women's college in China, by sending his two daughters there.

Dr. Hu Shih has been the leader of the Literary Renaissance in China which has brought about the relegation of the study of the classics, with their terse and abstruse "Wen Li" style, to a secondary place in the school curricula of China,

and has been the pioneer in the use of the spoken (Pei Hwa) idiom in Chinese newspapers, magazines and books. At the recent Founder's Day ceremonies at Ginling, he spoke on "An Optimist in the Current Pessimism." He referred to the position of women in China in the old days and in "Women's Education in China Today," saying: "In spite of the popular cry heard lately that modern education in China is a failure, I believe that much progress has been made. Women are thought to have been oppressed by men in the past; yet women had much power in the home and her position was safeguarded as perhaps it is not today.... On the other hand, they were not treated as persons. Now that women receive education, they are on an equal footing with men.



A GROUP OF CHINESE LEADERS AT GINLING COLLEGE Dr. Hu Shih; Dr. H. H. Kung; Mr. Wang Shin Chsoh; President Wu

Emancipation has given women equality. Although it may have lost to them some of their old power, the gain is that they have become intelligent, reasonable individuals. The opportunity for personal development which has come to them in modern times puts them under obligation to cultivate their minds."

^{*} Ginling College, Nanking, was founded twenty years ago. Founder's Day was recently celebrated at the opening of the new Library-Administration Building and the Chapel-Music Hall. Many foreigners and distinguished Chinese attended the celebration.

If I Were Black^{*}

By LEILA AVERY ROTHENBURGER The Wife of the Pastor of the Third Christian Church, Indianapolis, Indiana

A VERY alert and widely read gentleman who happened to be a Pullman porter told me that he would hate to be a white man. His reason, stated without trace of rancor, was that while the Negro has a hard time physically and economically he does not in addition have to battle his own meanness. It was an evaluation of the relative spiritual calibers of two races.

After due deliberation I have concluded that it was the Pullman porter way of saying what Archibald Rutledge said in another way concerning the black race, "Their feet may trudge but their souls are winged."

About four years ago I listened to a Christian Endeavor group discuss the question, "Would you rather be born black or blind?" Concentric circles of thought produced by that incident are still widening in my brain. *If I were black?* Trying to fit into this mood I have read books, searched tables of statistics, listened to speakers white and black, made a seminar journey into the Southland and repeatedly have found myself submerged in a sea of discouraging facts.

Many of these facts the whites need to know in order that they may understand how underprivileged the Negro is physically, economically and culturally. But when all such facts have been presented, I am inclined to think that, if I were black, it would not be these handicaps that would concern me most. They would no doubt worry me but they would not crush my heart. The thing that would dishearten me is that which is made vocal for us in Countee Cullen's poem, "In Baltimore," in which he tells of the chilling blight of racial hatred as it falls upon the heart of an erstwhile happy lad of eight. It is this downright meanness, passed on to child from parent, that I should not be able to endure unless indeed my soul had wings.

I am the wife of a minister, belong to the socalled middle class, university trained, and I am rearing a family. Suppose my skin were black. How would the picture change? As a family we would sink in the scale of living. We would be forced to move into a neighborhood much less desirable. Economically we would sink to the verge of poverty. If my children were to continue their

* From World Call for February, 1935.

education I would have to join my husband as a wage earner. Culturally we would be cut off from practically every fine feature of advancement and entertainment that the city offers, other than the public library.

I begin to list Negro families I know in which the parents are trained folk—doctors, teachers, religious workers; people whose positions are indicative of their character and preparation.

The first is a dentist who maintains a home comparable, in this case even as to location, to mine. Recently during the illness of the little child in that home, the mother, unable to leave, telephoned to the nearest grocery, explained the situation and asked that certain much-needed articles be delivered at her door. The grocer refused. The delivery boy, touched by sympathy, surreptitiously took the things to the mother.

Next Miss X comes to mind. She is a university graduate and a high school teacher. When "Green Pastures" was booked to appear in my city, the theater sent letters to all high school teachers urging them to see this remarkable play by an all-Negro cast. Unable to go herself but thinking the invitation sincere, Miss X notified a friend who would want to see the play. This person ordered a ticket by mail and on the afternoon before the performance made a trip of one hundred twentyfive miles to the theater. At the door she was refused admittance because her ticket was for a part of the theater where a Negro might not venture and the limited section to which they were restricted was sold out. A member of the board of management of a large Y. W. C. A., and another high school teacher had the same experience. They were free to walk the streets while they meditated upon the land with "liberty and justice for all."

Do you remember the thrill that was yours as a child when you rode on a merry-go-round; how you picked out the particular charger you desired to ride? The tantalizing music set your toes dancing. Pictures of lovely ladies whirled by so fast you could not tell which was the loveliest. It was hard to watch both the ladies and the horses. When your turn came, how you wished that nickels grew on bushes that you might ride and ride. My third name is that borne by a little lad who gazed with shining eyes a long summer through. Why could not he ride? Rather than tell him his father took him along on a trip to New York. At Coney Island the ride went on and on until the pocketbook was cleaned of the last nickel, but whether the lad or the watching father enjoyed it more only the gods can tell. This father is a trained executive, head of an institution that is doing a most constructive work in community uplift. Judged by his training and what that training is doing for the civic body, his child should have every right that mine has. If I were black, it would be denials of a child's right to happiness that would give me the Pullman porter philosophy.

Speaking of the child brings to mind the case that runs the closest parallel with mine. It is a minister's home. Both parents are college trained and shepherding a large church. One of the children has defective eyesight. I can think of nothing that I as a mother would struggle so hard to keep for my child as that bit of precious vision. When the one class for the conservation of eyesight was opened this child was rejected because her skin is brown.

One intolerably hot day we sat cooling ourselves in one of the well-known chain drug stores. A Negro came in and, after purchasing and paying for several articles, asked for a soda. In a voice that could be heard by everyone present the clerk said, "If you want a soda you'll have to go outside to drink it."

I am not presenting an argument with reference to the policy of the drug store or the above-mentioned theater. We are dealing with this matter of *meanness*. If commercial concerns are going to pursue the segregation policy, why are they not decent enough to do it when it means the loss of money as well as of what they think is social status?

Could This Happen?

Not long ago the Federal Council of Churches put out a pamphlet entitled *Could This Happen in Your Community?* We studied the leaflet and found it all too easy to duplicate the instances of human meanness that the dominant race in our land shows to its minority groups.

But why go on? Such a recital always irritates certain groups who either accuse one of being sentimental or fling back with, "Why don't you tell the good things the whites are doing?" The fine things done are blazed forth. If I were black I should try to talk about them more; being white I need to find where I am at fault.

I am concerned to know what I would do if day after day such things had to be faced. For a long time I halted between the pronouncements of two other gentlemen whom I might have quoted in preference to the Pullman porter. One of them is Dr. John Hope whose sensitive face comes to mind as he says, when speaking of a rebuff, "Such things are so common in our lives that they no longer cause resentment, only fatigue." The other is Dr. W. E. DuBois who, looking us squarely in the eyes, speaks in his beautiful, well-clipped English, "We grant you whites superiority in only one thing, the technique of personal insult."

If I were black what would I think? Would I be able to show the world a face beautiful as an etching with suffering and weary patience? Or would I, with an assurance born of the knowledge that I was right, hurl the javelins of bitter truth? O would I good-naturedly give thanks that I was not born into a race whose soul is mean? Since there are many more Pullman porters than there are John Hopes or Dr. DuBois', I surmise that, if I were black, I, too, would have the Pullman porter philosophy."

The term is used, not to indicate that this is the thinking of this group of public servants, but as summing up perchance the rank and file feelings of the tenth of our population who are dark of skin. When I repeated this porter's sentence to a well-known Negro writer there came a sudden illumination of the face that told me this evaluation of the white race struck a responsive chord.

Is it true? Do I belong to a race whose soul is mean? Carrying in my mind's mirror the faces of a Hope, a DuBois, a Negro poet and a Pullman porter, I am not at ease.

Christ's true crusaders start with a Pentecost; all else is possible after that experience; methods, machinery, resources—all these God will supply—we must supply the men—the hearts, the minds, the wills.

Great spiritual movements are born in prayer; are the outcome of lives regenerated by God, consecrated to His Kingdom, and baptized with fire by His Holy Spirit. "Aggressive evangelism" does not come merely because a committee or commission passes a resolution that we have it. There is a price to pay, and God only waits for us to fulfill the conditions. The time is ripe for a great spiritual movement in India. God moves—He leads—He calls. —"Go Forward!"—By Bishop Benton Thoburn Badley.



By J. S. LEDBETTER, Traveling Salesman

[EDITOR'S NOTE: The following article comes from a traveling salesman of the Buick Motor Car Co., who mails it "en route from Berea," with the statement that "as a traveling salesman and observer" he had chanced to drop in, uninvited, on the chapel service of Berea College, because he heard that a Negro woman for the first time was to speak there. The article is a copy of the notes he took, with incident impressions and convictions.]

IN THE chapel at Berea College, on December 14, was enacted a scene which promises a change in the attitudes and thinking of thousands of white youth, not only from the hills and valleys of Kentucky, but from the ten or more other Southern states represented by the students.

In a scholarly and dignified manner, with a cultivated voice and gestures of unusual significance, a little black woman, who has won the title of Doctorate from one of the outstanding universities of her people, Charlotte Hawkins Brown, *protégée* of Alice Freeman Palmer, founder and promoter of an unique school for her people in the Piedmont section of North Carolina, in an eloquent and impassioned plea, challenged the 1,600 or more students of Berea College in an address entitled, "What the Negro Youth Expects of the White Youth in Their Tomorrow."

This Negro woman was the first woman of her group to bring a message to these students. President William J. Hutchins, who by way of introduction in the weeks that preceded the visit, and had given a partial history of her achievements in education and interracial goodwill. Now he presented Dr. Brown as one of the outstanding women of America.

As an onlooker and listener it was pleasing to contrast the gentle welcoming applause with the thunderous ovation which followed her last words, "Will you meet us half way?"

After expressing her delight in the opportunity to be at Berea, of which she had heard much during her New England childhood, in that delightful brogue flavored by a little of the North Carolina musical twang, she proceeded thus:

"There is no gift within the range of the American people that cannot be yours as American white boys and girls. The industries, the institutions, the wealth, and the government are already bequeathed to you. Tomorrow the reins will be put into your hands. From the position of President, Senator, and Congressman, to the smaller but ever more important offices of county sheriff and city councilman, you will have the administering of the

affairs of the American nation. The youth of my race, a minority group tied to you, in spite of whatever may be said, by 250 years of the unrequited toil of their forbears, are wondering if, in your effort to achieve a greater civilization, you will ride roughshod over them, or if in Christian institutions like this, built around a religion intelligently conceived and passionately believed, you will develop that sense of fairness and justice, that expression of neighborly-mindedness that will include them in your plan and program for the development of a finer and better America in which to live."

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The students' eyes were fastened on the speaker and for full forty minutes she held both teachers and students to an almost uncanny silence in her appeal for justice for her people.

What Negroes Want

The main points emphasized in these expectations were a guarantee of full protection of the law under any and all circumstances. Dr. Brown suggested that they exhibited weakness when they substituted mob law for the civil law which they themselves instituted. She also asked for the following things:

1. An opportunity for Negro youth in any and all vocations for which they show an aptitude.

2. Equal educational opportunities.

3. A proper evaluation of human personality underneath black skin. (She stated that failure in this brought about lynching and flagrant injustice to people they regarded as not fully created human beings.)

4. The abolition of purely Negro jobs and an open door to earn a living, with equal wages for equal work.

5. The same respect for members of the Negro race that white people feel entitled to from the Negro race.

She gave striking illustrations of how lack of ordinary courtesy to human beings because their faces are black causes the looking upon color as the badge of a servant always. She told the story of how a traveler had once taken Booker T. Washington for the porter and had asked "George" to carry his baggage, and Dr. Washington carried it, and on refusing to accept a tip revealed his identity, to the man's shame and confused apology. The speaker said that race prejudice was neither inherited nor inborn; it had to be taught or cultivated, that Negro women have the hardest time, because white people generally felt that they could easily be prostituted.

Dr. Brown emphatically stated that the Negro did not want to be white, that he was not seeking intermarriage. "Marriage," she said, "is complicated enough as it is, without adding the extra burden of racial mixture. Furthermore, Negro men and women need not go out of the race for white skin, because slavery had produced a sufficient supply of mulattoes for their children, and their children's children, if they want light-colored mates. Negroes want a chance for self-expression, fair play, and equal opportunities for protection and advancement."

The last ten minutes of the address gave a rapid review of the founding of the Palmer Memorial Institute at Sedalia, N. C., the financial and racial struggle under which it had been developed from a church for a schoolhouse, a log cabin as a dormitory, to its half-million-dollar plant, its significant and interesting interracial program, and its successful endeavor to enlist the interest of its white neighbors.

The recital brought vividly before the group the fact that, notwithstanding her achievements, Dr. Charlotte Hawkins Brown must still suffer the indignities and prejudices heaped upon the illiterate and undisciplined members of her race. Education and culture make little difference.

There stood this Negro woman, an example of

what a Negro may achieve in culture and education, her own best appeal and challenge to the white youth of America for fair play and justice to her people. When in her closing sentence she said, "I promise God to teach my youth to strive to establish understanding, sympathy, and interracial goodwill," with a voice quivering with deep emotion she flung out the challenge to the youth of Berea, "Will you meet us half way?" Tears filled the eyes of old and young, and the burst of sustained applause that shook the building was an indication that this woman, a credit to her race and to American womanhood, had struck a deep chord in the hearts of white youths of the South, to whom Berea College itself is a challenge.

The day ended with a conference of the combined faculty of 150 or more members, who, after poignant and searching questions, voted that day as one of the red-letter days of the year, and many were heard to say that a great forward step in race relations had been taken.

Making a Garden

Man ploughs and plants and digs and weeds, He works with hoe and spade; God sends the sun and rain and air, And thus a garden's made.

He must be proud who tills the soil, And turns the heavy sod; How wonderful a thing to be In parternship with God. ——Ida M. Thomas, in The Maritime Baptist.

SHOPPING IN NANKING ROAD*

A Missionary's Wife Reports Four Interviews with Chinese Clerks

BY HELEN DAVIES, SHANGHAI

Missionary of the American Baptist Foreign Mission Society

Shanghai is a place of unfailing interest. One day in Sincere's big department store in Nanking Road, the boy waiting on me said, "Are you a *jiao-huei shang tih ren?*" (a church person). I smiled and said, "Yes, are you?" He said, "Yes, and this store is owned by Christians." I asked him where he learned English and he said: "Oh, this store has a night school. They teach us English and business methods, and *dzan-chen* (approve) Christianity."

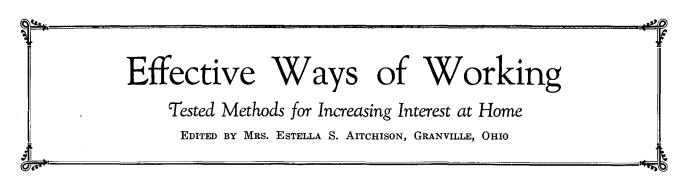
A few days later in a shoe shop, the young clerk was so kind, I said to him, "Where did you learn English?" He replied, "I go to the Moore Memorial night school." I found that he was a Christian and I left him beaming.

Later, in a leather-goods shop the clerk said, "I studied in a mission school, and I am a Christian." An older man in the store joined in our conversation.

Believe it or not, once again in a tailor shop, the head man quoted a price and added, "For Christians we deduct 10%." When he said he was a Christian, I burst out, "Praise the Lord, I am so glad."

I went out rejoicing. What impressed me most was to discover that in four separate business places in Shanghai, Chinese business men were not ashamed to admit that they are Christians.

* From Missions, New York.



OUR FIELD SURVEY He Still Lives

The world cannot bury Christ. The earth is not deep enough for His tomb:

The clouds are not wide enough for His winding sheet.

He ascends into the heavens,

But the heavens cannot contain Him. He still lives-in the Church-

Which burns unconsumed with His love:

In the truth that reflects His image; In the hearts which burn as he talks with them by the way.

-Edward Thompson.

A Golden Anniversary

Capitalizing anniversaries for missionary emphasis is a spiritual conservation of energy. The following pageant written by Mrs. C. W. Emery, of Drexel Hill, Pennsylvania, was used at Bethlehem Presbyterian Church, Philadelphia, on the occasion of the fiftieth anniversary of the founding of a woman's missionary society. Adaptations might easily be made for other occasions.

Characters: An aged woman, symbolizing the past fifty years. wearing black gown and head drapery and carrying a tray with fifty lighted candles. Α young woman dressed in white and wearing a wreath on her head, symbolizing the coming half century.

AGED WOMAN:

- Fifty years of loving service
- In my trembling hands I bring; Joyful years of sweet devotion To my Saviour and my King.

Every year a candle blazing, Sending radiant light afar;

Into darkest lands its shining Tells the story of the Star.

Young I was and full of vigor, When the ringing message came:

"Go ye-give to every nation Christ the blessed Saviour slain."

- with prayers and gifts I've So labored,
 - Here at home and 'cross the sea,
- Telling forth the old, old story, How Christ died for them and me.

Now with faltering steps and feeble,

Knowing that my race is run, I implore you, dear young daughter, Take the work so well begun.

Weak-I'm faltering by the wayside-You are strong and young and brave;

Take the tapers in your keeping; Go thou forth the world to save.

(Young woman receives the candles.)

YOUNG WOMAN:

- Gladly take I all these tapers,
- Mother, from thy trembling hand. Bravely thou hast borne the burden, Scattered joy in every land.
- Thou hast freely sent the message, Where the Saviour was unknown;
- Into souls that walked in darkness Has the wondrous glory shone.
- Weak I am and most unworthy
- Of the task so humbly given. Pray this light upon the pathway May lead many souls to heaven.

AGED WOMAN (Lifting eyes to heaven and placing hand upon Young Woman's head):

- Jesus, Saviour, help this maiden; Take her, train her for the task;
- Give her joy in loving service, While this century shall last.
- Let now thy servant go in peace,
- With a perfect faith in Thee, That the knowledge of Christ shall cover the earth

As the waters cover the sea.

(Aged Woman retires silently while Young Woman remains holding candles and looking upward. A voice or chorus hidden from view sings softly one or two stanzas of "The Light of the World Is Jesus," Young Woman quietly retiring during singing.)

Worship Services for Current Themes

Mrs. Garret Hondelink, of 417 Alexander St., Rochester, New York, sends two devotional outlines as used by her in her summer missionary conference teaching, the comprehensive theme being "Bible Light on Duties to Strangers." The first is for use in meetings on "Orientals in American Life.'

Chapter I: Transformation of Chinatown.— Ex. 23:9; 22:21; Deut. 27:19; Ezk. 22:7; Mal. 3:5; Job 31:32; Ps. 146:9. Music: "Where Cross the Crowded Ways of Life"; "Lord, When to This Our Western Land."

Chapter II: What about the Jap-nese? Scripture:-Deut. 24:14-17; anese? Scripture:—Deut. 24:14-17; Thou Shalt Not Oppress the Stranger. Music: "Our Country's Voice Is Pleading. Poem, "Look from Thy Sphere of Endless Day."

Chapter III: The Filipino. Deut. 10:12-19. Love the Stranger. Music: "O Master Let Me Walk with Thee"; "Hail to the Brightness"; "Now Be the Gospel Banner."

Chapter IV: Light from Hawai-ian Experience. Scripture:—Ps. 133. Brethren Dwell Together in Unity.

Brethren Dweil Together in Unity. Music from "Pageant of Darkness and Light." Poetry from same. *Chapter V*: The Riddle of the Future. Scripture:—Eph. 2:11-22. Fellow Citizens. Music, "In Christ There Is No East or West"; "Amer-ica, the Beautiful"—last stanza. *Chapter VI*: How the Church Can

ica, the Beautiful"—last stanza. Chapter VI: How the Church Can Help. Scripture:—Heb. 13:1, 2; Mat. 25:34-40. Attitude Toward Strangers. Music: "God Save Amer-ica"; "Lift Up Your Heads, Ye Gates of Brass." Poem: "America, the Shouts of War Shall Cease." The second outline fits "Japanese Women Speak." Chapter I: The Church at Work

Chapter I: The Church at Work. Scripture:—Rom. 10: 11-15, adding Miss Kawai's comment, pp. 4-6. Mu-sic: "Tell Me the Old, Old Story," and hymns on the Church. Poem: Vachel Lindsay's "An Endless Line of Splendor."

Chapter II: Selling the Gospel Scripture:—Isa. Wares. 55:1-11. Music: "Sowing in the Morning"; "God Is Working His Purposes Out"; "The Whole Wide World for Jesus." Poem: "Shall We Eat Our Morsel Alone?" by Bishop of Derry.

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Chapter III: Advance in Education. Scripture:-Prov. 4:5-13. Music: "O Word of God Incarnate." Poem: Woman's Christian College, report for 1929.

Chapter IV: Building the New Japan. Scripture:—Jas. 2: 14-26. The Motive for Social Service. Music: "To the Work"; "At Even, Ere the Sun Was Set"; "Thou to Whom the Sick and Dying." Poem: By a Leper Patient.

Chapter V: Women at Home. Scripture:-2 Kings 20:12-15. What Have They Seen in Thine House? Music: "O Happy Home"; "Home, Sweet Home." Poem: "The Cotter's Satur-day Night."

Chapter VI: Peace and Internationchapter V1: reace and internation-al Friendship. Scripture:—See pp. 188, 189. Music: "Modern Mission-ary Hymn," by H. H. Tweedy; "In Christ There Is No East or West." Poem: "What of the Night, O Watchman?"

In case the above outlines are insufficient, it is quite possible that Mrs. Hondelink might be willing to answer a reasonable number of inquiries if accompanied by stamped and addressed envelopes.

Field Briefs

A Relay Meeting or Story makes a good program for variety, dividing a missionary narrative into suitable sections and assigning these to different participants to tell-not read unless absolutely necessary — the one starting the story handing the familiar athletic relay race wand to the next narrator and so on to the end. Supplemented with suitable devotionals and music, the editor's story, "When a Kurd Becomes a Christian," pp. 24-29 in the January REVIEW, would be excellent and could not fail to impress an audience that the evangelistic message and method have not lost their power.

An Invalids' Auxiliary to a Missionary Society. The Edinburgh (Scotland) Medical Mission Society holds an annual sale of work done by a coterie of invalids who are thus able to make their contribution to service. It is given early in the year because the committee has decided that purses are not so empty then as under the numerous appeals that come later. Cards are circulated widely in advertisement of the sale and the event is made a large feature.

Dramatics Pertinent to the Current Studies are requested of this Department from time to time. Here are publications that have been recommended by those using them:

"O Kiku San Weds," a dramatization showing customs of betrothal and marriage in Japan and adapted from the play, "The Japanese Wedding." United Christian Missionary Society, United Unristian missionary, ind. Missions Building, Indianapolis, Ind.

"Christ in the Flowery Isle." an's Board of Foreign Missions, Reformed Church in America, 25 E. Second St., N. Y. City. 5 cents. "The Sword of the Samurai." Cen-

tury Co., 353 Fourth Ave., N. Y. City. Elaporate pageant, 18 characters. '15 cents.

"The Cross Triumphant." Three episodes, 40 characters or less if parts are doubled. 35 cents. "Adoption." One-act sketch, seven characters. 25 cents. "The Other Point of View." cents. One-act sketch, six characters. 25 cents. "Sunlight or Candle Light." -25 One act, five characters. 25 cents. Missionary Education Movement, 150 Fifth Ave., N. Y. City.

"The Monoiogue of a Japanese Bride." Literature Headquarters of Woman's Missionary Society, United Lutheran Church, 723 Muhlenberg Building, 1228 Spruce St., Philadel-phia, Penna. 2 cents.

phia, Penna. 2 cents. "A Japanese Madonna," Four char-acters. 5 cents. "The Madonna of the Gift Shop." Seven characters. 5 cents. Woman's Home Missions Mag-azine, January, 1935. "Meiko's Quest." Two characters. 5 cents. Address 420 Plum St., Cincinnati, Ohio. "The Cross Roads." (Data given later)

later.)

NOTE: The Editor of this Department carries no literature. All requests for in-formation concerning methods must be ac-companied by return postage.

A Reading Course with credits and awards is maintained by the Women's Missionary Federation and Lutheran Daughters of the Reformation, with headquarters at 425 South Fourth St., Minneapolis, Minn. This course includes assigned portions of the Bible each year, the Church periodicals and a list of devotional and missionary books adapted to the interests of men and boys as well as women and girls. We note that THE REVIEW is included in the credit list of periodicals, and that the book list includes numerous undenominational publications such as Robert E. Speer's "Of One Blood."

In their literature packet recently sent to this Department

for inspection, there is a series of twelve programs covering a year, entitled "Builders of His Kingdom" whose topics are such as "The Place of Prayer on the Mission Field," "The Red Man for Christ," "Open Doors To-day," etc. A package of activating leaflets covering the top-ics accompanies the booklet. While considerable of the literature is denominational, much of it is also general and the outlines are all adaptable to any church use.

An Ideal Missionary Society is depicted in an article in TheFriends' Missionary Advocate, in which we note the recommendation: "Programs should not be too long and should embrace both home and foreign work . . . Many think light refreshments promote sociability and the benefit derived overbalances the cost and labor. Personally I would dispense with them except on special occasions . . . Two papers or talks of not more than fifteen minutes each will usually be found long enough to carry the message needed and will not weary those who listen."

A Worthy Missionary Endeavor in the Cumberland Mountains, in Tennessee, by the Presbyterians, is the work of the Sunday school missionary with the Parent-Teachers' Association in the Sixth District. Certain parts of the program on either side are coordinated so as to be of service to the child, the home, the community and the school without doing violence to The a non-sectarian policy. plan covers the territory of 350 public schools in seven counties. A report of the Sunday School Missions says:

Through this mission, vacation Bible schools, visitation of communities, etc., we endeavor to preserve the religious life which is the bulwark of our civilization. The places of re-ligious need shall continue to have our attention. To strengthen, fortify and maintain this work, friendly contacts shall be maintained with educational and community welfare groups. We shall continue to work in behalf of neglected boys and girls and to give them spiritual guidance and teaching. The Unit of Sunday School Missions occupies a strategic position in the Presbytery of the Cumberland Mountains.

Clever Devices exploited at the summer conference of the Methodist Woman's Foreign Mission Society of the Cincinnati District, at Lakeside, Ohio:

A large poster with tiny balloons attached at the bottom of the sheet, these being advanced upward according to a graduated schedule of each woman's activities in her local society, such as Christmas or Thanksgiving offering, use of mite box, field support, etc., the unique marker going "over the top" when the full list was attained.

Japanese fan-pockets to be used as receptacles for dues, baskets and tiny pocket books serving the same purpose.

Scrap books of art paper (obtained at ten-cent stores), each page featuring some department of the society's heid work. When a member of the society pays as much as a dollar, she has her picture mounted on the page featuring the specific work toward which her contribution is designated.

A poster with a scale up the center of the sheet to mark altitude, one goal of the organization for each point on the scale. A heavy curved line near the top indicates the beginning of the stratosphere which the organization or the individual desires to penetrate.

This and the poster design previously mentioned might be used separately or combined in one, as the Methodist women used it.

Handkerchief showers for Japanese missionaries raising money abroad through holding bazaars, handkerchiefs being excessively high in price in Japan.

Blessing boxes distributed among the membership, a penny to be dropped in each time a personal blessing is noted.

Valuable key words to be used in programs: "Give to the Lord and not to the treasurer." "Gush and grin folks." "Now (a word of which John and Paul made frequent use), transposing its letters for unique effects: "If we work hard now, we shall own a share in the missionary enterprise; and if we own a share or responsibility for closing the year satisfactorily, we shall also own a degree of satisfaction in having done our part." "We are won for Christ and are not our own: we are bought with a price." "The victory will be won if we earnestly do all the things suggested in the program. The battle over defeat, discouragement and the depression will be won and ours will be the reward; but nothing will be won if we allow procrastination to rob us now; so now let us pay our dues, subscribe for the missionary magazine, attain the several goals, etc.

A Family Party in a church, with a free supper, each organization seated at a separate table with suitable decorations, money receptacle for offerings, song sheets with homemade jingles to familiar tunes, place cards according to characteristics of organizations, etc. The silver offering made at each table may be allocated as desired, as: That from the two or more senior groups pays for the supper, the junior organizations keeping theirs for specific objects, etc. One table furnishes the music, another the devotionals, another a dramatic sketch, and so on. This excellent idea came also from the Lakeside conference last summer.

A Choice Pageant is described by Elizabeth Fensom, of the Baptist Lit-erature Bureau, the title being, "The Cross Roads," by Elsie Hand Klinger. It is recommended "for such a time as The author's foreword says this." that it is not a pageant of pagans and Christians but one which uses the parable of the Wise and the Foolish Virgins to illustrate the different degrees of consecration between Christians and Christians. "It is a question not only of reaching or missing heaven but also of taking or losing the op-portunity for the fullness of Life." This pageant was first used at the Northfield Summer Conference in 1929. Its characters are: Revelation, Consecration, Opportunity, Foreigners (20 or less, only six having speaking parts), Pilgrims, Hindrances, and any desired number in a choir. This may be obtained through the Baptist Literature Bureau, 152 Madison Ave., New York City, or any similar denom-inational headquarters. Price, 15 Price, 15 cents.

The Prince of Peace Declamation Contests. Since the war spirit as well as the facts of war are among the greatest obstacles to Christian missions, a number of denominations are now including these contests in their missionary programs each year. A booklet containing twelve orations which won first place in various State Peace Oratorical Contests during 1932-33 has been printed by the Ohio Council of Churches and may be obtained from that organization, at 44 East Broad St., Columbus, Ohio. Price, 25 cents. Information regarding contests will be furnished free. The United Christian Missionary Society thinks so highly of this phase of missions that it includes two of the declamations in its regular literature packets.

A Missionary Program for the Sunday School

The Outlook of Missions for June prints the story which won the first prize among Sunday school teachers and officers in the 1934 Stewardship Essay and Poster Contest conducted by the executive committee of the General Synod in the Reformed Church in the United States. It was written by Mrs. F. R. Casselman, of Tiffin, Ohio. Summarized for brevity, its leading points are:

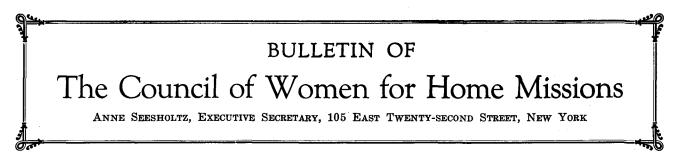
A secretary of missions appointed for the Sunday school, this person arranging, unifying and supervising a complete program of activity, inclusive of adult studies and activities. Anyone wishing to get stories, plays, books, missionary letters, etc., goes to her.

The aim with the beginners is to lead them to think in terms of others by such means that the little folks will not only have interest but also love for brothers and sisters unseen. If this is well done, there will be no later problem of interesting young people in missions. "One day Charles asked us to call him 'Mr. Sunshine.' We asked him why, and he said, 'We each have a name. I am Mr. Sunshine. Teacher calls Kenny, "Mr. Blackbird." He has a black suit with a red tie. Mr. Blackbird is an Indian. We play Indian Sunday school.'"

In the primary department, picture books are made for the boys and girls in Japan, the materials being cut from old Sunday school papers and pasted together according to a central theme —pictures about Jesus, about God's helpers, policemen, firemen, bakers and the like. Groups of nations such as Indians, Mexicans, etc., are featured. Next month there will be stories and songs about the far-away friends, and the following month suitable missionary plays will be introduced. Still later, "a real man from India" will be engaged to talk. And so the work will enlarge.

Among the young people, "Some-times the teacher leads but more often we have one of the young folks talk on a missionary subject. Occasionally we have a foreign student or a returned missionary speak, or we have snapshots passed around which have been sent us from the field. Once in a while part of a letter from a mission station is read." A temperance leaflet written and illustrated by the Chinese is shown. An Arabian tells of his allnight watches on the hills of Bethlehem. Each class is named after a missionary or a mission project, and each Christmas a box is sent to the particular stations. In the fall, mission conference reports are rendered in the form of dramatizations, imaginary broadcasts or informal round tables where the delegates sit around a table and share with us the inspiration and information gained.

The home department of the Sunday school supplies the shut-ins with copies of the home and foreign mission day services, the mission plays given, as well as letters from missionaries. It is no wonder that the benevolent apportionment of such a church is paid fully and on time.



Missionary Meditations

1. THE PRACTICE OF THE CROSS IN LIFE.

Can the blind guide the blind? Shall they not fall into a pit?

Thou who teachest another. teachest thou not thyself?

Jesus called the multitude unto him, with his disciples, and said unto them, "If any man would come after me let him deny himself and take up his cross and follow me."

Who was this Jesus who early in life knew that he was the beloved Son of God and who most often referred to himself as the Son of Man? He came out of a wilderness experience to share his idea of the Kingdom of God. He gave his life to teaching and healing and did not allow the acclaiming crowd to make Him their king.

Who was this Jesus who healed the sick, comforted the sorrowing, who fed the hungry and then spent whole nights in prayer in preparation for the next day? He was in his early thirties when he set his face steadfastly toward Jerusalem after he told his intimate friends that going there meant his death. His disciples followed him.

Who was this Jesus who in Gethsemane while his followers slept could accept death as the way to fulfill his life's work?

In an article called "The Astonishment of the Cross," L. P. Jacks calls our attention to the record quoted at the beginning, which implies that Jesus asked the *multitude*, not just his dis-ciples, to take up their crosses. It is "an invitation not to take part in a ceremonial affair once in a lifetime" but to make it "the continuous keynote of the new life . . . a self-renunciation that



has to be kept up every day and all days . . . This was a call to give up their current ways of thinking and to think more deeply; to change their stand-ards of good and evil for truer ones; to leave their present selves to attain a higher plane of living together."

It is suffering that has no meaning which makes us desperate; it is suffering caused by man's inhumanity to man which makes us bitter and rebellious, and breaks both heart and spirit.

- Grant us, O Father

Clear eyes of sincerity, That today we may look fearlessly over thy world,

And through tragedy, evil and pain See indwelling the whole, Thy Spirit.

- Show us the Cross of Thy passion, O Christ,
- The meaning of all man's past, all his future, Bound up in that Cross: Show us the glory, the beauty, the joy
- of Calvary,
- Teach us to bear Thy Cross forward. Amen.

From the Divine Companionship: J. S. Hoyland

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2. THE PRACTICE OF ETERNITY IN OUR HEARTS.

On Good Friday, 1927, G. Studdard Kennedy read the story of the trial and crucifixion of Jesus on whose cross was the accusation, placed by a foreigner. "This Is Jesus the King of the Jews." As one listened to the reader, time and space were The congregation forgotten. was present at the trial and the crucifixion. And the Son of man became veritably the Son of God, to that assembly nothing doubting. On another occasion. G. Studdard Kennedy taught. "We have seen that we are terrified at having to bear the Cross. but sooner or later it comes to us. Jesus' means of communication with God were not different from ours. He built up his world for himself as we do our own, but his was the real world; it was of real value and had a meaning. . . .

"We may have doubts and wonder whether his way was the right way, or is there a truer one. He bared his breast to the foes and died in consequence, and on Good Friday it looked like the end of all things but Christianity does not take his death as the end. Which was right, Jesus or His crucifiers? That is the crucial point. We are asked to stake our life on the principle of love and discard hatred and warfare. Is it possible? \mathbf{It} would not be, if we were left to do it by ourselves, but we are not. God is on our side, so there The disis no impossibility. ciples realized that, as they went further with triumph, not as failures." Furthermore we have each other in the church now encircling the globe. Are we today "like sheep, gone astray"? Are we turned "every one to his own way"?

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The man who wrote Ecclesiastes and could write very tellingly of the meaning of life and the vanities thereof, wrote in this connection:

- "I have seen the travail which God hath given to the sons of men to be exercised therewith:
- He hath made everything beautiful in its time; also He hath set eternity in their hearts."

We thank Thee that in Thy presence All barriers break,

- All illusions dissolve, All accidents of time and space vanish
- away, All separation, all bereavement, is abolished
- In the exceeding glory of Thy audience chamber.
- Grant that we may know ourselves working Together in Thy one service,

- Each in each knowing and sharing The hard and smooth, the bitter and
- the sweet,
- Members of each other made one in Thee

One tool to work for Thee.

- One new creature in Thyself. Amen. J. S. HOYLAND.
- "And Jesus came and touched them, and said, Arise and be not afraid.
- And lifting up their eyes, they saw no one save Jesus only."

An International Relations News Release gives news of the Tenth Conference on the Cause and Cure of War, Marathon Round Tables, and a "Message to the Churches." The following books were recommended at the Conference on the Cause and the Conference on the Cause and Cure of War: "The Backwash of War," by Ellen W. LaMotte (Putnam), \$2.00; "Why Wars Must Cease," by Ten Authors (Macmillan), \$1.00; "Must We Have War?" by Ascher Henkim (Doubleday) \$2.50: "The Power (Doubleday), \$2.50; "The Power of Non-Violence," by Richard B. Gregg (Lippincott), \$2.50; "Peace with Honor," by A. A. Milne (Dutton), \$2.00; "Europe Between Wars," by H. F. Armstrong (Macmillan), \$1.25; "The International Community and the Right of War," by Don Luigi Sturzo (R. R. Smith), \$3.

PIONEERING TODAY IN AMERICAN LIFE*

BY MRS. ORRIN R. JUDD

The alluring theme, "Pioneering Today in American Life,' featured the program of the annual meetings of the interdenominational Home Missions Council and the Council of Women for Home Missions in Philadelphia, January 6-10. The theme suggests that there is no There are easy road ahead. many obstacles in the way. Churches exist that are indifferent and self-centered. There are scoffers who count home mis-"a spent enthusiasm." sions Nevertheless there is also confident hope and faith that the courage which characterized those who first blazed Christian trails across this continent is still a vital force. There are new goals to be set and new triumphs to be achieved.

Although separately organized the two Councils work in close cooperation. Separate sessions were planned for the mornings, and joint sessions for the afternoons and evenings. The discussions included intimate and intricate details of Young People's Work, Home Mission Planning, Merger of Churches, Work among Migrant People, the Christian Approach to the Jews, Church Building, Cooperative Service to the Indians, and to New Americans, Promotion of Home Mission Interest and Beneficence-a kaleidoscopic variety of problems of common in-Breakfast committee terest. meetings provided for additional discussions. From these emerged reports for consideration in the full sessions, such as "The Share of Christian Youth in the Church Life," and "Young People on the Boards of Local Churches and Their National Organizations.'

The annual meeting of the Council of Women for Home Missions was pleasantly introduced on Monday evening by a Fellowship Dinner which featured three addresses on : "Christian Women as Modern Pioneers." The president, Mrs.

Daniel A. Poling, called attention to the "World Day of Prayer," which this year falls on March 8. She urged that it always be referred to with the completing phrase "for mis-sions," and that women engage singly or in groups in preparatory prayer at noon on Mondays in order that the fullest significance of the day be realized. Miss Seesholtz spoke of the need of integrity of purpose and of the importance of group-action cooperation, in the pioneering of today.

Home mission literature for 1935 is based on the theme "Pioneering Today in Home Missions." It includes the usual volumes for various age groups. In addition, an American edition of a remarkable book recently published in London, has been issued by the Missionary Education Movement. It is entitled "The Jew and World Ferment," by Basil Mathews.

Courageously both Councils faced up to the problems of today. Changed conditions of Indian life resulting from new government policies, necessitate a restudy of service in that field. Wide opportunities beckon to united Protestantism for Christian guidance in government Indian schools and increasingly for friendly service through the establishment of Christian centers in Indian communities.

That the home mission enterprise must be adjusted to an intensive era was the concluding topic. "Home missions must now learn to meet the needs of the new frontiers resulting from a closing-in process. Moving populations were part of an expansion era. We can no longer solve our problems by moving away." Challenging all present to the task of making Christian motives and standards more determining in all areas of life, this inspiring meeting of the Councils adjourned.

- "And Jesus came and touched them, and said, Arise and be not afraid.
- And lifting up their eyes, they saw no one save Jesus only."

^{*} Quoted by permission from Missions, March, 1935.



INDIA AND BURMA

Religious Liberty in New India

Dr. Cornelia Sorabji, an Indian Christian lawyer, a descendent of a Parsee family, refers to the Indian Joint Committee's promise of religious equality and freedom from interference with religious practices. She contends that this freedom is to be conferred on emancipated Indians who are "more definitely outside the affected area than the British them-selves," and cites the Sarda Marriage Act and the Temple Entry Bill (for Depressed Classes) as types of well-meaning but mistaken legislative efforts which have provoked threats of "bloodshed such as India has never known before." She declares that the Sarda Act has been ineffective and has set back reform, and sees no protection for religion in the Committee's report. She calls for the viceroy's previous sanction for any bill affecting religious usage and asks a two-thirds majority in the legislature for any such bill advocated by orthodox Hindus.

Women's Conference—and Marriage

A women's conference is no longer a novelty in India; therefore the All-India Women's meeting at Karachi was not given much press notice. A strong resolution was passed appealing to women to object to plural marriages; to refuse to marry a man with another living wife. This will be difficult to enforce unless others, besides the women to be married, are opposed to plural marriages. Most of the teeth of this resolution were removed by another resolution passed by the Moslem members, in which it is stated that Islam stands ready to sanction plural marriages when there have been no children from the first marriage. It was hoped that popular opinion will increasingly oppose plural marriage.

The conference urged that the Sarda Act be more vigorously enforced. Most women of India, including all the enlightened ones, are opposed to child marriages. Much can be done by such conferences in creating popular sentiment in favor of doing away with this evil. The All-India Women's Conference will next meet in Travancore. As Indian women more and more will be taking their place in the ordinary councils of India the women's conference will find less and less scope for its activ--The Indian Witness. ities.

New Kind of Idolatry

In Benares, high place of idolatry, among the shrines to monkey gods and elephants gods, to Shiva and Kali, there is now a temple for a modern sort of worship. There is no image within; just a great marble relief map, fifty by fifty feet in dimension, done to scale scientifically with India's mountains and rivers all accurately drawn. Here is nationalism, young India's object of worship—Mother India, spacious and beautiful and ancient. —Sunday School Times.

Stanley Jones Interviews Gandhi

Dr. Stanley Jones, in a recent interview with Gandhi, put some questions to him about converts to Christianity becoming a separate political entity in India. Dr. Jones pointed out that Hindus do not allow anyone who chose to follow Christ to remain in his own home, but put him [197]

out of the family and society. "We are willing that the Christian community as a political entity should fade out," said Dr. Jones, "provided you allow peo-ple to stay in their homes and be frank, open Christians, members of a moral and spiritual organization called the Christian Church, without disability or penalty. They need not change their dress nor their food. They could still be vegetarians if they desired, they could stand in the stream of India's culture and interpret Christ in that stream. Are you willing to advocate this?" Mr. Gandhi's reply was: "Personally, I would. If my son should become a Christian in the sense which you indicate, and there should be no brandy and cigars involved, then I would continue to hold him as an honored member of my home and would allow him to hold his faith without interference. If you take this attitude most of the objections against Christianity in India will fade out."

-The Christian Century.

Inter-Mission Business Office

Announcement is made of the opening of the Inter-Mission Business Office in Bombay, which the **REVIEW** has already mentioned as in prospect. Three American missions are responsible for starting the project; the American Marathi Mission, Church of the Brethren Mission and the Southern Asia Branch of the Board of Foreign Missions of the Methodist Episcopal Church. Three others have expressed their desire to cooperate, and twelve others have already entered into a partially cooperarrangement for one Some of these have exating vear. pressed their desire to consider full cooperation as the office becomes more fully established.

The advantages of such an office will be gained when a few missionaries will be able to relieve a large number of missions from the necessity of maintaining a separate business office with missionary personnel and a separate staff. Chief emphasis at the beginning is being put on the ability of the office to offer better facilities for the sale of drafts, arrangement of travel, and banking in Bombay. The office is located at 82, Esplanade (American Express Road Bldg.), Fort Bombay.

—The Indian Witness.

Epidemic in Ceylon

Mary Leitch, missionary of the American Board in Ceylon, is seeking to enlist help in stemming a new plague that has broken out in Ceylon. Her letter (dated February 6) states:

There are 12,000 dead and at least 1,000,000, one sixth of the island's population, afflicted by the ravages of a mysterious green germ malaria, a malady new to British medical science. I saw children less than 15 years of age dragging their dead parents to graves, and I saw sick and dying men and women burying their children.

The London Mail of Feb. 4th reported:

The expert of a group of distinguished malariologists told the United Press tonight that the death total in Ceylon's "green germ" malaria epidemic will probably reach 50,000. The danger is that the disease may spread to India, and from there to every part of the world.

Missionary Center in Burma

Northeast of Burma are the Shan States under the general supervision of the British Government, but under the direct rule of chiefs or Sawbwas. Taunggyi is the capital of this territory, and 28 years ago was without any Christian. About that time Dr. and Mrs. A. H. Henderson, American Baptist missionaries, set up a dispensary and day school for the dozen or so children whose parents braved the wrath of the Buddhist community and subjected their children to Christian teaching. On Sundays there was Bible teaching and public worship. There was vigorous opposition.

But one building after another was added, other workers came; in 1922 an outstanding need was met by a school for girls. This has had a steady development. Then the Peabody-Montgomery Home for tubercular women was opened. There is now a school for missionaries' children, giving significance to Taunggyi as a mission center. Because of the healthful climate, a number of retired missionaries live there. —Watchman-Examiner.

Missionaries Need Revival Too

At an evangelistic conference of about seventy-five teachers and preachers at the English Methodist Mission at Kyaukse last October, about 40 witnessed to their faith. But it was a critical moment when one of the Burmans said: "Well, it's all very well for us to face up to our sins, but what about the missionaries? Will they admit their sins too? Will they confess as well as we?" A young missionary then made a complete surrender of his life. He confessed his sins and witnessed to the new power and love of Christ in His life. Redemption and release became real, and then the Burmans too wanted this release and joy and power which only Christ can give when we are ready to be absolutely honest about our sins.

CHINA

New Methods in Tsinghai

Mr. and Mrs. John Bell went from Canada in 1921, to work for the C. I. M. in Tsinghai. They are now undertaking a new work, described by Mr. Bell in *China's Millions*:

We have moved to an entirely new and unworked district. It is interesting from several standpoints. The population is made up of Chinese, Moslems, aborigines and a few Tibetans. All speak Chinese except the latter. Facing the main street we have a shop which has been cleared of counter and other fixtures, and equipped with a table, two chairs, and some benches. The walls are whitewashed and decorated with Gospel posters. At one end is a small room partitioned off, and in it a *kang* on which the evangelist sleeps. It also contains a cupboard for literature and medicines. This is the preaching shop, where we preach, entertain male guests, and do personal work. We have one preaching tent sixteen by thirty-two feet and a smaller one for the women's work. These tents are pitched within sight of one another in the villages where we get good hearings. In the evenings we show lantern slides on religious subjects or preach. Around the tent walls we hang Gospel pictures, done by native artists. We have forty folding stools, and generally borrow a table and chairs from the villagers. I propose to teach the evangelist in the mornings, and in the afternoons to preach to the villagers. We intend to spend at least three full weeks in any given center—longer if interest warrants.

Christian Colleges in China

Christianity is meeting some of the fundamental needs of the Chinese people as they struggle for a new national life. Christian colleges are a very potent agency in this reconstruction. Fukien University has made a contribution along four different lines:

(1) Through the study of science and the spread of scientific education.

(2) Through the study of Chinese culture with its rich resources accumulated through many centuries.

(3) Through rural reconstruction, one of the most urgent problems of present-day China.

(4) Through Christian character building. Many Fukien graduates are today serving China with consecrated lives.

-C. J. L., in the Missionary Herald.

New Medical Work

The C.M S. has opened an urgently needed work in a market town near Canton, South China, a center for 20 villages. H. A. Wittenbach writes in *The Life* of *Faith*:

In the first month over 400 patients were treated. There were over 1,300 visits to the clinic, the average daily attendance being about forty-five. A Christian dispenser has been engaged. As yet there is only accommodation for out-patients. Christian and other posters are displayed on the walls of the Gospel hall, which serves as a waiting room for patients, and church workers have an opportunity of explaining these, and of teaching those who wait. Christian literature is also available for those who can read. members have Several new been brought into the Church, and the clinic is already having an effect on public opinion.

"The Christian Farmer"

1935]

The Christian Farmer, newspaper for rural Chinese, has had a good start. At the end of the first two months the paid subscription list was 2,400, and represented 19 provinces as well as Korea and Siam. Four-fifths of the subscribers were related to some Christian organization. The articles are written in a language understood by thousands of recent literates, chiefly rural. The paper is published under the auspices of the North China Christian Rural Service Union, and is financed by the Presbyterian China Council, the Christian Literature Promotion Fund and other special gifts. The editor is Mr. T. H. Sun, a former Secretary of the National Christian Council of China. That this newspaper is filling a great need is indicated by the following letter from a reader in Kansu **Province:**

"The Tien Chia paper (The Christian Farmer) has given great satisfaction to us all. We have about a dozen different magazines here, but they are all prepared for the better-educated classes and are quite beyond the understanding of us farmers. The Tien Chia is the only magazine in which useful information is rendered in simple language which even women and children can readily understand. We are sending \$1.50 for five subscriptions for one year."

-Rural Missions.

Putting China on Its Feet

Dr. Keith Gillison of the Union Hospital at Hankow says that no annual report is complete without some mention of artificial legs.

We are now working on leg number 61. What pleases me most, however, is the fact that we have not only made progress in making limbs, but have found it possible to begin tackling cases of double amputation. The Convent of St. Anne sent me a Mrs. Liu who had lost both feet from frost-bite. Previously it had been our rule to refuse to attempt such cases—it was felt that the type of limb we turned out was not suitable for those who had not one sound foot to stand on. Mrs. Liu, however, had a pair of ideal stumps, firmly healed, and the temptation to help her was more than we could resist. We modified the limb we had learned to make, and after some experimenting we had the pleasure of seeing Mrs. Liu walking without support. Some time later the same Convent sent us a girl of about nine, who had also lost both feet, and within two days of the last try-on, she, too, was walking, proud and unaided. We have altogether supplied that convent with five legs, and received through them \$100 (£7 10s.) towards the task of setting China's cripples on their feet.

-The Chronicle.

JAPAN-CHOSEN

Mikado a Moslem?—Not Yet!

The following article (translated) appeared in an Arabic newspaper in Latakia, Syria, the *Al-Irshad* for September 24, 1934:

It was reported a few weeks ago that the Mikado of Japan had embraced Islam. Then this was denied in certain quarters. "He had not yet embraced Islam, but was sympathetic towards it—That's all!" But we have come across very important facts in an article in *Al-Ayam*, taken from an Indian paper *Drandian Star* (sic) about the Islamic movement in Japan...

A Japanese Islamic delegation recently arrived in India, Afganistan, and Persia, bearing official papers from the Japanese Government, and has begun to meet with some of the Muslim Ulama and confer with them about a journey to Tokyo to observe the Islamic movement there. The members of this delegation stated that the number of those who had embraced Islam in Japan up to the present had reached 65,000 in Tokyo alone! and that there were many eager to adopt this religion but who were waiting for someone to explain to them its beauties.

The members of the delegation added that the government had designated large amounts in its budget this year to build mosques in Japan, and it is expected that seventy mosques will be built there within five years. A member of the delegation was asked about the report that the Mikado had embraced Islam, and he confirmed it, saying that the emperor had been converted by the Turkish sheikh, Muhammad Ali Bakir. But some of the European papers attempt to deny the news for fear that its effect upon Moslems will be to make them pro-Japanese. It is enough that an American paper, looking at this report from a purely commercial standpoint, said that the Mikado had embraced Islam to expedite the sale of Japanese goods in the Islamic world.

The vernacular press in Persia also publishes stories of the spread of Islam. *Erfen*, a paper published in Isfahan, in its issue of January 3, 1935, published an article entitled, "The World Bows Down Before Islam," as follows:

Recently M. Benito, the Italian philosopher, has been converted to Islam. When such deep thinking people accept Islam for their religion, it shows that Islam is the best religion. M. Benito, after conversion, is publishing a weekly magazine on Islamic principles and privileges to give the news to others.

In one of his articles he writes, "I want to ask the European missionaries who go to the Orient for missionary work why they go there and try to disturb the Orientals? What benefit do they give to the followers of Islam? Aren't they deceiving themselves? I, who am a *Farangi*, do my part in giving the good tidings of Islam to my countrymen. Islam is the only religion of peace and comfort and the protector of world peace."

Another Italian teacher writes an article in which he points out that up to some years ago the Christians showed Islam to be the worst religion of the world, but fortunately the Europeans, especially their diplomats, found out the truth that the only way to get away from the world crisis is by accepting the peace-seeking religion of Islam.

Such is propaganda! Can any be induced to believe these statements, entirely unsupported by evidence? The credulity of men is great, especially if they have no access to facts. The memory of men must be short, and their knowledge *very* limited, if they can forget the Turkish and other Mohammedan aggressive wars and massacres of racial and religious foes, which so clearly disprove the preposterous claim that "Islam is the only religion of peace and comfort, and its protector of world peace."

Facing Religion

A big Japanese daily newspaper declares that "one of the most significant developments in Japan in the past year or so is the sudden interest shown by the people in religion." This takes the form of making religious books best sellers. The Broadcasting Association of Japan puts on a morning religious service. Buddhism, Confucianism, Christianity, all are being considered. "Once," says the "Marxist publications Times, and socialistic books were best sellers in Japan, particularly among the younger generation, but today religious books are best sellers. It is quite a wide step from Marxism to Buddhism or Confucianism, but it is true that the people of Japan are more interested in religious consolation than in Marxism or Fascism."

Methodist's 60th Anniversary

The anniversary of the coming of the first Methodist missionaries to Japan 60 years ago was widely observed last winter. At a great mass meeting in Hibiya Hall, Tokyo, 1,500 listened to Bishop Akazawa's appeal for a spiritual solution to Japan's present difficulties, and personal loyalty to Jesus Christ. A joint choir of 120 voices from all the Methodist churches of the city, under the leadership of Prof. Nakada of Aoyama Gakuin College, gave assurance by their singing in Japanese a number of difficult sacred oratorios that Japan is no longer dependent upon foreign musicians for guidance in music. Another evidence of Methodism's growing power is the announcement that during 1934 nine new churches of the denomination have been dedicated, four of them in Tokyo, and largely free from debt.

-Christian Century.

Leper Colony Swept Away

Among other disasters resulting from the typhoon that swept Japan last September, the Sotojima Leper Colony near Osaka was wholly destroyed. Of the 594 inmates 170 lost their lives and also 14 members of the staff and their families. Among the latter was the chief nurse, Miss Nakano, who did everything possible to save the helpless blind patients. The colony had been in existence for twenty-five years, and new buildings which were almost completed. But new and old were all swept away in less than an hour. The 424 survivors were distributed among five other leper institutions in various parts of the country. At Aiseien, national leprosarium at Okayama, where the normal accommodation was for 730 patients, there were already 910 inmates; but they readily agreed to receive 80 homeless fellow-sufferers.

At a memorial service at Aiseien a blind survivor told how he himself had been saved by Miss Nakano. He had been walking in deep water, supported by her, when a high wave struck them. When he was eventually saved he cried bitterly on hearing that the chief nurse was missing. He wept again at the service, crying "She died instead of me, me, helpless, blind, half dead, ugly leper!"

-Without the Camp.

Uphill Work in Rural Korea

It has been said that with a good man, a living allowance and a village in which to put him, it is possible to start a group of Christians almost anywhere in Korea. About a year ago the Presbyterian Rural Committee of Korea offered to pay half the salary of a man to go into an entirely non-Christian country district, if the Presbytery would pay the other half. This was agreed upon, and Lee Heung Soo, an elder with successful experience as Bible Society colporteur and an evangelistic worker, was sent into one of the most hopeless districts among the mountains, a place notorious for its large number of communists. At first there was much indifference and some persecution, with no permanent results to speak of. But Mr. Lee's last letter says:

By the blessing of the Lord I am well and enjoying the preaching of the Gospel greatly. Yesterday, Sunday, five influential young men of this district decided to become Christians, for which I am exceedingly grateful, and there are many signs of the Christian work doing well here now. We have over forty meetings now for worship, and in a number of places near at hand several people in each place are also acknowledging themselves as Christians. Under the auspices of the township office and the public school an agricultural convention has been held here, and I have been attending, and have had many opportunities of speaking a word for the Church.

-Korean Echoes.

C. E. Objectives

From all of Korea's thirteen provinces, from Manchuria and Japan came 2,157 registered delegates to attend the first quadrennial convention of the National Christian Endeavor Union held in Pyengyang, Sept. 1-6, 1934. One delegate came from over 100 miles beyond Harbin. Attendance so far exceeded expectations that a second edition of the programs, song books and badges had to be hastily issued. It was estimated that 2,000 took part in the Convention communion service.

A list of objectives was adopted:

Double the membership in four years.

Encourage all to read good books and magazines.

Train young people's leaders.

Emphasize temperance.

Acquaint the church with the need for work among juniors and intermediates, and train leaders for these.

Organize junior and intermediate societies in each church.

Each C. E. member teach at least one person to read during the year.

Keep ownership of land. Do not sell even to educate children.

Economize. Never spend more than Yen 50 for weddings and feasts.

Encourage hygiene.

Work land together and use proceeds for young people's work.

Thank God for Christian Endeavor in Korea.

-Korean Echoes.

Young Girl's Prayer

The Missionary Link published the first prayer in English of a fourth year student in Doremus Girls' High School, Japan.

Our Father in Heaven: I want to thank Thee that I can live and thank Thee every day. We are so happy that I forget to think of poor people. Please help me to think about the poor people, and though I can do but little let me do anything I can for them.

Please let them know God in Heaven, because when we know Thee we can live most happily and lead a powerful life.

Please give me power and bravery in life. Please let me study faithfully every day. Please let me spend today in thankfulness.

This we ask in Christ's name.

PACIFIC ISLANDS

Important Gain in New Britain

Only a few years ago Nakanai, New Britain, was 100% heathen. Rev. A. E. Brown reports that within ten years eleven villages have been occupied; many more have been visited, so that the Gospel is gradually penetrating the whole area. Mr. Brown writes of Australian Methodist work:

There is an increase of fifteen members in full, and nineteen on trial, with two hundred and forty seekers; and we now have teachers in 36 villages. We have five boys as candidates for George Brown College.

Great keeness is displayed by the children of the new villages, the teacher reporting that often when they are working in their garden children approach and request that they be taught there and then. In our new villages the first steps have been to teach the people the days of the week, and to encourage them to prepare food on Saturdays for Sundays. Often the teacher will be in his house, or perhaps in his garden, when a group of men conversing together will send a boy to the teacher to ask him when it will be Sunday again.

will be Sunday again. Preaching is their subject for conversation throughout the week, and often reports of a sermon are carried to other villages for discussion.

Conversion of Batak Chief

Rev. Ragnar Alm, American Methodist missionary to Sumatra, recently baptized a Batak chieftain who had been a bitter enemy to Christianity. After his baptism the old chieftain told the large congregation of his long search for peace. As one of their most famous witchdoctors, he had done everything to please the spirits, how he offered to them on the high mountains, under the holy trees and at the sacred rivers, but the spirits had given him no peace. He had fought the Christian religion and He had its messengers when they first came to his village, and he tried to keep his son from its influence; but all in vain. Then he told them of the increasing influence of the living Christ in his own life, and how it was that he had come to realize that Christ, and Christ alone, could give the peace he for years has been seeking. His changed countenance showed that bitterness had given place to good will.

Courage in Midst of Danger

The Big Nambas tribe in the mountains of Malekula are admitted to be the most turbulent cannibals remaining in the New Hebrides. Apon, a native evangelist, has volunteered to work in this dangerous field. At a prayer meeting, before his departure to his new sphere of labor, he prayed: "Man Big Nambas they are fighting and shooting each other, and we are sometimes in danger. But we have Jesus. We thank Thee for His love. He stops with us and gives us His great work to do."

-The Christian.

NORTH AMERICA

Home—the Strategic Center

There is widespread concern for making and keeping American homes effective agencies in Christian training. The Presby-terian Church has laid special emphasis on this during the year, and evidence of intense interest from all parts of the country is reaching the Board of Christian Education and the joint committee set up by the General Council. Requests for giving materials suggestions about making the emphasis effective in the local church have poured in in such numbers that it has been difficult to take care of them promptly. Many sermons are centering on the emphasis; study and discussion groups are under way, and special programs are being introduced into a variety of situations. Other denominations emphasizing family religion this year are having a similar experience.

One Church Balances Budget

Released unexpectedly from the most trying financial crisis in its history, the National Council of the Protestant Episcopal Church announced February 14 the balancing of an emergency budget of \$2,313,115 for the support of home and foreign missions in 1935. This result forestalls the expected recall of scores of missionaries and the abandonment of mission outposts maintained by the church for more than a century.

Scarcely a month before, drastic retrenchments by the National Council seemed inevitable. In desperation, Bishop James De Wolf Perry made a personal appeal to a small group of individual Episcopalians of great wealth for five gifts of \$20,000. He not only secured his \$100,000 but an additional gift of \$30,000 from some one who wanted to build a hospital or a school in China. In addition to the large gifts there were smaller donations totaling \$70,000 raised by individuals in a last-minute appeal.

A Hand Written Bible

Recently 300 business and professional men finished writing a 4,000 page copy of the Bible in Mansfield, Ohio. The task was started by the First Lu-theran Church. It was in connection with a Bible course. Each man was assigned sixteen to eighteen pages of copying. When the work was completed the pages were bound together and made two volumes of six inches thickness each. There are not many such hand written copies of the Scriptures in the world. The scriveners declared they had read and learned more of the Scriptures than ever before.

---Watchman-Examiner.

United Lutheran Policies

The Board of American Missions of the United Lutheran Church, recognizing the increasingly important part which linguistic groups are playing in the development of American life both in the United States, plans to subsidize religious publications in foreign languages, especially those circulating among Hungarian, Slovak, Finnish, Spanish and Yiddish residents. The prime purpose is to afford the assistance of the Church to every effort made to counteract the flood of godless, communistic propaganda. The Lutheran Church is more and more centering all its home mission activities in the Board of American Missions. The Savannah Convention last fall took tentative action on this, while the New York and the Virginia Synods have agreed to put to a test the plan's practicability by voluntarily turning over to the Board their entire home mission activity for 1935.

Closer supervision of finances in every group applying for home mission funds will be put into effect. The Board will require each group to submit a detailed statement of the pledges secured in the every-membervisitation, and where the report. is unfavorable, a trained worker will be assigned to develop the group's understanding and practice of stewardship. Operating upon an absolute "pay as we go" basis, the Board allocated \$500,-000 to about 700 missions in the United States and Canada. While the present policy is tostrengthening existing ward missions, plans for 1935 include opening a large number of new points.

What One Girl Learned

Here is another proof of the value of Vacation Bible Schools. At the conclusion of the D. V. B. S. in La Grange, Georgia, a summer student worker asked the older children to write on "What the Bible School Has Meant to Me." From Christine Skelton, aged 15, he received the following:

Bible school has meant quite a lot to me this year. I did not know very much about the Bible when I started because I had never had the chance to study it like I did these past weeks. I also learned the seven essentials of Christian Worship and the seven kinds of prayer and what each meant. Prayer is one of the most important phases of a person's life. If you cannot pray you should learn how. God is behind every beautiful thing in the world. God's works are the most beautiful things that you will ever see. If you get out and study nature, and look at the beautiful side of things, it will help you to think of life more pleasantly and beautifully. Bible school has taught me to look on the best side of everything.

-Missionary Herald.

Prison Missions

The Norwegian Lutheran Church of America has a "De-

partment of Prison Missions" which is now three years old. The program of the department is twofold, corrective and preventive. In the corrective field, the gospel is being carried behind prison walls by means of religious services, Bible classes, furnishing Bibles and individual counseling; and also in this field is the rehabilitation and adjustment after release. In the preventive field, the effort is being made to go before the schools and churches of the state and present to people their responsibility in the field of crime prevention.

This work is carried on in Minnesota only. Rev. Roy Olson, director, states in his annual report, that he made 227 visits to institutions, conducted 95 services, gave 464 personal interviews, distributed hundreds of tracts, Bibles, and papers, had 11 conferences with wardens, and traveled 31,000 miles by car.

-The Christian Century.

A Saul Becomes a Paul

Louis H. Aronson, once a Jewish atheist, read Professor James' "Varieties of Religious Experience," with its many illustrations of conversion and the new birth, and was much moved. Then he began to attend the Peniel Presbyterian Mission Chicago, and there gave himself to Christ. He is now combating atheism among Jews of Chicago in parks and on street corners. On a recent Sunday afternoon he debated with a leading communist in their own hall on the "Resolved that the subject. Marxian Interpretation of the Origin and Purpose of Religion is False." Jews swarmed about the speakers after the meeting, asking questions, voicing objections but withal keenly interested in the Christian faith.

-Sunday School Times.

Montreal's Evangelism Campaign

A Service of Christian Witness, opening a seven weeks' campaign of evangelism directed by non-Roman Catholic churches of Montreal, was held January 14. Fifteen thousand people filled the great Forum to capacity and many were turned away. A choir of 2,000 voices supplied the music, accompanied by the Citadel band of the Salvation Army.

The seven religious bodies cooperating in this campaign were the Baptist Church, the Church of England, the Eastern Orthodox Churches, the Lutheran Church, the Presbyterian Church, the Salvation Army and the United Church of Canada. Representatives of each of these groups took part in the service, while hundreds of clergy were given seats on the platform. A touch of color was lent to the scene by the black and gold robes of the Eastern Orthodox clergy. The Bishop of Montreal delivered the principal address.

-The Living Church.

Children at Anvik

Miss Dorothea McHenry, R.N., of Christ Church Episcopal Mission, Anvik, Alaska, writes that she has furnished a room for six Indian boys of the mission, ages 4 to 18, who have tubercular hips, spine or lungs. Of this miniature hospital, Miss McHenry is the whole staff, doctor, supervisor, student body, orderly, maid, laundress, cook, dish washer, seamstress, and chaplain.

At the time of Miss McHenry's writing the whole station was listening for the first air mail to Anvik. When the work began there 40 years ago, there was scarcely one mail a year.

LATIN AMERICA

Missions Go On

Evangelical Christianity is adjusting itself to the situation in Mexico, and finding ways to prove how useful a church can be. In some ways the work has been enlarged. A paster in one of the well established churches of the American Board Mission was forbidden to carry on services of worship in his church. This proved to be a challenge to him and to his congregation; they are using the church as a center of social service, thus reaching people not influenced by it before.

To prepare pastors of other churches for similar emergencies, should they arise, a training conference on the social approach was arranged in Guadalajara in the early winter.

Two of the most important leadership training schools conducted by the American Board still go on with the permission of the authorities; lay leaders who can minister to congregations that have no ordained leaders are being trained increasingly. The emphasis on religious education and on the production of suitable Christian literature is being strengthened.

-Missionary Herald.

The Church in Haiti

The Christian Church in Haiti is a black church. Of its 15,698 members, over 15,000 have dark skins. In a republic of 2,500,000 citizens, 90% are black. Of its twenty-four clergy, only twothe Bishop and Dean Kroll-are white. Most of these black parsons were trained in Haiti itself, although a few for a short time have been in America. There is an excellent theological college in Port au Prince; it has a fiveyear course, twelve months a year. White supervision of this Church will probably be needed for another generation./ Particularly interesting is the doubling of the membership in a decade, among a people almost static in numbers; also to be noted is the increase in value of church buildings, from \$13,000 to \$105,750. In other words, ten years ago the churches were scarcely more than native huts; today substantial concrete buildings have been substituted, beautifully designed, clean, adequate and permanent.

For the three years just past, when general missionary offerings have decreased alarmingly in the home church, Haitians, suffering from a depression beside which ours is as nothing, of their penury have given more than their quota to support missions other than their own. Furthermore, native pastors, with a salary of about \$60 a month, have contributed ten per cent of this to help relieve the pressure on American fellow-churchmen! —The Living Church.

Changes in Guatemala

Within the last year or two the Roman Church has wakened up to the likelihood that the country may grow Protestant, and now they are putting forth every effort to recapture lost ground. At the first (1882) the missionary had to walk on the street with a plain clothes policeman or two with him to guarantee safety. But within a few months after beginning that necessity ceased and fanaticism kept growing less.

Of late the Liberals are beginning to recognize the necessity of a closer alliance with the Evangelicals. It is a long call from the plain clothes policeman to one of the principal dailies the other day publishing a good cut of the Central Church (Evangelical) with its congregation of 582 and the statement that we are numerous and growing, that it is the true Christianity and a moralizing and spiritualizing force.

-Guatemala News.

New Hospital in Nicaragua

Moravian hospital was Α opened at Bilwas Karma, Nicaragua, in May last year. Growing attendance at the clinic is seen in the following figures: May, 351; June, 278; July, 309; August, 584; September, 564; October, 800. Patients have come from over seventy-five different towns and villages, from places 400 miles distant. The missionary in charge, after a trip over the district, reported that people are just beginning to come, and that room must be provided for 125 patients daily.

No figures are available for the spiritual work, but each clinic and each operation is prefaced by prayer. The hospital is 160 miles from Puerto Cabezas, the source of most supplies. Drugs require from six to twelve weeks to arrive.

-Moravian Missions.

New Work at Ocano

A little over a year ago the Presbyterian Board assigned Rev. Thomas E. Barber and his wife to open up work in Ocano, located in the valley among the mountains formed by the head waters of the Rio de Oro, a branch of the Catatumba which Lake Maracaibo. flows into Venezuela. The population is estimated at about 28,000. Α group of fine towns lie around Ocana and a road connecting eight or nine of these is being converted into a highway, thus forming a convenient circuit. Reporting their year's work, Mr. Barber said the experiences had been the richest of their missionary life. He described Ocana as a place which needs everything; one where most people have no conception of what the Gospel is.

Scarcely two months after his report was written, Mr. Barber was brought to New York critically ill, and died in the Presbyterian Hospital, February 4. He had carried on evangelistic work for the Colombia Mission for 25 years.

Vacation Schools in Brazil

"If any one has doubts of the efficacy of church vacation schools on the foreign field, let him come to Campo Bello, Minas, Brazil," says Mrs. J. M. Sydenstricker.

"In 1932 we had five schools and last December we put on six, and not a missionary on the teaching force. All six schools of the Campo Bello church, which has a membership of about 90, were in out-of-the-way and needy places. Three were in the country on farms, one was in a near-by village six miles from the railroad. The one in our branch Sunday school had a matriculation of seventy. The sixth was in an unreached section of town and thereby hangs a tale! An eight-year-old girl was so downcast because no school was to be held at the central building that I asked her if she would not like to put on one herself. No sooner said than done! That same evening she

came with nineteen names that she had secured on her street. At once she took a 'short course' in programs and direction, took along enough materials and started her school. There was a daily average of fifteen present, and the school ended with a final program and exposition of handwork at which the proud parents were present."

Some of the results are a new circle of the Woman's Auxiliary; a timid country woman has become a capable leader, and her husband and three daughters have become professed Christians; Sunday school attendance has grown remarkably.

-Christian Observer.

Sturdy Christians in Bahia

From seven to 165 members in ten years is the record of a Baptist church in Bahia, Brazil. From the parent hive another church has swarmed off, which carries on five Sunday schools.

Bahia is intensely Catholic, and when these people learned that the converted priest, Dr. Raphael Martins Gioia, was coming to preach there, they went on their knees for a week, asking for a hall large enough to accommodate the crowds they knew would want to hear him. Their faith was honored, for the city turned over to them the largest auditorium in Bahia without further charge than the cost of electric lighting.

As a result of these meetings nearly three hundred persons asked for instruction in the things of Christ. Among the converts was a Carmelite monk. The little church had to provide him with a civilian's suit and a ticket to Rio de Janeiro, for further residence in Bahia would have meant certain death. The visiting preacher, Dr. Gioia, had to be accompanied constantly by bodyguard of evangelical a church members.

-Sunday School Times.

EUROPE

For Moslems in Paris

Two young men of the North Africa Mission, Messrs. Warren and Hocart, are carrying on a fruitful work among North Africa Moslem students in Paris. Though very difficult, the work is not in vain. Moroccans are eager to buy tracts and Gospels. The method is to take up a position in a restaurant, or on a bench in the public square and read aloud to all who will stop to listen. Many a Kabyle student has listened attentively, and expressed deep interest. One Kabyle was brought to a confession of faith by reading a tract, "Which of the Two, Christ or Mohammed?"

-The Life of Faith.

Paris Tabernacle Church

The Paris Tabernacle Church is undenominational, but cooperates with other evangelical movements. It is self-support-With only 300 members ing. and none of them rich, it nevertheless accepts responsibility for spreading the Gospel in Paris, and even in the French colonies, so that beside its own support the church gives about \$10,000 a year to benevolent and missionary purposes. It has six outstations around Paris and in Brittany and a mission on the Ivory Coast, West Africa, with six white missionaries and three native evangelists. There is a home for aged women and a summer home for children. A religious bookshop is maintained.

-Sunday School Times.

Christian Missionary Church, Belgium

Two French-speaking churches in Brussels of the Christian Missionary Church of Belgium celebrated their centenary recently. The churches came into being as a protest against the invasion of rationalism into the one Christian community in Brussels at that time. Subsequently, a doctrinal difference rent this church and a secession followed. Still later both churches became part of the Christian Missionary Church of Belgium. The organization today has 42 congregations, 67 Sunday schools, 22 ministers, and three evangelists. Communicants and adherents

total over 10,000. Financial straits threaten to curtail this work seriously.

-The Christian.

Protestant Disunity in Germany

Disunity in the ranks of the opposition Protestant clergy has helped Reich Bishop Mueller. According to the Ministry of the Interior's plans, Bishop Mueller was to have been requested to resign, but Herr Hitler discovered the Confessional synods were not united behind Bishop August Marahrens, who is head of the so-called temporary church government and supposedly its candidate for the post of Reich Bishop.

The financial administration of Reich church affairs has been made entirely independent of Bishop Mueller by a decree issued in the hope that dioceses where the Reich Bishop is not recognized will nevertheless be willing to pay their quotas to a neutral finance commission.

Catholic legal aid bureaus of Thuringian church workers' organizations have been suppressed on the order of the Thuringian Government.

Revival in Germany

Rev. Samuel Trexler, former president of the United Lutheran Synod of New York, after a two months' tour of Germany and Russia, predicts the ultimate victory of the opponents of Bishop Mueller and his German Christian movement. He says:

"Everywhere one sees evidence of an awakened churchin many cases a revival." In all churches he found overflowing and eager congregations. He speaks particularly of an audience of 10,000 people packed in the Tennis hall in Berlin to hear Dr. Niemöller preach a simple Gospel sermon, free from any political allusion. "The most vivid picture that remains with me," says Dr. Trexler, "is the noble army of martyrs and heroes of the faith who are rising up in every part of the Reich. They are men of apostolic mold,

and the result of their life and prayer may bring a new reformation." -Christian Century.

Propose Union in Italy

Methodist work in Italy has been carried on by two separate British and American societies. If plans for unions are approved by British Methodists, the work promises to gain in strength. American Methodists have offered to leave the field to the British brethren. The essentials of the proposed union are:

1. That the Board of Foreign Missions transfer to the Missionary Society of the Methodist Church the present work and most of the properties used for religious purposes, including the Casa Materna Orphanage, near Naples.

2. That the International College, on Monte Mario, Rome, be continued by the American Church.

The two churches are essentially one in origin and faith. Their union will more than double the Methodist impact in Italy. —Christian Advocate.

All Ports Closed

A pathetic example of the homelessness of the Jews is reported from Poland. A company of 318 Jewish young men and women, seeking release from grinding poverty and fired with hope of a bright future in Palestine, ancient homeland of their people, embarked on a Greek ship for the land of their dreams. But the admission of Jewish immigrants to Palestine is strictly limited. When they reached their haven all attempts to land were frustrated by shore patrols. Turning about, the vessel then set sail for Constantinople. There they had the same reception. Next Salonika was tried. with the same results.

The vessel cruised about for nearly three months with its shipload of three hundred wandering Jews who were everywhere refused a place of refuge -a ghost ship that could find no port where it could discharge its human cargo. At last a Rumanian ship was found which

took them back to Poland. There out a man in the audience and asked sixty-three were given Palestine immigration certificates, the rest are presumably waiting for the day when they, too, may realize their hope.

—Our Jewish Neighbors.

AFRICA

Islamic **M**issionaries

The opposition to Christian missionaries in Egypt last year has been followed by one unforeseen result: defenders of Islam have seen that a live religion . must be a propagating one, and notwithstanding the fervor with which they denounced Christian missionaries as intruders, Islamic missionaries are to be sent to China, Japan, Ethiopia and South Africa. A training class has been started in the Azhar University to prepare these foreign workers for their task, which they describe as "going to help their brothers in those lands." A group of Chinese students now in the university present an opportunity to train workers for China. A book is being compiled by Moslem leaders which is to be used as propaganda among English-speaking people. Another committee has undertaken to collect and study all Arabic publications which attack Islam in order to answer objections and prepare young sheikhs with suitable weapons for the defense of their religion. The state radio is being used continuously for Moslem preaching and the reading of the Koran. Once a week there is a radio talk by a man who calls himself "A Friend of Families."

-Blessed Be Egypt.

In Southern Ethiopia

Dr. R. W. Hockman, United Presbyterian Missionary in Addis Ababa, Ethiopia, made a three-weeks' journey into Ethiopia's southern provinces, and the Woman's Missionary in Magazine briefly gives a few of his impressions.

The first thing which struck me was the literal poverty in which the missionaries are living, and yet like it. Another thing was the method of Sabbath worship. The leader picked

him to pass the message on to the others present. When the leader finished what he had to say, a round table discussion followed.

In my travels on horseback with the missionaries I noted a very inspiring thing - the untiring and never-failing efforts to proclaim Christ to passers-by, no matter where or when we met them.

Medical care is sadly lacking. Т located only one doctor in all the area visited. Several nurses and men of little medical experience are dotted here and there among the villages, but nothing is done commensurate with the need. Seemingly insurmountable difficulties are the daily portion, and whenever Christ makes a victory in the soul of a man it seems the devil does his best to undo what has been done. Yet time and again the power of the Cross has proved sufficient.

A Pigmy Chief's Funeral

An extract from the diary of Miss M. Harman, "Heart of Africa" missionary among the pigmies:

The pigmy chief was dead, his wife was ill and I was sent for. It was hell let loose. The corpse with painted face, hat on and handkerchief tied over his mouth lay on a native bed on the porch of a tiny hut. He died yesterday and the odor was terrible, but one woman sat hugging his knees, and another was fondling his hands and wailing over him. I could not talk to the sick woman for the noise outside. In the small space before the house was a crowd of pigmies. Some wom-en sat in a circle clapping and singing as one danced in the midst. Everyone else was accusing, storming and cursing. Three or four fights were going on at once-a man and woman at each other's throats, two women fighting like cats. Others were holding back a swearing woman literally dancing with rage, while another rolled over and over on the ground screaming. A leper woman worked herself backwards along the ground, shrieking, as she went, to throw her-self upon the corpse. One man broke away and threatened to shoot poisoned arrows so there was more screaming and chaos, but one man thought things were too quiet and started to ring a wooden dog bell.

Opening in Nigeria

In spite of many government restrictions which are seriously hampering Christian work in French West Africa, the workers are greatly encouraged. In one town, many of the Moslem teachers called upon the missionary and listened very attentively to the Gospel message. One of them openly admits: "While we

are in darkness, you have the The responsiveness of light." the children in another place has opened up the way for Gospel work in some of the compounds: new hymn books have been typed, and the first four chapters of the Acts of the Apostles have been issued in temporary form. In Nigeria, special serv-ices have been held in the Girls' School at Wushishi which were signally blessed. Paiko Christians are keen to get the Gospel into the surrounding villages, while new ground is being broken at Lalibella, the "Mecca" of the Coptic Church in Ethiopia. There are twelve churches, nearly all cut out of red rock in the mountain sides. Every ef-fort is being made to replace the fear of missionary "invaders" by a feeling of confidence and love. —The Life of Faith.

"The Twelve"

An anonymous donor sent a fund to supply twelve new teachers for one year for the Basa district, northern Nigeria. \mathbf{It} was felt that it would not be wise to open twelve new stations, which might have to be closed at the end of the year, but that it would be better to ask for twelve young unmarried men to volunteer as itinerant evangelists, going by twos throughout an allotted area. Several young men who were preparing to marry, came forward and said they were willing to postpone their marriage for a year.

"The twelve," as they are called, have been working since May. Every month they meet and recount the story of their labors; and so far their efforts have been crowned with success. -C. M. S. Outlook.

The Work at Elat

West Africa Presbyterian Mission is a League of Nations in itself. It was a German colony until the World War, then under French mandate. Just over the border is Spanish Guinea, where Spanish is added to the many African tribal tongues. At one time conditions were so discouraging that closing the work was discussed. Not many years afterwards Elat had the largest Presbyterian congregation in the world. Although the group has been divided, Sunday morning attendance at Elat often runs into the thousands.

There are now 94 missionaries, and an African staff of 1,811. The work ranges all the way from the most primitive, among villagers to whom cannibalism is still a live memory, to well-organized churches and schools under trained African leadership. Becoming a church member in the West Africa Mission is not simply a matter of belief and readiness to learn. No one is admitted for two years after declaring a wish to join the Church. During that period his past life is scrutinized, and anything wrong is set in order. His behavior during the period is subject to observation by the session. Where wives constitute wealth, polygamous marriages are usually the most serious problems. The wives must be respectably cared for, and their dowries repaid. The wonder is not that an occasional would-be Christian fails of acceptance, but that so many succeed, with all the drags that pull them back.

In Portuguese Congo

In 1899 a mission was founded at Kibokolo among a virile people whose opposition made them a stubborn soil in which to sow the Gospel seed. After twenty years the results were so meager that some suggested the abandonment of the enterprise. But the pioneer missionaries held on and were abundantly rewarded. At present, there are 1,734 church members; a Christian community of 5,000; 39 organized congregations; 38 evangelist-teachers supported by the Church; 2,122 scholars, and 24,900 dispensary attendances. Much of the area is still unpos--Life of Faith. sessed.

Leadership in Tanganyika

Financial stringency is acute in Tanganyika. The Church can only partially support itself at present, and the serious decrease in contributions from Australia, with the gradual reduction of grants from England, is affecting the work seriously. Some of the evangelists can only give part-time service to churches and schools because they have to earn money to pay their poll tax. But African leadership is being developed, and men are showing wisdom, tact and business ability, together with real faith and dependence on God as they take over increasing responsibility. Canon King, of the C. M. S., writes from Berega:

Early in the year the bishop ap-pealed for workers to go to the far west of Tanganyika to a place called Uha, where new work is being started. Although we have no difficulty in getting people to offer for work in the district, it is quite a different matter to get them to go to a strange place hundreds of miles away. However, the appeal was made, and sixteen men, teachers and others, offered. Of these, the Church council chose four, who were thought to be most suitable for the work. At a special farewell meeting each recruit told how he had been led to offer for this service. It was an inspiration to listen to their testimony, and afterwards more offers of service were received. Four men are preparing for ordination.

-The Christian.

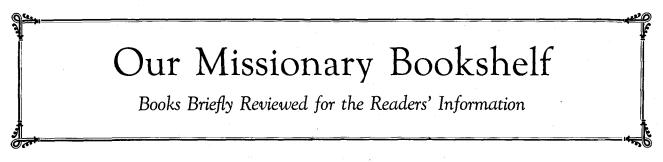
WESTERN ASIA

Turkish Women's Rights

Letters from Istanbul record further reforms. One of the most recent is the law which grants to Turkish women the right to participate in elections and to be eligible for parliament. Next session, therefore, about 30 women are to be deputies in the great national assembly, or the *Kurultay*, as it is now called. Mustafa Kemal Atatürk has undertaken to put women on a footing of equality with men.

Jerusalem Medical Center

The Jewish E x a min er announces that ground has been broken on Mount Scopus, Jerusalem, for the first medical center and graduate school of medicine in Palestine. A nation-wide campaign is in progress in this country to raise \$400,000 for the construction of the institution, which will be called the Hadassah University Hospital, under exiled German Jewish scientists.



A Christian Manifesto. By Edwin Lewis. 245 pages. \$2.00. The Lewis. 245 pages. Abingdon Press. New York. 1934. This discussion can be read with interest and profit even by those who do not agree with all of its positions and implications. It constitutes a serious summons to the Church to proclaim without fear or compromise the essential features of its historic faith. There seems to be. however, a needless yielding to the "modern mind" as to the nature of Scripture and in the treatment of certain important truths, yet it is the earnest contention of the author that there is nothing in modern investigation or discovery to make untenable "the essential Christian Creed." This creed is regarded as a precious heritage from the past. Its corner stone is declared to be the resurrection of that Christ whom the Gospels present as the incarnate God. The supernatural cannot be avoided or denied without destroying the Christian faith, for "Christianity means supernaturalism." While there may be some uncertainty as to definitions or the meaning of terms, the essence of the "Manifesto" is contained apparently in the closing chapter. Here it is maintained that if the Church is to perform its su-premely important task, it must affirm positively what are re-garded as the great essentials of the Christian Evangel. Among those mentioned are, the reality of a personal God, the authority of the divine Word, the fact of sin as "not merely a defect of human conduct but as a disease of human nature," the absolute necessity of a new birth, the atonement on the cross and "the Gospel as God's provision for the salvation of the whole world." E.

The Omi Brotherhood in Nippon. By William Merrell Vories, LL.D. \$1.00 postpaid. The Omi-Hachiman Press, Omi-Hachiman, Japan.

This brief history of the "Omi Mission," founded in 1905, is a straightforward narrative of the remarkable experience of one of those consecrated American students who responded to Japanese Government's call for teachers. In the out of the way province of Omi, where no missionary had ever resided, William Vories sowed the good seed of the Gospel with such effect, that by the middle of his third year there was a Church in Hachiman, housed in a building seating over 100 persons, and for this work not a dollar of "foreign" money had been used. The history of that Church affords an effective negation of the philosophy outlined in the Laymen's Inquiry Report. For the propaganda work of this mission "carried on by means of is preaching, as well as by demonstration. . . . It is truly a laymen's movement, in the main." Starting with the seed of the Gospel, uncompromisingly proclaimed, the plant has developed in many-sided manifestations, architectural, industrial, com-mercial, medical, educational, publicational, but upon all these several departments, is the hallmark of a burning Christian evangelism.

Perhaps the most unique feature of this remarkable Brotherhood is its complete, consistent application of the principles of Christian stewardship, through its entire program. Indeed, it would be difficult to find a finer instance of "taking God into the management," than is here to be found:

(1) Work for all, and all at work. "Although a sort of Uto-[207] pia, it is not a transcendental colony, or a monastic retreat, but a practical demonstration of Christianized economics working in the world of today. All the property, gradually acquired, belongs to all in common." In a group of over 200, there is no "minimum wage," and no divi-dends are paid. "Duties are assigned according to capacity and aptitude. Of all the features of the Brotherhood which command admiration from visitors, none is oftener remarked than the personnel-the high quality of ability and character and the happy faces. Offers of higher pay never lure any of them awav."

(2) All are equal, whatever their work. There is one common treasury for the entire group, into which go all net earnings, and from which come appropriations for the necessities of every department and of every individual. Every department has a budget, and each individual a salary which is supposed to cover normal *needs*—all to be expended, not hoarded for future expansion, or for "a rainy day." Each salary is determined by the actual *needs* of the individual case. The humblest worker may get more than a manager.

(3) All "see first the Kingdom of God." The articles of incorporation state, that "at least 51 per cent of the net incomes shall be devoted to Christian work," thus leaving freedom to use the *entire* income that way, since no profits are divided among officers and stockholders. Consequently *everyone* is working to support Christian activities, with the joy of doing useful work, not for the motive of personal profit or personal prestige. Thus, the whole enterprise becomes a demonstration of Chris*tianity*, rather than a mere income-producer. The elimination of the profit motive annuls the economists' theory, that only the hope of personal gain can induce human beings to exert themselves in productive labor. The Omi Brotherhood has never found it difficult to enlist men of the highest abilities in its various departments-rather because of, than in spite of the absence of the profit motive. The secret lies in the far greater satisfaction there is in promoting Christ's plans than in seeking personal advantage—the attitude of being God's steward, rather than assuming to be an owner. Thus, every individual as well as every business becomes an instrument of God.

To brush this lightly aside as visionary and impracticable, is to fly in the face of demonstrated fact, the fact of this great going and growing concern, carried on for thirty years, in the face of stubborn opposition, amid surroundings the most adverse. The record of such an enterprise carried forward to a triumphant achievement by "a brother of Jesus Christ," cannot fail to thrill the hearts of all true members of this world-wide brotherhood who read this book. DAVID MCCONAUGHY.

The Bible in China. By Marshall Broomhall. 190 pp. \$1.00. Illus-trated. China Inland Mission: London, Philadelphia, Toronto.

The pen of Marshall Broomhall has served the missionary enterprise skillfully for many years, especially in making known the work and the heroes of the China Inland Mission. In "The Bible in China" he deals with a great theme in a manner to arouse popular interest and to reveal how much more there is yet to be said upon it. Behind his vivid pen picture of the struggles and achievements of pioneers, of translators, of colporteurs, and missionaries in making the Book of books speak the tongue of scores of tribes and millions of people, one senses the movement of a force more than epoch-making-the deliberate haste of the great redemptive purpose of God among a great people.

Many readers will be surprised to discover traces of the Scriptures in China before Morrison and Marshman, in the records of the Nestorians, the traveling friars of the Middle Ages, and the Roman Catholic missionaries of the 17th and 18th centuries. In the main stream of the history of translations, the work of Morrison and Marshman, the Delegates Version, the great Union Versions and others. are treated with the swiftness the small compass of the book requires and yet including enough depiction of events and characters to illuminate the scene. One wishes for more about the translations among the dialects and the tribes-though Tibetan, Manchu, and Mongolian are given a more liberal space.

Four chapters of the nineteen deal with the work of the colporteurs and distribution and some of the influences of the Bible on character. It is here that much is left untold-the history of publication, the travels of pioneer distributors, the methods used, and above all the part played by Chinese themselves in every phase of the history. One feels that brevity, however necessary, should not have forced out this essential element in the story to so large a degree. Mr. Broomhall has by these historical sketches of the Bible in China done well by those readers who must have it short and soon; others who may wish to go deeper and further will be hoping that this book will stimulate fuller treatment. ERIC M. NORTH.

A Student's Philosophy of Religion. By William Kelley Wright. 8vo. 566 pp. \$3.00. Macmillan. New York. 1935.

One of the major duties of Christians in each generation is the wise interpretation of religion to thoughtful young people. It is a peculiarly difficult task in this day when so many traditional beliefs are being challenged and restated. Many writers have attempted it with

varying degrees of success. The present volume is a notable one of this kind. The "student" whose "philosophy of religion" is described is not a youth but the professor of philosophy in Dartmouth College. He has written out of long experience in dealing with students, helping them solve their intellectual and moral problems and trying to convince them of the reasonableness and value of religious faith. He says that "the purpose of this book is to furnish college undergraduates and general readers with the necessary data -facts and arguments - on which they will be able to work out their own philosophy of religion." In these studies he reviews the whole range of religious thought from its lowest forms among the aborigines of Australia, the ethnic and non-Christian faiths, and the various types of Christianity. He expresses some opinions that many conservatives will deem too liberal and some liberals will think too conservative. A bibliography at the end of each chapter refers to standard works on the subject. Copious notes add necessary explanations, and subheads and a full index make the rich store of material available for reference.

ARTHUR J. BROWN.

Men and Women of Far Horizons. Edited by Jesse R. Wilson. 8vo. 214 pp. \$1.00. Friendship Press. New York. 1935.

It was a happy thought that led the general secretary of the Student Volunteer Movement to assemble in this book some of the best articles on foreign missions that have appeared during the last ten years in the Bulletin of the Movement, later called Far Horizons. They do not argue or reply to criticisms; they simply tell what missionaries are doing, cite incidents and experiences based on personal, firsthand knowledge of missionaries and prominent national Christians in their respective fields. These articles make an excellent book to give to that much-talkedof person-the man who "doesn't believe in foreign missions.'

ARTHUR J. BROWN.

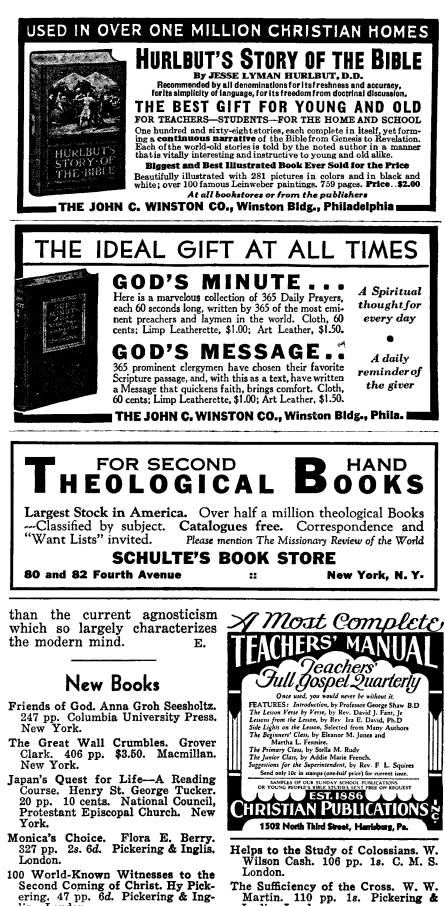
Word Studies in the Old Testament. By B. A. M. Schapiro. Bible House, New York. 50 cents.

This is the first part of a series of word studies in the Old Testament which will be welcomed by every student of the ancient Scriptures. Mr. Schapiro, out of his rich store of Hebrew lore, is able to make familiar words glow with fresh and unexpected meanings. One who can help us to draw living waters from the perennial springs makes us his debtor indeed. The suggestiveness of this first number awakens anticipations of further unfoldings of hidden meanings in subsequent issues. J. S. C.

The Christian Fact and Modern Doubt. By George A. Buttrick. 8 vo. 311 pp. \$2.50. Charles Scrib-ner's Sons. New York. 1934.

Dr. Buttrick has won his way to the first rank of metropolitan His messages are preachers. serious, eloquent, thoughtful, clear, and relieved by touches of subtle humor. The present volume is not an attempt to produce a complete system of Christian teaching, but to defend certain truths where these are assaulted by modern doubt. The author regards this doubt as practically universal and he traces it to false practice quite as much as to false reasoning. The special problems discussed are the personality of God, the "finality of Jesus," the authority of the Jesus," the authority of the Bible, the validity of prayer, the meaning of the cross, and the immortality of the soul. One could wish that the arguments were based more firmly on Scripture, and that a greater confidence were shown in the New Testament statements concerning the miraculous birth, the divine person, the atoning work and the bodily resurrection of Christ. The aim, however, is not so much to discuss such truths in the light of the Christian revelation, but rather to meet modern attacks by means of logic and reason. The discussion is definitely designed to be constructive and not to raise but to allay doubts and questionings. The author contends that the essential faith in Christ is far "more valid for the mind, more enkindling for the heart, and more challenging for the will"

lis. London.



The Sufficiency of the Cross. W. W. Martin. 110 pp. 1s. Pickering & Inglis. London.

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SAMUEL M. ZWEMER, Editor

A PROPOSED INDEX

IT IS proposed to prepare an exhaustive index to the twenty-five volumes of THE MOSLEM WORLD if there is a demand on the part of our subscribers for it. Hitherto each annual volume has had an index, but there has been call for an inclusive index to the important articles, book reviews, and current topics in all the earlier volumes. A general index would greatly facilitate the study of all contributions made regarding Islam in various countries, the approach to the Moslem mind, or the beliefs and practices of Islam.

and practices of Islam. Will those of our subscribers who would be willing to purchase such an index at the close of the year kindly send a post card request? If there is a sufficient demand we will be able to print the index and mail it with the October issue of 1935. It is proposed to charge the nominal sum of four shillings or one dollar, for the complete index to the twenty-five volumes. EDITOR.

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- May 2-5—Younger Men's Missionary Congress under the auspices of the Laymen's Missionary Movement,. Chicago.
- May 21-23—National Council of Federated Church Women. Annual Meeting. Rochester, N. Y.
- May 22—General Assembly United Presbyterian Church, Akron, Ohio.
- May 23—General Assembly, Presbyterian Church in the U. S. A., Cincinnati, Ohio.

May 26-Rural Life Sunday.

- May 30—General Assembly, Presbyterian Church in the U. S., Montreat, N. C.
- June 9-15-Church Conference of Social Work, Montreal, Canada.
- June 20-25 Northern Baptist Convention, Colorado Springs, Colorado.
- June 22-30 Victorious Life Conference. Keswick Grove, N. J.

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Affiliated with the Council of Women for Home Missions and the Committee on Women's Work of the Foreign Missions Conference

DATES AND CHAIRMEN FOR 1935

- Bethesda, Ohio. (Not yet decided.) Miss Mary I. Scott, 310 Tomlinson Ave., Moundsville, W. Va.
- Boulder, Colorado. Last week in June (not definite). Program Chairman ---Mrs. Henry F. Hoffman, 741 Adams St., Denver, Colo.
- Chautauqua, New York. August 18-24. Institute of World Missions, Mrs. F. C. Reynolds, 309 Woodlawn Road, Roland Park, Baltimore, Md., Chairman.
- Dallas, Texas. (Not the Negro School —last week in September.) Mrs. George J. Fix, 7041 Tokalon Drive, Dallas, Texas.
- Eaglesmere, Pa. June 26-July 3. Cor. Sec.—Mrs. Edith C. Ashton, 1939 Grant Ave., Bustleton, Philadelphia, Pa.
- Houston, Texas. October 28-November 1 (not definite). Mrs. E. B. Mohle, 2309 Robinhood, Houston, Texas.
- Lake Geneva, Wis. June 24-July 1. Mrs. Thomas A. Freeman, 5841 Kenmore Ave., Chicago, Ill.
- Minnesota (Minneapolis St. Paul). Sometime in September. Mrs. A. F. Auguster, 1536 Van Buren St., St. Paul, Minn.
- Mt. Hermon, California. June 29-July 6. Mrs. W. F. Angwin, 1836 Clemens Road, Oakland, Calif.
- Mountain Lake Park, Maryland. Probably July 31 or August 1. Mrs. B. H. Sincell, 103 2d St., Oakland, Md.
- Northfield, Massachusetts. July 5-13. Mrs. Virgil B. Sease, Parlin, N. J.

Southern California (Los Angeles). Last week in September. Mrs. Thomas M. Buley, 800 Rome Drive, Los Angeles, Calif.

- Warren, Ohio. Last Tuesday and Wednesday in September. Mrs. Geo. Konold, 314 Scott St., N. E., Warren, Ohio.
- Winona, Indiana. June 26-July 2. Mrs. Lulu C. Hunter, 1021 S. Elmwood Ave., Oak Park, Ill.

Personal Items

Mr. and Mrs. S. C. Frencham, of the China Inland Mission, who were reported captured in Shensi Province last February, have arrived safe and well at Hancheng, Shensi. They were reported to have been murdered by bandits, or Communists, at Ninkiang. Mr. Frencham is an Australian. The missionaries were in Ninkiang when the town was occupied by Communists on February 6.

Miss Ruby Verne Thompson, of Nevada, Iowa, and Miss Alma Ruth Artibey, of Chicago, were reported to have left Fenghsien, a bandit-infested city. The two women are graduates of the Moody Bible Institute in Chicago.

Rev. L. J. Shafer, President of Ferris Seminary, Yokohama, Japan, has been called home to take up the work of promotion secretary in the Board of Foreign Missions of the Reformed Church in America.

* * *

Dr. Walter Ulmer of Dawson, Neb., and Dr. C. C. Talbott of Gibbon, Neb., Evangelical Church Missionary Society representatives, returned on foot March 10th to Tungjen, China, after five months as refugees in an area occupied by Communist armies. They arrived with a Hunnanese provincial military escort from Changsha, Hunan.

Rev. Jacob Pelz has been appointed Secretary of the International Hebrew-Christian Alliance to succeed Rev. Harcourt Samuel, resigned. Mr. Pelz has been secretary of the North America Hebrew Christian Alliance.

Dr. Catherine L. Mabie has been honored by the Belgian Government with La Croix de Chevalier de l'Ordre Royal du Lion. She is the first appointee of the Baptist Woman's Board in the Belgian Congo to be thus recognized.

Rt. Rev. Anthony Blacker Elliott is to be an assistant to Bishop Azariah of Dornakal, India. He is a graduate of the University of Dublin, went to India in 1913 and has been an associate worker with Bishop Azariah for twenty years.

Miss Margaret L. Marston, National Educational Secretary of the Episcopal Woman's Auxiliary, will make a goodwill tour of the foreign fields where the Church has work. Bishop Wang, the first Chinese to be chosen a bishop of the Methodist Episcopal Church, has resigned because of ill health.

* * *

Dr. Toyohiko Kagawa, at the invitation of the National Missionary Council of Australia, arrived in Australia in March, to address a series of meetings in all the eastern capitals and a number of country centres, beginning with Queensland and ending in New South Wales (May 14 to 17). Thereafter Dr. Kagawa is to go on to New Zealand.

* * *

King Prajadhipok, the Siamese monarch now in England, abdicated his throne in March because the National Assembly refused to accept the King's conditions if he was to remain on the throne. Prince Ananda Mahidol, the nine-year-old nephew of the King, who is now at school in Lausanne, Switzerland, has been proclaimed successor to the throne.

When King Prajadhipok first threatened to abdicate he proposed a number of conditions which the Siamese Assembly rejected.

Dying of Famine in China

From Wuhu, China, comes the tragic word that three million inhabitants of southern Anhwei Province, scattered over an area of 6,000 square miles, are starving to death in the worst famine this section of China has experienced recently. Missionary workers say that the death list already is appalling and is growing day by day.

A succession of tragic events has afflicted the district, starting with severe political upheavals last December and including the murder by bandits of the American missionaries, Mr. and Mrs. John C. Stam, following the pillage of Tsingteh.

The famine is a result of the almost unprecedented droughts which extended over virtually all China last summer. Conditions in the southern section of the province were described in a letter from George Birch, China Inland Mission worker, in which he says:

"A terrible famine engulfs us, constraining me to write you for aid. Two-thirds of this area is without food and the remainder is approaching the same condition. Deaths are heavy.

"It is distressing to walk the streets these days, with misery and death everywhere. I hear such things as five of a family of seven starved to death. Women with babies, exhausted and despairing, lay down to die.

"Children are being sold for one Mexican dollar (about 40 cents), at one year of age.

"Save the children is the big need, which is possible for a few dollars each if only the funds are forthcoming."

THE MISSIONARY REVIEW OF THE WORLD

DELAVAN L. PIEBSON, Editor

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Editorial Chat

LOOK OUT! LOOK AHEAD!

America is in a time of crisis. Bandits, degrading literature, theaters and social evils threaten our family life. Infidelity and godless rationalism are undermining our churches. Corruption and materialism are hindering our industrial and national progress. Are we going toward destruction or is there a way out?

The next issue of THE REVIEW will be devoted to a study of some of these topics — our special Home Mission Number.

It will contain fifteen or more articles by fifteen students of Home Missions. These will include articles on unemployment, crime, religious movements, youth trends, foreign influences, changing frontiers—all related to the Gospel of Christ and modern church problems.

Write to order extra copies now.

* *

Pass on to others the words of encouragement that come from our readers. Boost the subscription list and so promote interest in the Cause of Christ. A missionary writes: "Let me offer again my very sincere

"Let me offer again my very sincere congratulations over the continuation and steady improvement of THE RE-VIEW. Under the pressure of a most unfavorable time, you have undoubtedly made the paper better and more effective than it has ever been before."

PAUL W. HARRISON.

Muscat, Arabia.

"If more people read such an accurate, informative publication concerning world affairs there would be genuine indignation at such articles as appeared in <u>magazine</u> in February, entitled 'Missions and Battleships.'... I am looking forward to another year of enjoyment of the RE-VIEW by myself and my family."

MRS. GEORGE B. KINGSTON. Grand Rapids, Michigan.

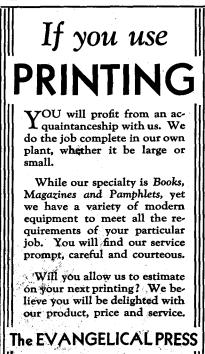
* * *

THERE CAN'T BE TOO MANY

- "How dear to our hearts are the steady subscribers Who promptly renew at the end of
- each year; Who send in their names and the
- money quite gladly, Who cast round our sanctum a halo
- of cheer. They never say, 'Stop it, I cannot af-
- ford it, I'm getting more magazines now
- than I read.' But always say, 'Send it, our folks seem to like it,
- We think it a help, and it meets a
- great need.' We inwardly bless them, we outwardly thank them—
 - Those steady subscribers who write, 'Yes, indeed.'"
 - -Adapted from an Exchange.

Fundamentally, depressions are the result of decline in a spiritual life. Better times await a return to the more worthwhile things.....It is very important that everyone get behind any movement to develop a deeper spiritual life in the nation."

ROGER BABSON.



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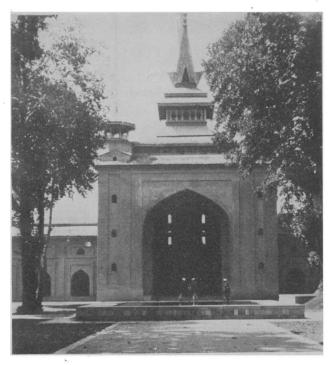




AMERICAN DESIGNED MOSQUE AT SRINAGAR, KASHMIR



AN OUTGROWTH-AHMADIYA MOSQUE, WOKING, ENGLAND



EXTENSION TO BURMA-MOSQUE AT MAGOK



DR. AND MRS. ZWEMER, WITH MOSLEM CONVERTS AND MISSIONARIES, AT THE HYDERABAD CONFERENCE, 1928 IN THE GREATEST MOSLEM MISSION FIELD — INDIA (See page 215)



AN INTERDENOMINATIONAL REVIEW OF WORLD-WIDE CHRISTIAN PROGRESS

VOLUME LVIII

MAY, 1935

NUMBER FIVE

Topics of the Times

A TIME OF CRISIS IN INDIA

Conditions in every land and among all people today constitute a crisis in national, economic and religious life. Conflict and unrest, chaotic thinking and planning, immorality and atheistic trends, are leading to destruction unless they can be corrected by discovering and following God's way out. Was there ever greater need for uplifting Christ and presenting His teachings in India, in Japan, in China, in Europe, in America?

The Christian leaders of India have called for special prayer for that great land and people at this time when the plans for a change in government are under consideration in England and in India. While the main issues are political these vitally relate also to racial and class peace, to industrial and economic progress, and to educational, moral and religious problems. British statesmen, Mohammedan leaders, Hindu politicians and Christian Indians hold many different views. Ambition, pride, prejudice and selfishness all interfere with wise and impartial judgment. If British control and cooperation should be entirely withdrawn from India and if independent self-government were granted immediately (which is inconceivable) confusion and strife would inevitably result between the followers of various parties, classes and religions. Much that has been gained in the last century-in social improvement, education and liberty-would be lost. There is little basis for unity, in a land so divided by race, religion, caste, language and diverse social and political ideas. What has happened before may happen again. Recent excavations reveal the fact that a very high degree of material civilization was found in India 5,000 years ago, but it disappeared completely because of strife and moral weakness.

It is extremely difficult for the British and Indian nationalists to reach agreement. Great

Britain has obligations to her own people, to India and to the world, which cannot be ignored. There is great need today for clear vision, impartial judgment, higher wisdom, and benevolent goodwill to decide the mooted questions. Such qualifications are found in adequate measure only in God. Hence the need for prayer-earnest, intelligent, responsive. The greatest, most abiding force in India today is Christian life, character and influence. The activities and idealism of the British Government combined with the teaching and example of Christian missionaries have abolished warfare; through the same agencies famine has largely disappeared, illiteracy is decreasing, women are advancing, many social evils are being regulated and the hold of caste is being broken. But Hindus, Moslems, Sikhs and others are not sufficiently united or trained in the arts of peace and good government to maintain and promote the reforms that have been inaugurated. The weaker would go to the wall.

But the present financial, economic and political crisis has not been without blessing to the Indian Christians and the younger churches built up on the mission field. Retrenchment in activities and personnel, cuts in salaries and other expenses, the closing of some institutions, or a decrease in the number of students in schools and patients treated in hospitals, have caused some heartaches-but there is a silver lining to the cloud. Christians, individually and in church groups, have learned to depend more on God and their own efforts and less on foreign funds. They have been driven to their knees and their spiritual life has been quickened. They have learned to stand and walk on their own feet and so have grown stronger. Where more volunteer Christian service has taken the place of paid workers and elaborate equipment, there real blessing has followed.

In this time of crisis in India there is great need

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for prayer, not only for the rulers and the Christians but for the whole people. We are urged to pray that conferences between British and Indian leaders may eventuate in understanding and an effective program; that forces for righteousness and justice may prevail, and that liberty to worship and serve God may never be curtailed. Pray for spiritual quickening in India.

PATERNALISM IN MISSIONS

Loving parents are not always wise. Their affection for their children; their sense of responsibility; their desire to keep their children's love and to help them in their problems may lead to foolish indulgence and the avoidance of lessons that can only be learned through hardship and suffering. Many parents keep adult children tied to them by financial apron strings; they fail to teach them that their first dependence is on God and second on their own efforts. The same is true in some mission boards in their dealings with mission churches.

A letter recently received from a missionary connected with a large board shows the need for wise dealing with native churches that, like growing children, and self-conscious colonies, desire self-government, without self-support. This missionary writes, in part as follows:

The national Christians, who feel opposition to the presentation of the Gospel in mission schools, have voted to close the school and to use the foreign money available for other purposes. The local church has a good-sized bank account but does not want to use this. They would like to continue to receive foreign funds rather than depend on native gifts to carry on the work. They could afford to employ a native preacher or evangelist but their thought seems to be to get control of mission funds and property without accepting financial responsibility themselves.

This is, of course, not true in the case of national churches that have been taught to "carry their own load"—like the Presbyterian churches in Korea. Many missions have, however, built up institutions on such a scale that national churches cannot afford to carry them on with indigenous support. Is it not a very serious mistake to subsidize native institutions with foreign funds and put foreign and native mission church funds under the national church control? Strength and independence was not developed in that way in the Apostolic Church-nor is it so developed today. Foreign funds may wisely be contributed to national Christian enterprises when these are shown to be well conducted and productive of satisfactory results from a missionary point of view, but many have found it wise not to make these gifts in the form of annual subsidies. Like community chest gifts at home annual appropriations may be made after reports of the work and the needs have been received and approved.

Today many mission institutions in foreign lands, in spite of drastic cuts, are finding it increasingly difficult or impossible to maintain the expensive equipments and staffs because of decreased gifts from America and England. These enterprises are out of harmony with the form of life of the people they serve and cannot be supported effectively by local gifts and fees.

Already benefits have come with hardships, from decreased American support. National Christians have seen the necessity for taking added responsibility and are becoming more dependent on God and on their own efforts, and less on foreign human benefactors. Mission boards are also recognizing the wisdom of establishing work with a view to its ultimate local support and control. When living Seed, adapted to the soil, is planted and nurtured it will grow and bear fruit with seed that will continue to spread.

FAMINE IN NORTH JAPAN

The Tohoku District is the northeastern section of Japan where the work of the Reformed Church in the United States is centered. The capital of Miyagi Prefecture is Sendai, the mission headquarters and the chief city of Iwate prefecture is Morioka, residence of the Rev. G. W. Schroer. Famine conditions in these two prefectures are particularly bad according to the following newspaper reports published in Tokyo:

Children enfeebled by lack of nourishment, young girls sold to brothels, and farmers fleeing from indebtedness, some by the avenue of suicide, are among the victims of the adverse natural forces this winter which have worked against man in the Tohoku District of Japan, comprising the six northernmost prefectures of the main island.

Famine has been stalking the land for weeks, and cold weather is bringing increased misery. Even at its best, the Tohoku is not surfeited by natural benefits, and in the past few years it has been afflicted by floods, drought, tidal waves, deep snow and other unfavorable conditions that have left it prostrate.

The Japanese authorities are providing rice at a low price, giving work on public enterprises and encouraging the use of cheap foods. But there are few tenant farmers with ready cash and even cheap foods, such as potatoes and millet, are regarded as luxuries. The potato crop has suffered from the cold-weather as much as the rice crop and chestnuts and other edible nuts are scarce. Common grass that grows in barnyards is none too plentiful.

Of the 100,000 farm families in Miyagi prefecture, 40,000 are suffering. The number of underfed children in the district exceeds 10,000. Iwate Prefecture is worse off than any of the other Tohoku prefectures. Its underfed children number about 24,000. At least 20,000 farm households are on the verge of starvation. About 100 young girls of the villages of Aosasa, Kamigo and Tsuchifuchi, have left home since spring to sell themselves to licensed quarters to obtain a little money to help their families. Three hundred young men have met with the village elders of Tsuchifuchi to discuss the situation, and 50 volunteers are going to other districts in search of work that will give them funds with which to redeem the girls. To find a farmer with as much as fifteen cents in his pocket is next to impossible in this section.

In one district during the past few months 197 girls have left home to become inmates of brothels, cafe waitresses or household servants. Those sold to brothels netted their families from \$15 to \$60. Forty-nine persons have taken their own lives in these districts since last year.

In one village signs have been posted everywhere with this inscription: "Because of the distressed conditions here, beggars are prohibited from entering the village." The village elders and the police have decreed that nothing be spent on social functions for three years. Marriages and memorial services are to be as cheap as possible and yet the Japanese Government is spending \$468,000,000 a year on military projects.

EVANGELICAL STUDENT ACTIVITY

Much is said and written about the deflection of college and university students from high standards of Christian faith and life. Most of them reflect the influence of their homes and later of school and college. With right teaching and example the coming generation would always be an improvement on the past. Recent reports reveal the fact that at least two thirds of the students in institutions of higher learning claim affiliation with some Christian church. But in college church-going habits-if any-are broken. There is little Bible study or prayer except in denominational colleges and in small groups; the College Y. M. and Y. W. C. A.'s are less popular than they were a generation ago and the freedom and license of college life tends to lower the standards of Christian conduct for the majority.

But there are still strong Christian schools and colleges and uplifting evangelical influences in America and Great Britain. In the United States during the past ten years there has been a healthy growth of the League of Evangelical Students of America,* an organization that recently held its tenth annual convention in Philadelphia. Between three and four hundred delegates attended representing forty institutions of learning in many states. Nine new chapters were admitted to membership in the League and definite plans were made to promote Bible study and aggressive Christian work, also for an active alumni association.

A similar organization is operating in Great Britain, called the Inter-Varsity Fellowship. Dr. Robert P. Wilder is now conducting meetings under their auspices, and with marked spiritual blessing. This fellowship, at a recent conference in Scotland, adopted the following "Declaration of Purpose," which reveals their true evangelical character and missionary purpose.

We, having been deeply impressed with the urgent need of increased efforts on the part of the Christian Church to reach the hitherto unevangelized peoples, purpose before God to make it our individual and collective responsibility to do all in our power to bring this challenge to our universities and churches.

Convinced that the immediate barrier to spiritual revival and world evangelization lies in our own low spiritual standards, we would unite in prayer to God that His Spirit may bring each one of us and our unions to a fit spiritual condition to take our part in this enterprise.

Having committed ourselves to Jesus Christ and so to His great purpose that the Gospel may be presented to every creature, we are resolved, as men and women who have been privileged with a college education, to accept our special responsibility in missionary endeavor. It is a point of spiritual honor. We cannot be true to Jesus Christ, our Lord, unless we carry to its completion the task of preaching to every tribe and nation the message of salvation.

In as much, therefore, as every man and woman has a right to hear the Gospel, we are debtors to the whole world. The past generations have rendered inestimable service, and the evangel has been carried far and wide. They did their part. The call now comes to us to follow their heroic lead.

We therefore propose:

1. That we determine to make it our responsibility to spread as widely as possible the missionary challenge in our unions and churches, and among all whom we can influence. The need is especially urged of spreading information as to the true position overseas, and of impressing upon all Christians a sense of the tragedy of the unfinished task.

2. That this conference recommends to the committee of the evangelical unions:

(a) That each union should especially consider how God would have them respond immediately to this challenge both with regard to their responsibility to their university and to the mission field.

(b) That a committee be appointed to undertake responsibility for promoting a campaign to arouse missionary fervor in our universities and churches.

(c) That student deputations be sent to churches and wherever interest may be aroused.

(d) That a letter be sent to the leaders of the churches and missionary societies expressing the intention of the evangelical unions.

(e) That special prayer meetings be held in each union that God may greatly add to the number of those who have been awakened to the world need....

^{*} The headquarters are in the Reformed Episcopal Seminary, South 43d Street, Philadelphia, Pa.

At the Scottish Inter-Varsity Missionary Conference, held in Edinburgh last January, none of the members of the Scottish Unions who met in New College was permitted to escape from these insistent questions: "Are you willing to go?" "Do you *really* intercede for the unevangelized?" "If you cannot go, will you help others to go?" "What are you doing here and now in your own college?" "Have you fully awakened to the fact that after centuries of Christianity and over one hundred years of modern missionary enterprise, there are millions of people who are still totally unevangelized?"

The British Inter-Varsity Fellowship of Evangelical Unions seeks to coordinate the work of the University Evangelical Unions; to stimulate personal faith in Christ among individual students and generally to spread evangelical principles in academic circles by holding Inter-Varsity conferences; endeavoring to found an active witness in every university at home and abroad; by linking up Christian schoolboys and schoolgirls with evangelical undergraduates when they leave their schools for the universities; by presenting the challenge of the mission field to final year students.

Dr. Howard Guinness has visited the universities of the Dominions and has succeeded in forming Inter-Varsity Christian Fellowships in Canada, Australia and New Zealand. He is now holding meetings among students in India.

Are the League of Evangelical Students and this Inter-Varsity Fellowship God's answer to the need for more consistent emphasis on the prime importance of regeneration through Christ and for spiritual life and work among students?

THE FLORIDA MISSIONARY ASSEMBLIES

Once again thousands of those who visit the winter playground of America have proved themselves to be not without deep religious and missionary interest. Why should not physical sunshine and spiritual light and warmth harmonize? Why should vacationing mean religious vacancy? It is not necessary that selfish interests of the rich and leisure class shall crowd out the interests of Christ and His Kingdom. This has been proved again this year in Florida where the Chain of Missionary Assemblies have had an unusually successful season (January 28th to February 26th) under the chairmanship of Miss B. Louise Woodford. Various denominations cooperated in the promotion of the gatherings in the sixteen centers. Among the leading speakers were Dr. T. Z. Koo. of China; Dr. Conrad Hoffman, Jr., of the International Missionary Council; Dr. Ida Scudder, of India; Miss Minnie Deer, an American Indian; Dr. John A. Mackay, recently of South America,

and Mrs. Minnie Karnell, who spoke on "The Vanguard of Youth." Churches, schools, colleges, civic and social clubs, and other organizations cooperated actively in making it possible to reach all classes of people, in public and group meetings, by forums and addresses and over the radio. The spiritual note and the Christian missionary aim of the speakers, was stressed throughout and made a deep impression. Jesus Christ has been exalted in Florida this winter and His work has been proclaimed. These assemblies, founded by Mrs. Henry W. Peabody, were very efficiently planned and conducted. We are expecting to use some of the addresses in later numbers of THE RE-VIEW.

THE GOSPEL AND WORLD DOMINION

The World Dominion Movement is engaged, not in active missionary work in non-Christian lands, but in a systematic effort to stir up the Church to more intelligent, active, sacrificial endeavor to evangelize all peoples as speedily as possible and to bring them under the dominion of Jesus Christ, the Son of God. The main office of the Movement, under the direction of Dr. Thomas C. Cochrane, is in London and the American office is in New York, with Miss Constance Brandon as American Secretary. The World Dominion magazine publishes many stirring articles and strongly advocates simple apostolic missionary methods in evangelism rather than the establishment of elaborate and expensive institutions on the mission fields. Many careful surveys of various fields, published in small volumes, show the needs of unevangelized peoples and the progress that has been made by the forces already at work. Dr. Samuel M. Zwemer, Editor of The Moslem World, is chairman of the American committee of the Movement.

At a recent public meeting, held in the Marble Collegiate Church, New York City, a large audience gathered to hear reports of present world conditions, and the need for aggressive evangelism, as presented by well-known missionary advocates. Dr. Robert E. Speer was chairman; Professor K. S. Latourette of Yale spoke on "The World of the Orient"; Dr. John A. Mackay, recently of South America, presented "The Latin World"; and Dr. Zwemer reported on "The Moslem World." The inspiring addresses revealed the unique opportunities for present-day world-wide evangelism, and the great possibilites before the churches that have been established in the mission fields. There is today need for a world-wide advance of the forces of Christ for spiritual conquest, until the Gospel is adequately offered to every creature.

India—The Greatest Moslem Mission Field

By the REV. SAMUEL M. ZWEMER, D.D. Editor of "The Moslem World"

NEVEN years ago I traveled eight thousand nine hundred miles in India, by rail and motor-car, for nearly five months, holding nineteen conferences with over seven hundred missionaries working among Moslems, from Rawalpindi to Colombo and from Bombay to Calcutta. The challenge of Indian Islam is as strong now as it was then. The new census returns have only emphasized the need and revealed a great unfinished task. The dearth of trained leaders is as evident now as it was in 1928 and, as more than one conference resolution expressed it, "the Indian Church needs missions to Moslems to help clarify and crystallize her own theological thinking." The background of Hinduism is pantheistic. The background of Islam, as of Christianity, is theistic. The Moslem converts reinforce the structure of the indigenous church as steel strengthens concrete. What is the present situation?

No part of the world offers a greater, a more urgent, a more neglected, or a more hopeful field for evangelizing Mohammedans than India. The latest Indian census shows a Moslem population of 77,677,545. This is a larger number of Mohammedans than are found in all Arabia, Persia, Turkey, Egypt, Syria, and Palestine put together. Moreover it shows an increase of two and a half million in a decade — larger numerically but less proportionately than that of Christians. A writer in *The Muslim Review* (October 1933) spoke of "Vanishing Islam in India," saying:

The facts, figures, events and the attitude of non-Moslems show that the Moslems as a nation are being downtrodden. Once the dominant factor of the world population, now becoming unimportant; once ruling nation, now becoming slave; once progressing and advancing community, now vanishing. According to the author of Khunke-Ansu, if the Moslem did not struggle to save himself, up to 1999 the whole nation will be swept out.

This note of discouragement and Moslem pessimism is not warranted by the facts. There are "fourteen points" that offer corroborative proof for the importance and strength of Indian Islam and each is an urgent reason for evangelization.

1. Islam is today the chief obstacle to Indian unity and therefore to her independence within the British Empire. Those who seek to make India one nation know that no Mohammedan can have a Hindu relative, and vice versa; that the attachment of Indian Moslems to Islam as an institution transcends all boundaries of race, of language, and of country. This devotion to Islam has had a profound influence in recent years on the economic, social, and educational condition of every Moslem family from Kashmere to Madras. Hindu and Moslem are divided by a deeper chasm than separates the castes of Hinduism. No strict Moslem will eat from the same table with his Hindu neighbor and vice versa.

2. Indian Islam is largely an unoccupied mission field. This was the opinion of leading mis-



sionaries at the Conference on work among Moslems in Jerusalem in 1924 and a study of presentday occupation shows that their judgment was correct. Take, for example, large areas of Bengal with its twenty-seven and a half million Moslems, or the neglected Mappilas of the Southwest coast, not to speak of Afghanistan border-marches and Baluchistan. A study of the following statistical tables will reveal the facts as to the Moslem population of India. Maslome

67,020,443

Maglama

A. PROVINCES

	mostems
Ajmer-Merwara	97,133
Andaman and Nicobar Islands	6,719
Assam	2,755,914
Baluchistan (Districts and Administrated	
Territories)	405,309
Bengal	27,497,624
Bihar and Orissa	4,264,790
Bombay	4,456,897
Burma	584,839
Central Provinces and Berar	682,854
Coorg	13,777
Delhi	206,960
Madras	3,305,937
North West Frontier Province (Districts and	
Administrated Territories)	2,227,303
Punjab	13,332,460
United Provinces	7,181,927

R

STATES AND AGENCIES

D. STATES AND AGENCIES	Mosiems
Assam States	24,600
Baluchistan States	392,784
Baroda State	182,630
Bengal States	312,476
Bihar and Orissa States	19,516
Bombay States	414,931
Central India Agency	376,637
Central Provinces States	23,254
Gwalior State	204,297
Hyderabad State	1,534,666
Jammu and Kashmir State	2,817,636
Madras States Agency	467,396
Mysore State	398,628
North-West Frontier Province (Agencies and	
Tribal Areas)	23,086
Punjab States	40,845
Punjab States Agency	1,556,591
Rajputana Agency	1,069,325
Sikkim State	104
United Provinces States	252,131
West India States Agency	545,569
-	10,657,102

3. Whole districts are without one Christian missionary to Moslems. Such areas, wholly or predominantly Mohammedan, include Jalpaiguri, Cooch, Bihar, Dinajpur Malda, Birbhum, Burdwan, and the Naokli Districts of Bengal Provinces. In the Naokli District alone there are 1,423,-000 Moslems. No Christian work is carried on among the million and a half of Malayalam-speaking Moslems of Malabar. In such large metropolitan centers as Bombay, Calcutta, Madras, and Kerachi the present staff available for work among Moslems is pitifully small compared with the mass of the population.

4. Indian Moslems have for over two decades exercised an enormous influence outside of India through their press and propaganda and diaspora. In this respect India is unique among all Mohammedan lands. Indian Moslem magazines and periodicals are numbered by hundreds; at least a score are published in English, some in German and French, by Indian Moslem students. This is the only country that has sent missionaries of Islam to Europe, America, and Africa, and has enrolled converts of international note such as Lord Headley, St. Clair Philby, Pickthall, Sheldrake and others. Indian Moslems are responsible for the mosques in Berlin, in London, in Perth (Australia), and in Brazil and Trinidad. The recent new translations of the Koran, with commentary, into English, German, Dutch, Afrikaans, Chinese, and Japanese are due to Indian influence and scholarship.

5. The millions of Moslems in India are more accessible and have greater religious and social liberty than those of any other land. This is primarily due to easy communication by great national highways, railroads, coast steamers, and the cheapness and safety of travel across continental areas at all seasons of the year. Add to this a remarkable freedom of speech and of the press under British rule. The printed page can go everywhere by a postal system which has no rival in all Asia. What has been done in Japan by newspaper evangelism might be accomplished in India in several great languages for a much larger area and on an even larger scale. Nor can we forget that in India converts have protection. freedom of speech and worship and that the dreadful law of apostasy can no longer be applied under the Indian Government. God has set before us an open door which no man can shut.

6. The work of preparation for widespread evangelism is already accomplished. The Bible has been translated into every Mohammedan language of India—Urdu, Bengali, Punjabi, Tamil, Telegu, Pushtu, Kashmiri, Gujrati, Sindhi, Malayalam, etc. Others have labored in this field and those who go to India now have entered into their labors. The same is true of special Christian literature for Moslem readers. In most of the languages named there is a growing library of books and tracts suited to the mind of Moslems and with the right approach to their hearts and consciences.

7. The Indian Church is becoming conscious of its duty to Islam. That church in all its branches now counts adherents to the number of 5,961,000 or one professing Christian to every 57 of the total population which by the same census is 353 millions. "The Christian Church has more than doubled itself in thirty years," says the editor of Dnyanodaya. While only one among eighty-one Moslem females is literate, according to the last census, one in six is literate among the Christians of India. Among males the proportion is one to eleven for Moslems and one to four for Christians. Such knowledge is a sacred trust. Noblesse oblige applies also to the nobility of reading the word of God to one's illiterate neighbors.

Although no accurate statistics are yet available regarding the number of converts among Islam in the Indian Church, that number is large and steadily increasing. Dr. E. M. Wherry wrote some years ago:

The accessions from Islam, especially in Northern India, have been continuous during all the years since the death of Henry Martyn. As one looks over the rolls of church membership, he is surprised to find so many converts from Islam. In the North, especially the Punjab, and the Northwest Frontier Province, every congregation has a representation from the Moslem ranks. Some of the churches have a majority of their membership gathered from amongst the Mussulmans. In a few cases there has been something like a movement among Moslems towards Christianity, and a considerable number have come out at one time. But perhaps the fact which tells most clearly the story of the advance of Christianity among Moslems in India is this, that among the native pastors and Christian preachers and teachers in North India, there are at least two hundred who were once followers of Islam.

In the Punjab alone the converts now number several thousand and among them are some of the outstanding leaders of the Indian Church. The missionaries at the Bogra Conference in 1928 estimated the number of baptized Moslems in Bengal at sixteen thousand.

There are literally thousands of converts from Islam in the Indian Church, especially in Bengal and the Punjab, many of them outstanding leaders and courageous apostles. Sporadic conversions are more frequent all over India and today educated Moslems throng to hear the outspoken messages of evangelists like E. Stanley Jones and others. The old spirit of fanatic intolerance is disappearing.

8. These thousands of living converts from Islam are becoming aware of their spiritual solidarity and await mobilization in the forces of organized evangelism. There is the League of Missionaries to Moslems, which is a voluntary organization with nearly six hundred members who are banded together in a fellowship of prayer. These widely scattered members are kept in touch with each other through a monthly bulletin. The value of the league may also be measured by the fact that it has been in existence for twenty-three years.

Another organization of great value is the Committee for all India on Literature for Moslems under the leadership of the Rev. M. T. Titus, Ph.D. Their last report told of sixty-two new books and tracts issued in ten different languages, totaling 588,500 copies and 4,298,000 pages. There is also the Brotherhood of Andrew in Lahore, composed largely of Moslem converts, which carries on an effective evangelism and runs a convert's home. In this connection the Henry Martyn School of Islamics founded in 1930 provides a center of research and for the special training of workers and the preparation of literature.

At the conclusion of five years the School may be proud of its record. In addition to the special training of thirty students at Lahore, from South Arcot to Orissa, there has been extension work at summer conferences where fully a thousand missionaries received special instruction in Islam.

9. Indian Islam is not tribal or national but continental. All races have yielded to Islam. The Moslem population in the census includes Sheikhs, Seyyids, Moghuls, Pathans, Sindhis, Bohras, Baluchis, Arabs, Farsis, Labbais, Moplahs, Khojas, Memens and other racial groups with special names of origin used by themselves and which in some cases approach in definite cleavage to that of Hindu caste.

It is estimated that six millions today are of Afghan or Pathan blood, three hundred thousand of Persian and many of Arab origin.

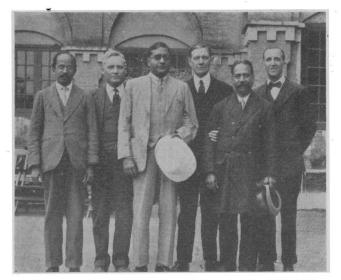


TITLE PAGE OF A TAMIL KORAN

10. Islam in India is polyglot. This emphasizes the importance of the press to an extent that few realize. The Arab alphabet and the Koran are found everywhere, but Arabic has not displaced any Indian language, although it has influenced all Moslem speech and introduced in large areas a peculiar *patois* which is designated as Mussulman-Bengali, Mussulman-Gujrati, etc., and is not always intelligible to non-Moslems.

11. Moslems nevertheless are more illiterate than Christians or Hindus. This fact, to which we have already alluded, shows the urgent need of evangelists who can preach the Word of God to the illiterate, even as Christ and the Apostles did. The backward provinces are Northwest India and Eastern Bengal; in the ancient centres of Moslem civilization the level of education is as high or in some cases even higher than among the Hindus. Here again there is a great diversity.

12. The activity of Islam in its propaganda, its organizations, enterprise, and the liberality of Moslems in its support are a challenge to Christians. The chief propaganda organizations, with branches everywhere, are Jamiat-i-Tabligh (head-



ALL-INDIA COMMITTEE ON LITERATURE FOR MOSLEMS Rev. J. A. Subhan, Rev. M. T. Titus, Mr. Waris, S.M.Z., Siraj ud Din, Bevan Jones. The three natives are all Moslem converts of outstanding ability.

quarters at Amballa), the *Tanzim* movement in Bengal and the United Provinces, the *Khuddami-Ka'aba* (Lucknow), a Shiah organization, the Ahmadiyas at Qadian and Lahore, and the Khojas of Bombay, backed by the wealth of the Aga Khan. The objects of all these organized movements are well expressed in the printed circular of the *Tanzim* of Bengal, from which we quote:

To establish unity and solidarity among Moslems of all classes and views by propagating the general principles and ideals of Islam and insisting upon religious observances, congregational daily and Friday prayers and encouraging *tabligh* (i. e., preaching or propaganda).

To reorganize the mosques as units of economic and educational as well as moral and religious reform, and to reform and regularize the sermons and the spiritual and moral instruction of the masses. To establish primary schools and *maktabs* for the boys and girls and night schools for adults, as well as centres for physical training, wherever possible in connection with the mosques.

13. There is a new attitude toward the Gospel message. The bold, ringing testimony of converts is having its effect. We hear of a member of the royal family from Afghanistan banished from his native land and now a professor of Arabic in a Christian college; of another Afghan, a graduate of an English university, who in his recent book on comparative religion Lights of Asia gives remarkable testimony to Jesus as Saviour and Lord. Public confession and baptism are becoming possible nearly everywhere. The Bible is eagerly read and the questions Moslems now raise regarding its content prove that they are earnest students of the Word. As Dr. M. T. Titus writes:

The spirit of Henry Martyn is not dead. There are more missionaries than ever before in India who are linked together for effective work among Moslems. The same may be said of Indian workers. There is more literature produced in more languages, and there are better facilities for distribution than ever before. From all over the land come reports which indicate that there are more inquirers, and more conversions among Moslems than ever before.

14. Finally, there is great need for apostolic successors, i. e., for specially trained leadership. What a glorious heritage India has in Henry Martyn, Karl Pfander, Bishop Lefroy, Bishop French, Dr. E. M. Wherry, Drs. Rouse, Goldsack, Takle, Canon Sell, Imad-ud-Din, and others! How they would have rejoiced to see the present opportunity. Who follows in their train? Who will take up their unfinished task? Only those who give themselves wholly to it will succeed.

Special preparation for this work should include a knowledge of Islam and of Urdu, the *lingua franca* all over India. In Northern India this is fully realized, but in Southern India some are still unconvinced of the necessity. The other side is presented in a letter written a few years ago by the Rev. A. Hickling, of the London Missionary Society, in Madras Presidency:

Work among Mussulmans involves, in my opinion, special preparation both of missionaries and Indian Christians who undertake it. The attitude of mind needed for effective presentation of the Gospel to Hindus can only be gained by careful preparation, and those who have had this preparation can only very rarely readapt themselves to the absolutely different presuppositions of the Mussulman.

With even a score of such qualified workers it would be possible to reach the neglected Moslem masses with the Gospel by tongue and pen in a way that would fulfill the highest hopes of the lonely workers who now face an almost impossible task with patience and courage. For Jesus Christ and not Mohammed will wear the crown of India.

How Can a Pastor Promote Missions?

By the REV. VICTOR G. MILLS, D.D. Pastor of the First Methodist Episcopal Church, Montclair, New Jersey

'HIS question assumes a pastor who is himself interested in missions and desirous of promoting the cause in his church. Perhaps that ought to be a justifiable assumption for the ministry as a whole, but unfortunately there is a good deal of evidence to show that the facts are otherwise. In a group of missionaries the statement was made not long ago, and supported by the group as a whole, that in a great majority of the churches visited by missionary representatives no adequate background of information or interest was found ready for the visitor's story; the speaker had to proceed on the supposition that his audience would know little or nothing about the cause which he was there to present. This statement, in so far as it is true to the facts, reveals a real failure on the part of the ministry and such failure can only be due to a lack of interest in the whole missionary project.

But we are addressing the pastors who do care, the men who believe heart and soul in the missionary obligation and desire to find ways in which they may more effectively impart their own deep interest to the minds and hearts of their people. What suggestions can be offered to such men, some of whom will be dealing with hard-boiled congregations that care little about the salvation of any souls beyond the horizon of their own community?

First, let it be said that a truly missionaryminded pastor will do something toward the creation of missionary interest by his very presence in pulpit and parish. The power of unconscious influence is very great, and when a sincere man believes anything deeply, that fact is bound to make itself felt in all his contacts with others. If a minister has any measure of the missionary mind of St. Paul, his people will know it and be influenced by it, and whatever their response may be they will at least know that the Kingdom of God in its world-wide aspects has come nigh unto them.

But the minister who has enough missionary conviction to be a source of radiating influence will never be content to stop there. If he were so content his influence would cease. The real advocate of the cause will go on with a positive campaign of instruction and inspiration. And just here, I think, is the pastor's greatest opportunity. The pulpit is his, and the program of the church is largely his to determine. He can preach as many missionary sermons as he will; he can sea-

son all his preaching with missionary references and the missionary spirit, and he can arrange such classes and study courses as he may find desirable. Of course all this must be done with fine tact and understanding. A misguided enthusiast might easily defeat his own purposes and do the cause harm by irritating repetition or provocative insistence upon his own views of things. But the pastor who, with real understanding of other points of view and a tactful presentation of his own, keeps the missionary obligation and opportunity constantly before his people, cannot fail to arouse interest in the thing which he himself believes so deeply. Just how this matter of pastoral instruction and inspiration is to be carried out must be left to the individual. Only, let every pastor keep steadily before him the fact that the primary responsibility is his and his alone, that the opportunity is also his, and that if he will use his opportunity of pulpit and classroom to the full, his church will not fail to see the Gospel of Christ for what it is, a missionary Gospel.

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Then, having done all that he can do in the way of pastoral instruction and inspiration, let the interested minister support his own work with aid from without. The most obvious resource for this purpose is a personal presentation of the cause by a missionary from the field. Apparently an easy matter to arrange, but really a business that must be handled with great care. The right missionary, saying the right thing at the right time, will be a tremendous help in the pastor's campaign of missionary education. But, alas, the wrong person, saying the wrong thing or saying the right thing in the wrong way, may be the means of undoing much good work and fortifying opposition.

How can we be sure of the outcome? We cannot, but at least we can do some things to help. We can bring in our missionary, not as a mere pulpit supply to fill in when the pastor is sick or absent, nor as a chance speaker for some anniversary, but as an ambassador purposely selected for a particular date and purpose. The mission boards cannot guarantee the effectiveness of the representatives they send out, but if they are asked to cooperate in providing a certain type of speaker for such and such a situation they can help us attain our objective. Then let the pastor prepare the way. (Remember, this is what the missionaries say is seldom done.) Let him prepare by creating an atmosphere, by supplying preliminary facts, so that the speaker when he comes will be able to devote his time to that which he alone can give out of his own experience. Above all, let all this be arranged beforehand, so that minister and missionary understand each other and work together toward a common goal. The result of such a visit, as we have said, cannot be guaranteed, for the personal element is ever there to make for uncertainty, but it is always worth trying and when the combination is right the result is a tremendous impetus to missionary education and interest.

A Personal Representative

A more effective resource, because more abiding in its influence, is the missionary project or a personal representative on the field. Of course, there are churches which will not enter into such an arrangement because they are not yet sufficiently missionary-minded. But as soon as it is found possible, such an objective contact with the field should be made, as it provides an invaluable aid in arousing and maintaining interest. We refer here, of course, to a genuine relationship between church and missionary, and not to that formality which ends with placing the missionary's name on the church calendar and designating a few dollars to his particular work.

One church has taken for its primary obligation the support of a splendid missionary in Japan. His picture is on the walls of the church schoolroom. He has visited the church when in America. He sends a multigraph letter at intervals to many families in the church and several of them write to him occasionally. These contacts make this missionary and his work very real to that whole congregation, with the result that no one in that church can think of the missionary cause, either favorably or unfavorably, without thinking of it in terms of that fine representative and his splendid work in Japan.

In another church, a beloved missionary representative in West China, who has visited the home church when in this country, recently sent back by a returning missionary a beautifully embroidered silk wall hanging which bears in picture form one of the legends of old China. This piece now hangs on the wall of one of the church rooms and has been interpreted to the children of the school from a description provided. All of this has brought West China and eastern America much closer together and has made the missionary interest of that church personal and vital. In this same church school various classes have for some years had their own individual projects in various parts of the missionary field, both at home and abroad, have been in communication with their representatives, and thus have been giving to a work and to persons that they know. The minister cannot compel his church to accept a parish abroad or to support a particular person or project. Even if such a relationship is established he will find many in his congregation who have no interest in it. But the quiet, unseen influence of more personal contacts does have its effect, and therefore if the minister who cares can induce his people to relate themselves in any way, however slight, to some definite part of the world field, he has acquired an invaluable aid to the realization of his hopes and plans.

Magazines and Leaflets

Printed matter is the other chief resource of the pastor who would promote missionary interest. Here, of course, he is limited by the quality and quantity of the material available, but here too, as in the case of visiting speakers, careful selection and discriminating use of the best can be made to pay dividends in new interest and support. It is unfortunate that better printed matter relating to missions is not available. The missionary and his work are so grossly misrepresented in many secular journals that a true picture ought to be presented by the church boards and other This is done to some exmissionary agencies. tent, but I think it is not unfair to say that a good deal of the material put out in support of missions not only fails to correct wrong impressions from other sources, but even accentuates these impressions by presenting the subject in an unreal, uninteresting manner. In a day of vivid advertising and beautiful printing the missionary cause ought to have the benefit of the best both in material and appearance. Such material would cost money, and no mission board has too much of that, but a little of the best would be a far better investment than tons of drab, uninteresting reading matter.

However, the interested pastor must use what he finds available, and if he is on the lookout for something worth reading and distributing he will find it, at least occasionally. When he does, let him put it into the homes of his people, and if this can be done just as a matter of general interest and without any accompanying appeal for gifts, so much the better. Perhaps the pastor can find good material of his own, newspaper clippings or quotations from influential nonmissionary sources, which can be circulated by multigraph or through the church bulletin. Only let him make sure that whatever is used is arresting, interesting, and good enough to catch and hold the attention of that typical unmissionary or antimissionary layman in the pews. Books may also be circulated and they will help materially to break down prejudice and give enlightenment-if they

be of the right type. Unfortunately too many missionary books lack an arresting quality in title and appearance that might challenge the interest of nonmissionary readers. But now and then there are great books that meet the necessities of the case and they may be used effectively. Albert Schweitzer's "Out of My Life and Thought," for example, is a tremendous missionary tract and can be used to good effect either as loaned for reading or for group study or midweek service.

The pastor who cares will do well to remember that the main part of his task is the overcoming of ignorance and prejudice in the minds of his people. Perhaps we should say, ignorant prejudice. His procedure must be directed by this fact. For too many people in the pews the missionary is still the frock-coated, high-hatted busybody of the comic papers or, at best, the devoted but misguided enthusiast who has gone to foreign parts to induce contented non-Christians to change their religion. And with these are many more who,

while holding a truer conception of missions, still withhold interest and support because "there is so much to do at home." The minister must be patient and infinitely tactful with all these of backward mind. He must shape his program with them particularly in view. Whatever tends to break down prejudice and give a truer picture of the missionary and his work, this he will use in sermon, in study class, in printed form—in any form in which it may be available. In other words, the missionary pastor is an ambassador for missions, just as he is an ambassador for Christ, and just as he seeks to commend his Master in all things to those who do not know him, so he seeks to commend the Master's world-reaching program in every way to those who as yet see that program only in reference to their own personal salvation. Such an ambassador is in the true apostolic succession from St. Paul who was at once the first Christian missionary and a good minister of Jesus Christ.

Missionary Letters to the Home Church

By JULIA LAKE KELLERSBERGER, Bibango, Congo Belge

Missionary of the American Presbyterian Congo Mission

N OCTOBER 3, 1931, a young American-Italian poet, Lauro de Bosis, voluntarily gave his life in an anti-Fascist publicity air raid over Rome, strewing leaflets like flying snowflakes over the Italian Capital. On his way to the aviation field he mailed a letter for publication in which he said: "I shall not die until after I have delivered my 400,000 letters. I hope that many others will follow me and will at last succeed in rousing public opinion." His plane was probably shot down or dropped into the sea for it was never heard from after that memorable night.

Here was a young patriot who willingly died in an effort to give publicity to his patriotic ideals. There are too few missionaries, soaring in heavenly places, who are willing to devote time and talent to an effort toward arousing the people at home to a more vital interest in the advancement of the Kingdom of God. And yet we sometimes complain that friends at home are not really interested. We cannot understand why mission funds run so low, while the coffers of tobacco and oil companies are filled by professing Christian consumers of their wares. The reason for their success is that every great business concern spends millions of dollars in making their enterprise widely known.

The wife of the Y. M. C. A. Secretary of a large American university writes: "Letters are very important in putting the message across to the home folks whose heads are in the clouds and feet in ruts and hands in their neighbor's pockets. Letters from the field make us feel unfaithful, and that is what we really are at home; we must feel that way to do anything about it. Our church supports a missionary couple but they never write a line to us from one five years to another. It is hard to interest a church that never hears anything about them."

"Information plus inspiration will lead to consummation."

The following excuses come from neglectful mission workers:

"I'm too busy." A son should not be so busy carrying on his studies that he has no time to write the father who supports him. The home church feels in the same way about representatives who are too occupied to keep sacrificial supporters informed about the work.

"I never write. My friends have learned not to expect letters." This is sometimes said in a boasting way, as if it were a worthy excuse for laziness.

"I am a missionary and time spent writing home means neglect of my work. It is wasted time." Mission support would cease if all should follow this short-sighted policy.

"I'm not an author. I dread going home because when asked to talk I can think of nothing to say." One's spiritual wells must be dry indeed, if not

even one pail of water can be drawn from them. God opened Hagar's eyes and "she saw a well of water." "I counsel thee," says John in his Revelation, "to buy eyesalve to anoint thine eyes that thou mayest see . . ." Each saved soul is a miracle message; every child taught is a Book of Promise; every unanswered message from home is an opportunity lost and may produce a discouraged supporter of the work. As Dr. S. D. Gordan says, "Every Christian is a Bible bound in shoe leather, walking around that the world may read." Missionaries are often the only missionary newssheet that friends will read. If that news is stale, whose fault is it?

The ignorance of many educated people concerning mission work is astounding. Many in an audience do not know the difference between Liberia and Siberia. Mr. Smith, from the Congo, may be asked if he knows and ever sees Mr. Smith from Brazil. Such people do not need to pray the prayer of the little mountain girl who said, "Lord, I thank Thee that I am ignorant. Make me igno-runter."

We missionaries must not only tell the good news of Christ to the non-Christian world but we must tell the news of Christ's work to the home church. Tell it with letters and with kodak pictures, picture post cards, foreign stamps, drawings, maps, bits of native products or other interesting things slipped in letters which can be used of God to interest adults and young people at home.

Every one has some talent which can be used to interest friends in the work of Christ throughout the world. "What is that in thine hand?" Is it a pencil or a pen? Is it a paint brush or a notebook filled with daily incidents of human interest? "What is that in thy hand?" Is it a typewriter, or a carbon sheet, a simple mission picture or a native object lesson? Like Paul, we need to be ambitious to be "all things to all men that by all means we may win some."

Publicity Letters from Africa **}**.... Sent by REV. PLUMER SMITH, of Mutoto

How We Spend Sunday at the Congo

77E ARE here, thirty-three miles from Mutoto attending a native conference with thirty native preachers and their wives. At daylight we drove two miles for a sunrise service in the workmen's village. One leaf of a Model-T Ford spring and clapper formed the bell that called us to the service.

Two services before breakfast gives one a good appetite. Our room is small; two beds, one trunk, one table and one chair fill it up. We have rats and toads to fill up extra corners, but they are a good sign that no snakes are in the house.

At 11 a.m. we held another church service, and at 3 p. m. a communion service. Christians walked from four different villages to this sacrament. At 4:30, we were back again to the soldier's camp for another Lord's Supper. Six little black children sang for us, and we had sweet fellowship together.

When we reached our home for the second time that day 144 were waiting to hear the evening message. Six services that day, and still they wanted more. How do you spend your Sundays?

Tumba Luka, who had been sold into slavery, became a trader and was earning money. Whenever he became sick the conjurer would tell him that his mother was dead and wished a fowl or a

goat. Tumba was never stingy with the departed one's spirit. Then he became a Christian preacher and wished to go back to his old home to find his remaining relatives. There they told him that his mother, Tshinga, was still living. He bounded to his mother, whom he had not seen in twenty years, and hugged her tight. He brought her to his own home and taught her about Christ. Tumba knows now that the witch doctors were liars and robbers and he wishes he had all the good meat to give her alive, that he gave to her spirit, when he thought she was dead. Tshinga has gone to Heaven now and Tumba is almost blind from sleeping sickness but he walks almost a mile each day to teach the other patients the catechism and to sing, "There is a Happy Land." When you see a big old black man standing in the front row of Heaven making a joyful noise, just walk up, grab him by the hand and say, "Muoyo (Life to you), Tumba Luka."

A Visit to the Pigmies

It was Sunday morning. We were on a trip 100 miles north of our station. Half an hour's walk brought us to a village of Pigmies where some of the leaders were painting their arrows with poison. The bark of the roots had been stewed and with a feather the pigmies would paint the points of the arrows for two inches, past the notches. One of the little men looked "hard boiled." I kept my missionary eye on him, hoping that he would not point his arrow at me. When we asked if they would like to hear some preaching, they replied that they were not pining for any preaching. Then I found some shade and played the phonograph and brother "Hard Boiled" and everybody else came. We had songs and pictures, a short talk and prayer. When I told old "Hard Boiled" good-bye he begged for a song book. I said, "You cannot sing. What will you do with a book." He replied, "I will line it out and listen: Jesu munanga, Jesu munanga, Jesu munanga, Unfuile luse." (Jesus Beloved, Jesus Beloved, Jesus Beloved, Show unto us Mercy.) He got the song book. Three months later the pigmy village sent this message to us: "Where is our evangelist?"

The Elephant Trapper

Bakatuhenda, our native preacher, came to me and said, "One of our adherents has put aside an elephant tusk as his Christmas thank-offering. White man, tell him to come clean with the Lord and to be willing to give his whole heart for he is keeping something back. He is not willing to give up his hunting fetish." Kalonshi, the elephant hunter, was almost sixty years old. It is very hard for these older natives to become real Christians. After seven months I met Kalonshi again. He had been baptized as a Christian and had taken the Christian name of Joseph. If you Africanize it you get "Josefu." This is the story he told of his remarkable conversion:

"My father was Ngala. On his deathbed he called to me that he was dying. I said, 'Father, when a man is near death he calls the Roman Catholic catechist who baptizes him, so he will be saved.' He replied, 'I have no faith in this white man's God.' Father Ngala died and we mourned for him for many days. Then one night father Ngala came back to me with a book in his hand and said:

"'My son, Kalonshi, quit your old customs. Repent and turn to God.' Here was my father who never had a book in his hand during his lifetime and who never worshiped the white man's God coming to me with this message from the dead.

"Now here is my hunting fetish. I bought it for ten goats. I kept it in the forest under a palm tree. If two palm nuts fell I knew there were two animals in the forest. If there were no palm nuts under the tree I did not set the trap. Now I have stopped hunting. I am a Christian and I worship the Lord and let the elephants live."



By Courtesy of The Christian Observer, Louisville, Kentucky.

Here is a picturesque glimpse of the contrast between old heathen Africa and modern Christian life as seen in the recent visit of Dr. John R. Mott to the Congo field. Dr. Mott is here shown with Dr. Motte Martin of the Presbyterian mission and three Bakuba dancers in costume. Dr. Mott described the work of the Congo mission as "marvelous."

Studying Problems in Puerto Rico

Observations on a Joint Visit of Missionary Secretaries

By the REV. CHARLES S. DETWEILER, New York American Baptist Home Mission Society

UERTO RICO is a laboratory in which plans for cooperation are being worked out and are constantly scrutinized. The officers of American mission boards administering work there resolved to visit the island at the same time in February this year and together study the field, to learn from one another's experience and to plan for better cooperation. The denominations represented in this joint tour were Baptist, Congregationalist. Disciples. Methodist. Presbyterian and United Brethren. In addition to their denominational schools, hospitals and neighborhood houses, they own in common a press, a paper, a book depository and a seminary; their churches are united in an Association, in whose annual meeting the Christian and Missionary Alliance and the Lutheran churches also participate.

For three and a half days the delegation toured the island, stopping to observe mission plants, and concluding each day with a public conference to which the pastor and two laymen from each church in the district were invited. Questions were asked and answered on general economic and moral conditions and on the needs and difficulties of the churches in Christianizing the island.

The first condition noted is the rapid growth of the population. In the words of the Commissioner of Education:

The population has grown about 1,000 per cent in the last century and a quarter, without a corresponding increase in the means of subsistence. The Malthusian checks, such as war, pestilence and birth control, have proved ineffective. During this period of phenomenal growth we had only one invasion, which changed the sovereignty without reducing the population; we had several plagues but these failed to stem the rising birth rate, and birth control has only recently achieved the status of an academic question. We have today a density of 450 inhabitants to the square mile and our families average over eight persons. We have achieved mass-production in population and we are still going strong. Hurricanes, which are our local substitutes for war, do more damage to the means of subsistence than to the inhabitants.

From the Commissioner of Health we learned that the leading diseases are tuberculosis, hookworm and malaria. The death rate from tuberculosis is rising, being now 387 per one hundred thousand, or over four times the rate in the United States. The crude death rate is $2\frac{1}{3}$ times larger than that of continental United States.

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A professor in the University of Puerto Rico reported that the average income of the laborer on coffee or tobacco estates is only \$135 per year, and on sugar estates \$269 per year, of which 94%is spent for food and clothing. The people of Puerto Rico buy 9.2 pounds of meat and 10 quarts of milk per capita each year. Sugar cane is by far the largest crop on the island: the richest lands are used for it and of these two-thirds are in the hands of nine operators. This concentration of land has taken place through unfair contracts with the colono, or small farmers. The agricultural part of sugar production bears 80 per cent of the cost, and the mill bears only 20 per cent. And yet practically all the risks, such as insects, drought and plant disease, must be borne by agriculture. The income is divided into 40 per cent for the manufacturing side, and 60 per cent for the agricultural side. On this basis the *colono* always loses in the long run. Now very late in this process the Government is undertaking to reverse this trend toward land concentration.

One of the most encouraging of government activities noted by the delegation is the second-unit school in the country, of which there are now thirty-nine. These are consolidated rural schools of a vocational type, offering to children above the third grade, in addition to the usual academic subjects, agriculture, home economics and various trades which enable them to increase their earn-Also the Puerto Rico Emergency Relief ings. Administration with federal money is developing truck gardening for the unemployed, and is stimulating to an unusual degree the movement to make Puerto Rico more self-contained as far as food is concerned. In the past too large a proportion of her foodstuffs has been imported.

As to improving moral conditions the Government has not made so good a showing as in solving economic problems. Nearly twenty years ago the legislature legalized race-track gambling; about two years ago Governor Gore took the initiative in legalizing cock-fighting, and more recently, under Governor Winship, the Government has established a lottery. A small reduction has been registered in illegitimacy in the last twenty-five years, but it is still a giant specter in the land.

Protestant missionary work began in 1899 and thirty-four years later, in 1933, Puerto Rico had 276 organized Protestant churches, with a membership of 24,000 and a Sunday school enrollment of 45,000. In 1932 these churches contributed \$90,000 for self-support and more than \$20,000 for benevolences. Many of the Puerto Rican ministers are seminary-trained men and a large proportion of them are college or university grad-Our public conferences brought out the uates. fact that evangelicals have won public sympathy; their children have high standing in the schools; pastors are frequently consulted by civic authorities, and are leaders in Parent-Teacher organiza-The Roman Catholic Church pays Prottions. estant workers the most sincere flattery of copying their methods. It is today far more aggressive than ever before in its history and is trying to recover lost ground. Spiritism, which twenty-five years ago seemed to have more of a hold upon the popular mind than Roman Catholicism, has definitely lost ground. The intellectuals have abandoned it, although it is still strong in rural areas. There is less rationalism and infidelity than twenty-five years ago and the attacks of freethinkers are not as noticeable as formerly.

Puerto Rican evangelicals are aggressively evangelistic. At the time of our visit the churche's were engaged in a simultaneous "Crusade of the Faith" which was to culminate at Easter. A series of tracts written by Puerto Ricans had been published for wide distribution in this crusade. Judging from the crowded congregations we found everywhere, and the overflowing Sunday schools, Protestants have no difficulty in getting a hearing for the evangelical message. We stopped for an hour at a town where an interdenominational laymen's convention was in session. Among other activities, this organization has to its credit the maintenance of regular evangelical preaching services over the air.

In the past two years a divisive movement has appeared on the island called the Defenders of the Faith, the leaders of which announced their willingness to cooperate with all Protestant bodies and not to organize separate churches. This purpose, however, was quickly changed and soon they began to draw away disciples from the established denominations and to organize them in their own way. They use sensational methods in their worship, such as public meetings for physical healing, clapping of hands, speaking with tongues, and other noisy demonstrations. These methods were taken up by some of the weaker ministers in two or three of the evangelical missions, and one mission was almost entirely separated from its denominational allegiance. The problem presented by this movement on the island was never out of mind in the discussions of the three-day conference held at the close of the tour.

Nineteen years ago a similar conference had been held in the same place—Blanche Kellogg Institute in Santurce. This girls' high school, belonging to the Congregational Board, is greatly improved, both in its physical plant and in its student body, compared with what it was nineteen years ago: the conference that met there was also very different-principally in that the Puerto Rican members were more numerous and more prominent in leadership. This year there was no lack of plain speaking in discussing common problems, and alleged failures. One thing dwelt upon was the failure to evangelize the higher classes, and the lack of evangelical influence in the university. Some were unwilling to admit this. Another tender spot was the Evangelical Seminary which, it was generally agreed, must be brought into closer touch with the churches, and must extend its service to them. At present the reductions in the mission budgets make it impossible to have more than a very small student body.

Among the recommendations of the conferences, the following are outstanding:

1. The appointment of a secretary of Christian Education who will give his whole time to the work; until such a secretary is found, and the time is ripe for him, the Committee on Education of the Association of Evangelical Churches shall organize in such a way as to make its secretary the officer in charge, without salary but with sufficient expense budget to meet the immediate needs of this work.

2. The appointment of a committee to formulate church standards which shall be recognized as a minimum of attainment possible to every church.

3. That the pastors take the initiative in protecting the good name of the ministry by their own disciplinary action.

4. That the Association study the possibility of appointing a minister to represent all denominations in work among students at the University of Puerto Rico.

5. That more attention be given to the evangelization of rural districts, and with more social service, since this is the largest and most neglected part of Puerto Rico's population.

The conference learned with regret that the island is not well supplied with Bibles and Testaments, a sufficient stock rarely being available to meet the demands. There is great need of colporteur service to prosecute this most fundamental type of evangelism—placing the sacred Scriptures in the hands of the people.

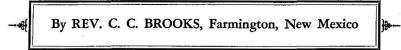
Puerto Rico has made great strides in interdenominational cooperation and in promoting the unity of the Spirit. It was generally recognized that if further progress is to be made it will be necessary to effect a similar efficient coordination of all the missionary agencies in the United States that are administering the work on the island.



NAVAJO FAMILY-THE THREE OLDER CHILDREN ARE IN THE MISSION SCHOOL

America's "Last Stronghold of Paganism"*

The Navajo Indians — the Largest Tribe in the United States



THERE are many false impressions about the American Indians and their religion. Although I had been teaching for ten years in the Colorado State College of Agriculture, within fifty miles of the Navajo reservation, I had no conception of the great need of these people until God's call sent me into definite work for them. And now after six years of service, we are just beginning to understand something of their vast needs.

To begin with, we of the white race must accept the fact that we are all intruders. We have taken from them the best of their land, leaving them the waste places that will barely support a few sheep. No people as proud and independent as the Navajo people could experience these things without deep resentment. The Navajoes are the largest tribe of Indians in the United States, numbering about 42,000, and live on the largest reservation, a territory of thirteen million acres, located in northwestern New Mexico and northeastern Arizona. We think they came into this part of the United States in about 1300.

Originally the Navajoes were extremely hostile, living almost entirely by plundering and raiding their more peaceful neighbors. They were still causing a great deal of trouble when the United States acquired this territory, but in 1863, after a campaign of starving them out, they submitted to segregation in a small reservation in eastern New Mexico. There they were supported by the government, but became desperately homesick for their desert freedom. The water made them sick, they didn't understand the white man's food, even trying to eat the flour raw. Epidemics of influenza and smallpox swept through them, taking many. So after three years they begged the officials to let them return to their former homes, promising never again to break the peace. So faithfully have

^{*} From The Moody Bible Institute Monthly, October, 1934.

they kept that promise that the government has had less trouble with the Navajoes since that time than with almost any other tribe.

The Navajoes' Independence

The government promised them a dole of rations or money, such as other tribes were receiving, but after discussing it in their tribal council, they refused it stating that they wanted their young men to earn their own living. They didn't want them pauperized. The wisdom of that choice is apparent today, for while many tribes have been reduced to a mere shadow of their former independence, the Navajoes are noted for their industry and their freedom from dependence upon the white man. At that time the government promised them education for their children, but at no time has the government kept that promise. Today fully half of the children are not in school because there are no schools for them. This is a subject of much bitterness to some of the educated Navajoes today and they say, "We kept our promise, and have never caused any trouble - why doesn't the United States Government keep its promise and give us schools for our children?"

In 1868 the Navajoes returned from their captivity; today, nearly seventy years later, we find them in much the same conditions as then. They live in their hogans, care for their sheep, hold their ceremonials, enjoy their horseraces, as they have done for centuries. There are at least two reasons for this. First, their religion and customs have a tremendous hold on them, and second, at no time has the majority of their children been in school. Many who go to school are not there long enough to get thoroughly acquainted with the white man's way, and when they return to their hogans, they lose what they have learned.

The Navajoes are by no means a vanishing race. In seventy years they have increased from 7,000 to over 40,000, and that increase is still going on. Over and over they have outgrown their reservation, and more of the arid desert land has been given them. Still they do not have enough grazing land for their sheep, but the emphasis today is not on assigning more dry land to them, but bringing water to their present holdings so as to increase their productiveness. There are few localities where any crop-raising is possible, so that the only thing for them to do is to make their living from their sheep. Each family has its small flock, but since it takes an average of six acres to support one sheep, each family must have a large grazing territory.

Community life is impossible. The hogans, or homes, are widely scattered over the reservation, with no more than from two to four in a camp. The reservation averages about two square miles for every family, and the homes are scattered in about that way. The hogans are circular, oneroom buildings made of rocks and adobe, with log roof and a hole in the center for the smoke (and



OLDER MISSION SCHOOL GIRLS. THE ONE AT UPPER RIGHT IS THE GIRL ON PAGE 226

the evil-spirits) to escape. They have little furniture, but sleep on sheepskins and rugs on the dirt floor.

Family Life and Health

The Navajo men dress much as white men, except for the inevitable turquoise hanging from the ears or the hair to ward off evil spirits. But women have a picturesque costume—tight velvet blouse, full, long skirts, and many beads and silver ornaments.

There is a strong bond of affection in the Navajo homes and a beautiful family loyalty. The parents love their children, and on the whole are kind to them. The mother is the final authority, especially where the children are concerned.

The Navajoes are more expressive than most of the Indian tribes. They are proud, calling themselves *Dineh*, the people, and they feel they are superior to all tribes and races. They are not lazy and make excellent workmen in white men's projects. They have a keen sense of humor, and like nothing better than to play a good joke.

The diet of the Navajo family is meager. They have mutton from their sheep, and at the traders they exchange wool, lambs and rugs for flour and coffee. These three articles comprise almost the entire diet—mutton, fried dough, and coffee. No wonder the children who come are undernourished. Of late years tuberculosis has been making inroads in spite of their living in a high, dry, sunny climate. One of our immediate needs is a hospital cottage with a nurse to care for at least our own boys and girls.

False Ideas of Their Religion

Most serious of all the false impressions regarding Indians is that their religion is beautiful and sufficient. Nothing could be farther from the truth. The religion of the Navajoes has been spoken of by one of our Indian Commissioners as "the last stronghold of paganism in America." Here is a nation of over 40,000 people, with less than 500 of them Christian. Every seventh man is a pagan medicine man and their hold upon the people is still so strong and Christian mission work so inadequate, that even now paganism is increasing among these people more rapidly than Christianity!

When white people speak of the religion of the red man, they think of the Great Spirit, one beneficent, all-powerful God, to whom the Indians pray and upon whom they depend. When white people speak of the Indians' heaven, they call it the "happy hunting grounds," to which the Indians are all eager to go. That terminology certainly did not come from the Navajo Indians! They do not have one all-powerful God, but many whom they fear and to whom they pray. Their chief gods are two boys, twins, sons of the sun and the woman who lives on an island in the Pacific Ocean. Among all their gods, she is the only one who is wholly good. The others all have some evil mixed with them.

Medicine Men

A former medicine man, now a native Christian worker, told me that in their theology there is no good god so powerful as the evil gods, so the evil must be constantly propitiated. They fear the spirit of the lightning, not as we fear lightning because of the harm it may do us, but because of the evil spirit behind the lightning. If lightning strikes a cornfield, the field must be "sung" over by a medicine man before the corn can be used. If it strikes a flock of sheep, the flock must be sung over before any of the sheep can be used. If a Navajo is caught in a whirlwind, especially if it tears his blanket from him, he must have a "sing" to ward off the evil spirit of the whirlwind. So he fears the spirit in the lightning, in the whirlwind, and in the hooting owl. The latter is a spirit of some one departed, and if it continues three nights in succession, he must move.

But most of all the Navajo fears the spirits that cause sickness and death. Death to him is not a trip to the happy hunting grounds. It is a terrible unknown adventure, so terrible that the word "death" is never mentioned unless it is absolutely necessary.

In order to heal a sick person, the spirit causing the trouble must be propitiated, not by sacrifice, such as is common among most pagan peoples, but by the ceremonies held by the medicine men. During the day the gods are somewhere in the sky, but during the night they come down to see what the people are doing. Therefore the ceremonies are held at night, and just at dawn the final prayer is made facing the gods who are assembled in the east preparatory to returning to the sky.

The medicine men are well acquainted with a number of healing herbs on the reservation. They have one herb which is a powerful emetic, another a laxative, one which is a tonic, and they know an herb which, when properly prepared, acts as a local anesthetic. But when the sickness is such that these simple remedies cannot help, then only suffering and sorrow result.

To many people these ceremonies are merely expressions of a primitive faith, and are artistic, but we know them from another standpoint. Lucy Weston, a fifteen-year-old girl, had been in school since she was seven. She was quiet, but dependable. It did not appear until the latter part of the last school year that she had a heart condition that would make it impossible for her ever to be strong. We didn't want her to go home, but home ties are just as binding with these children as if



A NAVAJO HEATHEN MOTHER WITH HER BABY

their homes were palaces, and she felt she must go. She promised she would rest and take care of herself. We sent word to the parents that she must have care. But they, in the blindness and darkness of paganism, went to the medicine men.

These fellows got all the information they could and then diagnosed the case like this: Lucy had been swinging in a swing at school, had fallen out, and the fall had broken her heart. Of course if they were paid enough, they could heal her. So the parents, willing to make any sacrifice for the girl, arranged for ceremony after ceremony, exciting the child and gradually wearing out her little remaining strength. We went out to try to get her. She was poor and weak, but they wouldn't let her go. Their fear of the devils and of the medicine men blinded their eyes still. In two or three weeks word came that Lucy had died-free from the suffering that she must have borne as long as she lived. When the report of her last words came to us, we rejoiced. She said to her friends and parents, "I wish I had gone back to the mission with Mr. Brooks. Tell the boys and girls to keep the faith that we found at the mission school."

I am not talking about Africa, or Burma or China, but about a pagan nation in the heart of Christian America! There are hundreds of Christian churches within a day's drive of this reservation, yet there are now at least 20,000 more pagan Indians here than when the Protestant missionaries first came to them! The people are groping in darkness, seeking the light but not knowing where to find it! They believe that the gods spoke the truth to their people years ago, and that the medicine men still pass it on unchanged to the people. But the medicine men are not always so sure. Listen to old Hosteen Natani, the medicine man high in the esteem of his people as he speaks to a native Christian after a conversation lasting far into the night:

"Yes, Neskahi, we admit it. You have a Book in which the truth is written down, and it does not change. We have only the words of our gods as they were spoken to our fathers long ago. It may be they have been changed in the many tellings. We cannot be sure."

It took great courage for the old man to admit the possibility of error in the teaching that had meant all of life and living to him and his fathers before him. But he had lived long, had suffered greatly, had thought deeply in the long, lonely hours of his desert wanderings, and had come to realize how unsatisfying were the dry husks of his superstitious beliefs. Somehow in the fresh faith of his young friend, Neskahi, and in the words of his Book, the old man dimly saw the pos-



A NAVAJO CHRISTIAN MOTHER WITH HER BABY

sible realization of the unchanging truth for which he had so long sought.

Words of Hope

Some of the boys and girls in the mission and government schools where missionaries are working, and a few of the older people in the camps, are receiving the message of the Gospel of Jesus Christ, and their lives are being transformed by His grace. We have at Farmington a Methodist Mission school for 90 Navajo children. Most of our children come from within fifty miles of the school, but there are so many children in this section and so few schools, that we could easily have 400 if we had room.

We have the eight elementary grades and have just begun our first year of high school. The four-year high school course which we shall develop will aim to give intensive vocational and Christian training and mature these young people so that when they return to their homes they will be able to stand out for Christ in the face of opposition and persecution. Thus will be provided the leadership so greatly needed by this group of Indians so retarded in their development.

An Indian Boy's Testimony

One of the members of the school basket-ball team, on a tour in Western Colorado, recently gave the following testimony as to "The Indians' Need of Christ."

"All people are religious. Before we know the true religion we make up religions of our own. The Navajo worships all kinds of gods; we never could name all of them. They say that certain mountains and animals and birds are sacred. They say that certain places on the high mountain tops are the homes of the gods, but they never see their gods. They also worship the sun and moon; they believe in all these things.

"When a person is sick, the only way they can find out the cause of the sickness is to have a person know how to shake his hand. While the person is shaking his hand he prays or sings to the gods. When he gets the thought he tells the whole family that a certain god has caused the trouble, or that a certain medicine man will heal the sick one. Then they call in the medicine man. When he opens his medicine bags he takes out all kinds of medicines. Some of the medicines are made out of certain kinds of bushes, leaves, or certain birds' feathers. He sings four days from morning till noon, and again in the evening. On the fourth day he paints the sick person all kinds of colors. He also makes a sand painting of his god's picture. Then they sing all night of the last night. He gets his pay the next morning, which is usually a horse, some sheep, jewelry and money. In fact the medicine man gets much of the Navajo's living.

"The only way to ever break the power of this superstition is to take Christ to these people. That is what we are getting ready to do at the Navajo Mission."

Religious Persecution in Poland

A Letter from the REV. T. DOWHALUK, Kolomya* Secretary of the Executive and Missionary Committee of the Reformed Church

THE Ukrainian Evangelical work in Volhynia is progressing most encouragingly in a new territory. Evangelical services are being held in four fields—in Olexandria, Kustyn, Riwno and Mychaylivka—where we have the opportunity to preach the Word of God to soul-hungry people. From various other places we receive invitations to preach the Gospel for there is a real spiritual awakening in Volhynia. People flock to hear the evangelical message, sing Christian hymns and worship God in sincerity and in truth. Our youths are greatly impressed and many walk miles on foot to take part in the services.

But where God is at work, there the devil does not sleep. He is gathering his legions in an effort to keep the people in a spiritual darkness, superstition and sin. The Ukrainian Evangelical movement in Volhynia first greatly alarmed the Orthodox Russian priests who are nationally foreign to Ukrainians and are of Moscovite spirit. They are opposed to the cultural and national development of our people, and are more politicians than the servants of Christ. They are fighting against the use of the Ukrainian language in the Orthodox Church liturgy, and it is not strange that the people regard the priests as slothful shepherds who love not the souls of the people. These Orthodox priests are fiercely persecuting the Evangelical movement — thundering from their pulpits the most offensive expressions, scolding the missionaries and worshipers, even seeking to chase the evangelicals away from their villages.

At present in Volhynia the relations between the Polish Government and the Ukrainian national independent movement is under a serious strain so that it is easy falsely to denounce the missionaries as hostile to the Government. The priests tell the police that our people are carrying on a revolutionary movement under the pretex of religion.

There is a group of people here in Volhynia who call themselves Evangelical Christians; others call them "Stundists" or "Baptists." They use the Russian language so that the more intelligent are leaving them to join our Evangelical Reformed Church. The leader of the Evangelical Christians in Riwno feared the strong Evangelical movement in Volhynia, and told the police that the Ukrainian Evangelical movement is not purely religious, but political. At the same time chauvinistic press the Polish Daily Illustrated Kurier, the Daily Warsaw Kurier, and the Russian Orthodox Word attacked our movement.

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No wonder that the authorities took a hostile attitude. From the very beginning of our mission work in Olexandria in Volhynia, Rev. Thodor Semeniuk has been dragged to police headquarters where he was abused and the people of his mission were threatened by the arrest.

Last September our Ukrainian Evangelical work was started in the village of Kustyn. According to the law it is required that the house where the service is to be held must be reported to the *starost* (bailiff) asking him for permission. This was done but the *starost*, instead of giving the permission, sent the chief of police (who previously to that had been drinking), to the old woman who rented her house to us for the services. He brought her late at night to the justice of the village, terrorized her, and tried to persuade her not to let her house for the Evangelical services.

In October, when Rev. T. Dowhaluk and T. Semeniuk were visiting the people in Mezericze, the police followed them and terrorized the people they visited. Two of our missionaries, Messrs. Dowhaluk and Semeniuk and Mr. Cresiuk, music director, were arrested. The police searched their homes, looking for illegal literature. They found nothing illegal but took personal letters, sermons and temperance literature. These men were locked in small, filthy prison cells for 24 hours, under a strict guard. The police treated them very roughly and threatened to send them to Bereza Kartuzka (an isolated place). Then they were taken to the police headquarters, handcuffed, and under the escort of the police, walked on foot about 12 (American) miles in rainy and cold weather. They were purposely led through Olexandria and Kustyn where they were working as missionaries, in order to terrorize the Evangelical adherents. The Orthodox priests threatened the people that if they dared to join our movement they would be likewise handcuffed and jailed.

In Riwno our arrested brethren were brought

^{*} This letter was sent by Rev. M. L. Buchak of Lwow, ul Jak, Poland; he is a Presbyterian minister, a graduate of the Theological Seminary in Bloomfield, New Jersey.

to the police station for the investigation. They were searched and put in different cells and were not even allowed to read the Bible. Into the cell of Brother Semeniuk they placed a drunkard and a spy. In the cell of Mr. Cresiuk they threw a drunken prostitute. The missionaries were charged with forcing the people to become Evangelical, stirring up a revolt and being a menace to peace. On the intervention of the Polish Reformed Consistory in Warsaw, they were finally released with the threat that they would be sent to the prosecutor.

Under such strenuous persecution we have to work in Christ's vineyard in Volhynia, but our brethren there are ready to suffer for the great Cause. They prayed and sang hymns in these prison cells, believing that God will turn this persecution for our good and the advancement of His Kingdom. After the release of our missionaries a service was held in the village of Kustyn, where Pastor Zurakowsky, Mr. Dowhaluk and Mr. Semeniuk preached to large audiences, encouraging them to "stand fast in one spirit, with one soul striving for the faith of the Gospel."

The following night, twelve people who attended the service were arrested and taken to Olexandria. Thus persecution for attending Evangelical services is still continuing but we believe that the living Word of God cannot be chained and we ask our brethren and sisters in Christ here and across the ocean to pray for the Cause of Christ in Volhynia.

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Will the Jews Become Christian?*

By JOHN STUART CONNING, D.D.

EWISH leaders have but one answer. It is an emphatic categorical negative. No authoritative Jew is prepared to admit the possibility of a change of allegiance on the part of his people from Moses to Jesus. The attitude of many Jews may have changed from violent antagonism to appreciation and esteem, but all Jews are one in refusing to acknowledge the Christian claims for Christ as Saviour and Lord. In their thinking Jesus is confined within the ordinary limits of Jewish mental and spiritual life. He was entirely human and mortal. Rabbi Trattner declares: "The divinity of Jesus-by which is meant his deityship—will always strike the Jew as illogical. It was Heinrich Heine, I believe, who said that it would be forever impossible for Israel to embrace Christianity, for no other reason than the utter impossibility of one Jew to believe that another Jew was divine."

Jews call attention to the fact that while Christianity has won race after race to faith in Jesus, it has made no extensive impression upon the Jewish people. They claim moreover that Judaism is in every way better adapted to meet the spiritual needs of the Jew than Christianity; it is the outgrowth of their own history and experience. And Jews do not hesitate to say that the long centuries of wrongs suffered by their people at the hands of individuals and nations who have professed the Christian faith have made wounds deeper and more obstinate than time knows how to heal. Yet, in spite of all that may be said, Christians have never lost the vision of a day when Christ's own people will come under His sway with an unexampled devotion and courage, and that that day will be the beginning of the most glorious era in the history of this ancient and highly gifted people. Christians have their own good reasons for cherishing an unwavering faith in the redemption of Israel. That faith rests ultimately upon the declared purpose of God. It is in the divine mind, as the Apostle Paul has expressed it, that "all Israel shall be saved." And what is in the mind of God should be firmly fixed in the mind of His people, for "the gifts and calling of God are without repentance."

But the faith of Christians in the ultimate gathering of Jews into the Christian fold finds its support in various other directions. Jesus belongs to the Jews in an especial sense. He was a Jew in all the circumstances of His earthly life, in His modes of thought, and in the terms with which He clothed His teaching: Jews should best understand Him. Besides, Jews cannot forever remain blind to those spiritual qualities in the character of Jesus which have won for Him the devotion and adoration of mankind. Indeed, an increasing number of broadminded Jews render tribute to the surpassing greatness of Jesus. Albert Einstein, the noted physicist, says: "I am a Jew, but I am enthralled by the luminous figure of the Nazarene." And, when asked if he accepted the historical existence of Jesus, which some Jews have

^{*} From Our Jewish Neighbors.

denied, declared: "Unquestionably! No one can read the Gospels without feeling the actual presence of Jesus. His personality pulsates in every word. No myth is filled with such life."

It would be easy to quote many pages of like utterances from eminent Jews of our own generation who have seen in Jesus more than their brethren have seen. Is it incredible that all Jews will come to recognize in Him not only the One who fulfills the expectations of the ancient prophets, but the hopes and aspirations of humanity? Will Jews remain forever blind to the glory in the person of Jesus which has led the noblest spirits of all the Christian centuries to adore Him with reverence and exultation as Saviour and Lord?

It was a Jew—Constantin von Brunner—who said: "What is this? Is it only the Jew who is unable to see and hear all that others see and hear? Are the Jews stricken with blindness and deafness as regards Christ, so that to them only He has nothing to say? Is it of no importance to us Jews? Understand, then, what we shall do: we shall bring Him back to us. Christ is not dead for us -for He has not yet lived; and He will not slay us, He will make us alive again. His profound and holy words, and all that is true and heartappealing in the New Testament, must from now on be heard in our synagogues and taught to our children, in order that the wrong we have committed may be made good, the curse turned into a blessing, and that He at last may find us who has always been seeking after us."

Will Jews become Christians? This is simple to ask, Will the eyes of Jews open to the light? Will the minds of Jews respond to truth? Will their conscience react to moral perfection? Will their æsthetic nature recognize divine beauty? Will their spirit quicken at the touch of the Spirit of God? Christ is God's answer to the whole world's need; He is the only answer to the needs of the Jew. And so long as the heart of man cries out for God, for deliverance from sin, for spiritual satisfaction, for hope beyond, so long will the appeal of Christ to the Jew be alluring and compelling.

There has been no period since Christianity began when Jews, who have seen Jesus as He is, have not rendered homage to Him as the Christ of God. The total number is far greater than is generally known to Christians or that Jews are prepared to admit. But Arthur Ruppin does not hesitate to say that the number of Jews in the world today would be vastly greater but for the large numbers who have accepted the faith of Christ. Jewish leaders are prone to speak disparagingly of the quality in personal worth of those of their people who have come under the sway of Christ. Max Brod, the well known Jewish author, however, has this to say:

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"I am constantly amazed at the *naiveté* of our teachers and leaders who are surprised when I tell them that the best of our youth, our intellectuals, become Christians out of conviction. Our 'leaders' do not believe it. To them a Jew never becomes a Christian unless he wants to better his position. That Christianity has drawn to itself such noble souls as Pascal, Novalis, Kirkegaard, Amiel, Dostojewsky, Claudel, etc., etc., and that it exercises a most overwhelming influence on the most earnest truth-seekers among us—of that our teachers know nothing."

All who are concerned for the extension of Christ's cause among the Jews are well aware of the many hindrances in the way of their evangelization — the traditional attitude of Jews to Christianity, racial loyalty, their sense of mission as a "chosen people." Christianity's seeming conflict with Judaism's central doctrine of the unity of God; Jewish nationalism, and many more. But, without doubt, the chief hindrances have been indifference and racial prejudice within the Church, and the ill-will and ill-treatment of those who have borne the Christian name. Indifference has never sent a single Gospel messenger to the Jews, and anti-Semitism, whether in Europe or America, effectually hides the face of Christ from His own people.

But better days are on the way. The Christian conscience, as we see it so happily illustrated among the evangelical Christians of Germany today, refuses to deny Christ by hatred of His people. Anti-semitism cannot live in any heart where the spirit of Christ reigns. As Christians become more truly Christian in their attitudes to the Jews and in their contacts with them they will catch fuller glimpses of those qualities in Jesus which declare Him to be the Son of God. As it is, an increasing number of Jews are coming under the spell of His matchless personality. They are meeting Him at every turn. He is inescapable. That the Jews will become Christian we cannot Behind this inspiring hope are the sure doubt. promises of God. The time of waiting has been long, but there are everywhere signs of quickening and upheaval. Over all the areas of Jewish life a new spirit is moving. Faith sees the tokens of the promised day.

The Danger of Compromise with Non-Christian Religions

By MRS. J. N. ANDERSON For Seven Years a Missionary in China

THE real stumbling stone in the way of the acceptance of Christ by non-Christian peoples lies in the Cross. The character of the historical Jesus is universally admired, and His high ethical standards and spiritual teachings, so adaptable to human needs, are everywhere highly commended. The conscious need for some superhuman power to provide material and spiritual help is generally expressed in religious myth, fable and legend. Upon His ability to meet this need Jesus Christ based His claim to universal acceptance of His divine mission.

Christianity recognizes sin and its penalty. Jesus Christ meets man lost and offers salvation. Human free will is recognized and the benefits of Christ's gifts are offered to all alike. The claims of Christianity are unique. It does not claim to be of the same brand as non-Christian religions, differing only in degree. Christ claims to offer not one of many ways of salvation but The Way. God does not seek a supreme place among gods, but claims that all other gods are nothing and that He must have the supreme place in the hearts of men. For the non-Christian, religion consists of prayers, rituals, ceremonies, and customs. According to them man works out his salvation apart from consciousness of God working within. Christ sets forth life by faith in the Son of God, reconciliation with God by the death of Christ and more salvation by His life.

At this vital point the non-Christian hesitates. Christ, the Son of God, becomes to him a stone of stumbling. Many men are able to appreciate the ethics of Christian teaching, will endorse its social standards, and may even be willing to embrace some of the outward forms in which Christianity has found expression, but when he has proceeded as far as reason and intellect can carry, there he waits, only half persuaded.

It is at this point, also, that the Christian missionary is perplexed and sometimes is tempted. Before him are spread the kingdoms of the non-Christian world but the price of winning them seems to be compromise. How far may Christians go in seeking to bridge the chasm between the Christian and non-Christian religions? This question is being asked by missionaries in the foreign field and by Christian leaders in the homelands. The question is being forced into the forefront by the Laymen's Appraisal Report and by the indigenous church movement on the mission fields. The feeling of leaders in the Chinese Church was expressed by Chingting T. Wang in an article on "The Importance of Making Christianity Indigenous," taking up the lack of capable leadership. He says, "The most serious mistake in the missionary propaganda in China is that in the Nineteenth Century the missionaries had a wrong conception of the moral and intellectual strength of the Chinese. Their policy was to train Chinese workers to be their assistants. There was no systematic effort to prepare Christian workers to take the places of the missionaries.....A plant when young may need the protecting care of the nursery, but no tree could attain its full growth by being constantly kept in it."

The idea of Christianity, falling like seed into native soil and springing up to reproduce itself, is ideal. This is the hope of all missionaries, but there is difference of opinion as to the conditions most favorable for healthy growth.

There are two extremes of opinion as to the relationship of Christianity to non-Christian religions. Rev. S. L. Thompson says:

There have been two views on this subject since the days of origin.

1. Extremists on one side emphasize the truth that Christianity gathers up all that is true and spiritual in other religions.....that it is a long line of religious evolution. They urge that we should endeavor to assimilate as much as possible of the doctrines, literature, rites, and atmosphere of each of the great religions and that one ideal should always be to generate and foster an indigenous Christianity.

2. Extremists on the other side point out the necessity that the Christian should oppose absolutely any system which allows idolatry, polytheism and degrading customs. These urge that while the infant Christian Church is surrounded by non-Christian atmosphere, there is great danger of such things creeping into the Church and making it little better than the religion it displaces.....If Christians do not make much difference non-Christians seem justified in saying there is no difference.

Between these two extremes all varieties of opinion prevail, and missionaries as well as lay

thinkers and scholars are found at either extreme. Some missionaries, in the effort to appreciate non-Christian religions have even entered so fully into the spirit of these systems as to have lost sight of any real or vital distinction between these and Christianity. A few have fully endorsed some non-Christian faith, while others have surrendered their missionary commission and devoted themselves purely to humanitarian political or scientific activities.

The First Shock

The new missionary, fresh from his preparatory work and full of devotion to his faith is usually surprised and shocked by most of what he sees and hears connected with non-Christian religions. Poverty and disease, suffering and superstition abound; immorality is more open and is often connected with religion. While much that is only peculiar to a people goes to fill in the detail of the missionary's mental picture of "men benighted," everything is viewed in contrast to Christian faith and practice. In time these lines of contrast are apt to fade, as the missionary becomes accustomed to his environment. He begins to seek for avenues of approach to the people and discovers much worthy of commendation. If his lot be among the Chinese he finds most of them sober, serious, honest and trustworthy, in character. In habit they are temperate, frugal, and industrious. Socially they are sympathetic and hospitable; intellectually equal to those of any race. In India, one may discover examples of "God-implanted goodness in the midst of evil" and in some an enviable spirituality and saintliness of soul in spite of environment. At the same time the painful short-comings of Christians are obvious. As a result a missionary begins to think in terms of comparison instead of contrast. In an isolated station he sometimes becomes externally in a degree like the people among whom he lives and in other ways he may The native be influenced by long association. church also has, at times, a tendency actually to carry over into Christianity-in literature, art and customs-certain pantheistic and non-moral influences contrary to Christ and unfriendly to the life of the Church. The essential policy of modern Hinduism toward Christianity is today a policy of absorption rather than of opposition. The easy going disposition of the average Indian tolerates the lowest forms of idolatrous practices and devil worship, side by side with worship in Brahmin temples. "What does it matter since all is illusion," he says. Such doctrines sometimes paralyze the effort and weaken the conscience of Indian Christians who are exposed to such an atmosphere.

The Christian religion is capable of adapting itself to changing environment, but at the same

time refining a civilization, retaining what is good and transforming what is evil. There have been, in some cases, attempts to impose non-essential ceremonial and ritualistic practices upon newly converted peoples. There has also been a tendency on the part of some missionaries to condemn as idolatrous some existing practices which as a matter of fact, could be turned into good account if they were properly interpreted. In China the visiting of the tombs of ancestors in the spring of each year has been condemned as idolatrous. It is true that this ancient custom has been accompanied by feasts and burning of paper money to the departed, but it is essentially a token of respect and devotion to the departed loved ones. It may be compared with the western custom of decorating graves with flowers and there seems no reason why the practice should be condemned as heathen. though the form should be modified. The national custom of the worship of Confucius might be changed to imply only honor to a good man.

Ethnic religions are so interwoven with national ceremonies and festivals that it is almost impossible to separate from them the idea of religious worship. The gods are so interwoven with the web and woof of traditional customs that the disentanglement of those features which may contribute to effective garbing of Christ in forms suited to Chinese taste requires great discrimination.

Demonstration of Christian Example

In dealing with the Oriental mind a missionary must resist the temptation to wrestle with flesh and blood and must remember that a concrete demonstration of his Christian life and faith is more convincing than argument. The Kingdom of Christ can never be advanced by falsehood or throwing mud at other religions. Our very presence puts the people under a measure of constraint and our own very different education gives color to our best interpretations. The best test of truth is the process recommended by Jesus: "By their fruits ye shall know them." Missions of the nineteenth and twentieth centuries are not the first attempts of the Christian Church to comply with the command of her Lord to go "into all the world and make disciples of all nations." Remarkable success attended the missionary enterprise of the Apostolic Church. In conflict with non-Christian religions the influence of Christianity declined, at the zenith of power, because of compromise with these other religions. In the history of the seventh, eighth, and ninth centuries we read also of "the failure of early Christian missions to China," when early Nestorian missions had burst forth on Chinese soil like a spring from which flowed a stream of Christian truth. But the stream lost itself in the incoming flood of Buddhism as the

pure waters of Christian faith mingled with the tide.

The present-day missionary and the Church may seek comfort from the thought that our mission is not to separate the wheat from the tares, it is enough that we be as our Lord who declared that He was sent not to condemn the world but that through Him the world may have Life. But should the Christian make any compromise in his appreciation of non-Christian religion? We believe that we may safely appreciate all that is not opposed to the truth and spirit of Christ and we may freely acknowledge that the teachings of Confucius regarding man's duty to the State forms a basis of good citizenship. His teaching respecting the relation of man to man have also produced social equality, political democracy and fraternal relations which are admirable in the eyes of men nurtured in western democracy. To the influence of Confucius we must attribute all that is best in the Chinese character and state. By an edict of the Chinese Government in 1907 the rank of Confucius in the Chinese pantheon was raised to the first rank and the same sacrifices were ordered made to his spirit as to the Most High. How far may a Christian be ready to go in prostrations, burning of incense, and other acts conforming to the customary ritual of worship and be sure that he is only paying the honor due a great and noble man? So eminent a missionary to China as Bishop Maule has said: "The State church has none but a purely patriarchial priesthood, the ruler officiating for his great family, the Viceroy or Governor for his smaller provincial family, and so on downwards till we find the head of the humblest peasant home lighting

a white candle at his father's grave. But this effort to establish a State religion failed; for the very basis and core of it is the worship of ancestors.

In India the Christian may acknowledge that Hinduism and Buddhism use terms similar to those employed to set forth Christian doctrines and experience. But these features are in no way comparable with the incarnation of God in Jesus of Nazareth or with the reincarnation through the Spirit in the soul born again. No Buddhist believes that the righteousness of Gautama Buddha is either imputed or imparted to him or that the self-mastery and spiritual elevation of the Founder is in any way communicated to his followers. At best, the pious Buddhist of Ceylon and Burma admits that he does not know what if any benefit, other than its subjective influence, comes from prayer to Buddha.

Writing on "Our Attitude Towards Hinduism, Dr. S. L. Thompson, says:

"Comparative religion treats all religion as of the same kind and as differing only in degree, whereas the claim of the Christian is that Christ and His Gospel are *sui generis* and unique. Many arguments used in favor of assimilating as much as possible of the atmosphere and literature of Hinduism are antagonistic to this claim and lead to the conclusion that every race should be left to its own ancestral religion, purified or supplemented so as to produce an eclectic and man-made product. We admit that every race should appropriate and express the Christian faith in its own way, but it is necessary to emphasize that we have no right to reduce or imperil the supremacy of the Christian faith.

"HELP US GROW"—A PLEA FROM YOUTH

These verses were used in a Young Women's World-Wide Guild and voice the desire of earnest young people to be given more responsibility and freedom by the older members of the church.

We are come today with a simple plea,

We girls of the World-Wide Guild.

We are asking that you will help us lay The foundation on which we may build.

From the wisdom and strength of your greater years, We seek inspiration to gain;

How we best may plan a life worth while Where joy and service remain.

We ask the prayers of your loyal hearts

To strengthen us where we are weak.

We need now and then the encouraging words

It may be your pleasure to speak. No doubt at times your patience we tax

By the faults and follies of youth;

But remember, also, our eyes are on you! And we're searching for honor and truth. As worth-while girls of the World-Wide Guild,

We are pledged to Christ's service and love; Small bits to be shaped by the Master's hand, And prepared for His Kingdom above.

But our feet are unused on the narrow way,

And perchance we may stumble in fear. What a wonderful help and comfort 'twill be To feel that *you care* and are near.

Now we're planning great things that we're ready to do, We're alive, and we mean to grow!

But it helps a "wee plant" to be tended with care!

And that's where you will come in, you know. For mothers, missionaries, deacons and dads

Are just girls and boys grown tall,

Perhaps if someone had not helped you to grow, You might not have been here at all!

Indianapolis, Indiana.

NELLIE C. HART.

Among the Mapuches of Chile

By WILLIAM M. STRONG, Jr., Coihueco, Chile Missionary of Soldiers' Gospel Mission

"MAPUCHE"—people of the land, as they call themselves,—or "Huincas"—thieves, as others call them—indicate their character and give their history, duplicated in that of practically every red tribe of the Western Hemisphere. These people live in southern Chile and are almost entirely untouched by the Gospel.

The Mapuche (or Araucanian), in many ways resembles the North American Indian, much more so than most South American tribes. Though the Mapuches seem to have been at one time tributary to the Incas, to whom they were indebted for much knowledge in handicraft and agriculture, they successfully maintained their independence, in spite of Spain's numerous efforts to subdue them. Ercilla's "La Araucana," possibly the greatest poem in the Spanish language, was inspired by their fearless and unconquerable nature, while Chilean history abounds in the heroic exploits of many Indian leaders. Even since the independence of Chile was established her history has included a series of Mapuche uprisings and massacres, which continued until comparatively recent times. Chile's efforts to "decentralize" them, by interspersing their territory with European colonists, has resulted in much bloodshed. In every other South American country, people with Indian blood are looked down upon; but a Chilean is justly proud that Mapuche blood flows in his veins.

Scattered over a sixty-mile radius, with center at Temuco, the Mapuches of today number approximately one hundred thousand, living on small reserves with either communal or private land. Though peacefully engaged in tilling the soil, the Mapuche retains much of the independence and haughtiness of his forebears. This partly explains his being practically impervious to modern civilization, in spite of the fact that many live just outside city limits. This aloofness includes a retention of dress, customs, language and religion, and explains his homespun clothes. Salt, sugar and verba mate are the only articles of his food not raised on his own land.

The Mapuches are a most likeable people, once the veneer of suspicion has been penetrated. They are very simple-hearted, and most hospitable, even more so than the Chilean, who is well known for this trait. Even the poorest of these Indians offer the best they have to the visitor, never allowing anyone to leave their thatch-roofed *ruca* without



A MAPUCHE INDIAN PAPOOSE-CHILE

having had at least a cup of *mürque* (flour made from toasted wheat) with water. They make fast friends when one is once assured of the sincerity of the "huinca." Their daily life reminds us of the Old Testament patriarchs.

The man's work is limited to the farm, and as a rule the farmer is not as industrious as the wife, who is never idle, even in the winter months when she works at her spindle and weaving frame. The children are a big help, even the very small ones taking care of the sheep and pigs, keeping them out of the wheat (fences being practically unknown), and in the worst weather may be seen squatting patiently near a flock of sheep. The parents are kind to their children, and when still babies, certain oxen or sheep or pigs are set apart for that child, so that the young man may have something to start him off in business.

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The great curse among them is drunkenness, which accounts for much of the degeneracy and laziness among the men. This intemperance keeps them in their present condition, barely existing from one year to the next, as the new wheat crop is already "sold" to the saloon-keeper a month or two after the last harvest.

Many of the chiefs (casiques) have more than one wife, but they are far more faithful to them than is the average Chilean. Naturally these people know no such moral standards as God has revealed in His Word. They have, however, a far purer conception of God than most primitive peoples. Some of their religious ceremonies, in spite of the great amount of superstitions included, remarkably resemble the Tabernacle days of the Children of Israel, and seem to show that somewhere way back in their history their forefathers knew God. Their ngillatún (prayer meeting) is the one ceremony they still maintain and is mainly to ask God's blessing on their crops. They kill a lamb and have a blood-sprinkling ceremony, after which they ride about on horseback to chase away the evil spirits. Other community gatherings are mostly limited to weddings, funerals and housebuilding bees.

Their machi (doctor) is generally a woman; but when a man, wears a woman's costume. Chile is rich in herb remedies and when a machi has a good knowledge of herbs, he may become wellknown as a doctor; but the majority of them rely more on the beating of their drum and weird chants to banish the evil spirit. They are known to extort large fees for their services—a sheep, and sometimes an ox—but generally are worse than useless in relieving pain and sickness. One of the worst dins I ever heard was when passing a machi's ruca near Galvarino where two other machis were drumming and chanting to relieve the sick one.

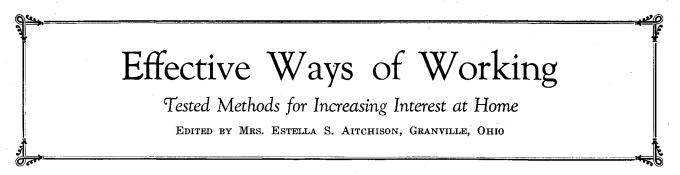
Outside of baptizing their children, the Roman Catholic church has had little influence on the Mapuches. The priests have persuaded them to introduce a few Roman ceremonies into some of their religious practices, and to celebrate a few Roman feast days with horse-racing and grand drinking sprees. The German Capuchin monks have a number of schools situated at different

points, which are supposed to be primarily for the Mapuche, but these have done little to influence the Mapuche in favor of Christianity. The Roman Catholics generally do almost nothing unless spurred on by competition from Evangelical workers.

Almost forty years ago, the Church of England, through its South American Missionary Society, began work among the Mapuches. Finding them to be a rural population, they felt that they could best reach the people through establishment of boarding schools at stretegic points. This was done in order to gather, for four or five years, some of the younger generation, placing them in a definitely Christian environment, and through these to reach the people of their reserves. Today they have three fine schools for both boys and girls, besides medical dispensaries, capably managed, and do much to counteract superstition. At one of these points the missionary in charge, once a month calls together all the ex-students who now are in charge of rural schools in the outlying districts, and for a day or so they discuss problems encountered. On Sundays, these rural schools are visited from the central station and services are held by teachers or missionaries; in this way the Lord has extended His witness, and many lives have been changed through the power of the Gospel, both in outlying districts, and among pupils in the main schools. In districts where missionary workers have been unable to visit at all, or where they have only visited spasmodically, the children many times have gone back to their former life. Realizing this lack of itineration and evangelistic work, this past year one of their young missionaries has begun living in an ox-drawn "coveredwagon" (or house on wheels) and plans to spend a week or so at a time at each reservation. This should prove an effective way of reaching the people.

Mapuche territory is large and much is as yet practically untouched for Christ. Some native Chilean Protestant churches are now becoming interested in the Mapuches and have begun schools on a small scale.

The most effective means of bringing real results is through prayer and Spirit-filled Christians who give themselves whole-heartedly to the one purpose of presenting Christ to them. He is the one remedy for all the Mapuche's ills, as well as for every human problem the world over. In the meantime Satan works overtime while Christians sleep.



SCANNING NEW HORIZONS

New Year's Day in the calendar may fall on January 1, but in substance and significance the new church year begins in September and around that month gather the plans and the inspiration for a fresh start. Wideawake navigators, all the way from pastors to primary Sunday school superintendents, should conserve the values of summer time — its additional leisure, its conventions. conferences. retreats and opportunity for reading — in charting a new course which shall mark an advance over the previous year's endeavors; otherwise the church is merely an anchored buoy or a derelict. Space will be given in this Department both this month and next for taking a reckoning and mapping out plans for a more adventurous voyage --- but one with a definite purpose.

Pointers for Pastors

Do you evaluate the missionary message as the greatest utterance of the Church? Your Master did.

Would *you* rate as the leading missionary educator in your church?

Have you a shaped definite policy and program for the church, and if so, is it unified in the sense that all departments of activity and study are correlated, or are they random and haphazard? Closer correlation, cooperative activity, are the watchwords of the day.

How far do you use the missionary sermon as a means of education in such a plan?

Are you carefully evaluating and utilizing significant new trends in missionary thought? Change is not a thing of merit in itself; but religion is under the same fundamental laws as the rest of the universe: and one of those laws is that of advance (or decadence); of giving new form and fresh expression to changeless ideals; of utilizing improved methods as a means of attaining paramount ends.

How do you sense these new trends and methods? Are you reading any of the new books recommended by THE REVIEW and other religious publications?

Have you noted the increased stress laid upon missionary study and endeavor for men and boys, in place of the old-time relegation of such matters to "the women folks of the membership"? Have you organized those men and boys?

Is there a general missionary or planning committee in your church, with representatives from the subsidiary organizations, inclusive of the woman's society and the various departments of the Sunday school? Does this committee plan, correlate and supervise?

NO?—Then you are decidedly a back number.

Is there a definite course of mission study heading up in a school of missions, or world friendship, at some period of the church year? If it becomes a community affair with other denominations cooperating, so much the better.

Is there some definite project toward which the study heads up and of which it serves as a necessary expression? Without some such project the emotions and impulses to service evaporate as mere sentiment and leave the soul more sterile than before.

Has the church as a whole, or [239]

have the Sunday school and the other subsidiary organizations, adopted a definite course of missionary reading each year-preferably along the lines of the United Study Course topics? Plans for such reading have been given in this Department from time to time; another, used by the Congregational - Christian churches, is described this month. Almost all the denominations can furnish plans and activating material for directed missionary reading for people of all ages.

Are you going to file the answers to the foregoing queries away in the archives of "Someday-when-I-get-time," or will you take action at once to make the Gospel you preach dynamic and true to its Founder?

Read the brief reviews of the following books and decide which ones will best quicken you for your task:

- THE CHRISTIAN MESSAGE FOR THE WORLD TODAY. See THE REVIEW for May, 1934.
- THE CHURCH LOOKS AHEAD. July-August, 1934.
- JOHN R. MOTT, WORLD CITIZEN. March, 1934.
- CHRISTIANITY TESTED, ITS SIGNIFI-CANCE FOR MODERN MISSIONS. February, 1935.
- THE LIVING RELIGIONS OF THE INDIAN PEOPLE. January, 1935.
- CHRIST AND JAPAN, by Toyohiko Kagawa. Friendship Press. Cloth, \$1.00; paper, 50 cents.

The last-named book is new and highly energizing. This "flaming evangelist with a passion for saving souls" has given us a book which "throbs with a passionate love for Christ and zeal for the spread of His Kingdom." Dr. Kagawa's vivid description of the phases of religious education for the masses reveals his experience in mass evangelism, personal evangelism, literary evangelism, tent evangelism and touring evangelism. This is deemed "a book with the warmth and power of a living fire," by a man who is not only a practical missionary statesman but also a writer of the first rank. The translation is by his biographer and close personal friend.

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A Program of Missionary Education

Fortunately we no longer have to sail uncharted seas toward this goal. The interdenominational course mapped out each year by The Missionary Education Movement and specifically adapted by the various denominational boards of education is challenging in its high values and is comprehensive of all departments of church life from youngest to oldest; constructive in conformity with advanced pedagogy; elaborated from the basic study books by the offer of maps, pictures, charts, manuals, projects, plays, pageants, stereopticon views and moving pictures; and correlated with dominant issues of the day. This exploitation of the study courses may seem redundant; but your Department Editor's mail is still heavy with inquiries and re-quests from readers who are ignorant of the basic fact and the many facilities available. Suggestions for study and reading courses, as well as for activating programs, have appeared in this Department from month to month, but a few fresh ones may be of service.

The sobering criticism is heard on every hand that, while missionary education is well under way among women and children, the male constituency of the church, particularly among adults, is being neglected. We are aware that challenging material for the latter has not always been at hand; but as "strong meat" as any educated man could digest is now available and should be offered to "the brethren." To mention one book alone, "Suzuki Looks at Japan," in this year's course, has challenging food for thought for educators, social workers, psychologists and mature Christians in general. The new course is due to be released so soon that, instead of analyzing and projecting the current one, we recommend the forthcoming studies to the watchmen on the church lookout.

Schools of Mission Study

A special effort *led by the pastor* should be made to rally all the church constituency for a School of World Friendship as it is often called to avoid the possible onus formerly attaching to "missions" in the minds of some people. This school should be held in sequential sessions, with the very choicest teaching force available. Various plans are in vogue, as follows:

1. The use of six consecutive Sunday evening or mid-week services for study sessions in which there shall be attractive opening exercises inclusive of music, stereopticon or moving picture exhibits (abundant material for the latter is now available at trifling expense) and other features calculated to be the initial drawing card; class sessions for all ages above the primary children-who may best be taught in the Sunday school sessions during the same period; a closing social period with the lightest of refreshments to furnish occasion for groupings of those who would discuss the subject farther. (So long as we are working under ordinary human conditions, we may as well ad-mit that "eating and drinking are a powerful auxiliary to religion."

2. An all-church supper to attract the membership; a study or lecture period and a closing feature period instead of the refreshment hour. This function is ordinarily called the "Church Family Night," and its main obstacle is the use of so many potential women students to prepare and clear up the meal.

3. Six consecutive week nights devoted to the general plan. This intensive study does not lend itself to the rallying of all age groups, in view of interference with children's school obligations and rest.

4. The use of the Sunday school sessions for six weeks, substituting mission study and its supplementary features for the regular schedule, and culminating in a week-night demonstration or project — such as a missionary exhibit, or a function like "The World in Our Community."

5. Home study groups in sequential sessions on week nights. This manifestly does not lend itself to the teaching of the children.

6. The use of the study books and materials as a basis for programs in the woman's or the young people's society. While excellent as an auxiliary plan, it should be a last resort as a substitute for the all-comprehensive sessions.

Whatever the method of procedure, necessitated by local conditions, rest assured that no segregation plan can equal the values of the sequential ensemble, an attractively featured school, especially if it is made a community rather than an individual church function. Unless there is the fraternal spirit of cooperation and good will, which would move the denominations to a union effort of the sort. the whole adventure of missions under the leadership of Jesus Christ is of little promise.

An Evening in the Orient

"A Presentation by Project," which would make a good climax in most of the foregoing plans, was arranged a few years ago by the Baptist Church of the Redeemer in Yonkers, New York, and was reported by your Editor for *Missions*. It closed a school of missions centering on China:

The great event opened with a cafeteria supper featuring chop suey and kindred delectables. The remainder of the evening was divided into three periods, each better than the one before. From 7:15 to 8:00 p.m. an exhibition was held. The congregation, divided into groups passing from one exhibit to another according to a prearranged plan, saw:

(a) An automatic stereopticon display in one of the rooms of the Sunday school.

(b) An exhibition of literary

changes, viz., specimens of new magazines. This was called "An Exhibition of Things Chinese."

(c) A demonstration Chinese kindergarten in the church parlor.

(d) An exhibit of the work of the Crusaders (children above the beginners' age) who had been at work for some time on a project called "Friendship Center in China" and had a table and room of their own.

From 8:00 to 8:45 two dramatizations of the study book, "China's Real Revolution," were given simultaneously, one in the main Sunday school room and the other in the basement assembly room; those present were divided into two groups, visiting the dramatizations alternately. The senior young people's society gave one of the sketches (twice) and the woman's society the other, each sketch taking 20 minutes.

From 8: 45 to 9: 30 a Chinese play was given in the church auditorium by the World-Wide Guild (young women of the 'teen age); this play emphasized in particular the entire meaning of the evening. It was preceded by Chinese music.

The two dramatic sketches of the second part were original, based on different chapters of the main study book; the young people pictured Marco Polo coming to life, like Rip Van Winkle, comparing what he saw with his previous experiences.

The foregoing is a great suggestion to churches who have not dealt with the study book matter in an original, constructive way. A dramatization comes nearer to life than any other form of discourse.

Missionary Education Through Reading

This deals mainly with the use of missionary magazines and the standard reading courses of the several denominations. First. the magazines. Do you take one? If so, is its main use that of a dust collector? In addition to renewing the effort to extend the subscription list in some fresh way each year, vigilance is needed to keep the membership reading what they take, at least until the habit is fixed. Numerous devices are used for this. inclusive of the appointment of a lookout to gather fresh itemsespecially on the current studies -and report them from time to time ("Our World-Wide Out-look," in THE REVIEW furnishes excellent material); the establishment of a credit system with points for each magazine issue read and possibly the award of a missionary book to the reader with the best record; a treasure

hunt as a program feature, mimeographed lists of questions being supplied to each person or group, the answers to be found in the magazines within a given time limit (the search being competitive or otherwise); presenting entire programs based on a certain issue or a combination of issues of the magazine, such as that reported by Mrs. Delavan L. Pierson in the June, 1934, issue of THE REVIEW, on page 300; "Editing the Magazine" (substitute name of the particular one) with the stage arranged as a "sanctum," an editor-in-chief in charge who gives a live editorial selected from that magazine, then summons impersonators of "the story," "the poem," "the devo-tional page," "the leading ar-ticle," "the departmental matter," etc., all material to be taken from the pages of the publication under consideration.

The Silver Anniversary of Missions Magazine

At the February meeting of the women's society in the Granville Baptist church this event was advertised and observed as a birthday party with a parlor setting, decorations of silver paper and artificial flowers, covers of many past issues of that magazine, and a gorgeous table set as for a feast and centering upon a huge birthday cake with 25 candles. The atmosphere was delightful. Hymns, prayer, Scripture and poems were all selected from the Magazine. Many items were taken from the very first issue at the time it was born of the union of the general Baptist magazine with Tidings, the Woman's Home Mission monthly, and The Helping Hand, the woman's Foreign Mission publication. A sketch of the leading missionary events of the past 25years as seen by the Magazine was given by one speaker, and "Out of Yesterday into Tomorrow" by another, glimpsing the possible and certainly the desirable future for the cause. "How Times Have Changed" contrasted the attitude of the Christian world a guarter-century ago

with that same world in another mood today (not all favorable. alas!); "New Rivals to the Christian Faith" told of commercialism, nationalism, secularism and their ilk as far more menacing than Buddhism. Then came the lighting of the birthday candles in which each of five women named five outstanding missionary events in the past 25 years, a candle being lighted with the mention of each event. Of course the atmosphere was full of optimistic wishes for the cause and the Magazine as all the guests sampled the illuminated The stock of Missions cake. rose by the proverbial "leaps and bounds" and a background was furnished for new subscriptions and a better proving up on old ones.

Prepared courses and directed reading of books have been arranged of late years by nearly all denominations, and a number of plans have been exploited in this Department. The Congregational-Christian Church has a unique one entitled

Adventures in Reading

Miss Helen Street Ranney, Associate Secretary in the Mid-West Regional office of the Commission on Missions, writes for this Department:

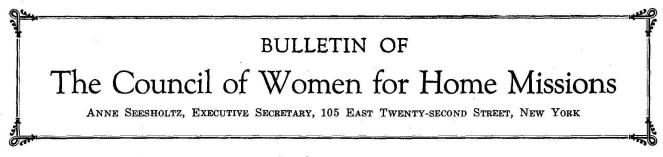
Realizing the importance of education in our churches in the backgrounds of mission work, we launched the Adventures in Reading—a list of books for supplementary reading, with the call under the picture of a galleon ship:

"Out of your cage, come out of your cage,

And take your soul on a pilgrimage."

Books are loaned for postage both ways. State chairmen aim to find a sponsor in each church who will interest a group of readers and secure books. Our rules are: Two books to a person for three weeks; five books to a church for four weeks; ten books to a state chairman for four weeks.

State and local librarians have cooperated in providing books. With a growing demand, our librarian sends out about 100 books a month. We hear from far-away towns without libraries what these books mean to people, especially now in lieu of pay entertainments; and women have found sometimes to their surprise that these books are as interesting as lighter ones they used to read. Pastors have written that the whole standard of thinking of the congregation has been raised.



It is May Day — the wonder of the miracle! And we ask, "Will poppies grow again in Flanders field, now green with promise of life?"

It is May Day, and the leaves are again on the trees. May God bless for us the trees of the land! Will the leaves of the trees of our land be "for the healing of the nations"? Do we American Christians see at all the possibility of "a new heaven and a new earth"? We often ask, "Well, what are we going to do about it?" Well, what? It is May Day and we

"begin through the grass to be bound to the Lord" - and find the Lord "on the glancing wings of eager birds, the softly patting feet of furred and gentle beasts. And with Masefield we know "The Everlasting Mercy" and cry,

O glory of the lighted mind . . .

O glory of the lighted soul . It's dawn, and I must north

Along the road Christ led me forth . .

I kneel'd there in the muddy fallow; I knew that Christ was there with

Callow.

That Christ was standing there with me,

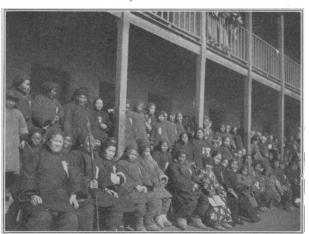
That Christ had taught me what to be, That I should plough . .

And as I drove the clods apart

Christ would be ploughing in my heart, Through rest-harrow and bitter roots Through all my bad life's rotten fruits.

And we today contemplate "the open gate," "Christ, the plough, Christ, the laughter of holy white birds flying after." We too sing a new song, put our hands to the plow, and follow after.

On May Day, Wednesday, the Administrative Committee of the Council of Women for Home



THE HOME MISSIONARY SOCIETY of the Suchowfu Field, China, by permission of the Presbyterian Church in the U. S.

Missions will have a luncheon party. The theme is, "Who we are; what we do." The May Day party, begun in the dark days of 1933, has as. its main purpose the assertion of the Life that is in us, and the encouragement of one another to keep steadfast in the days ahead.

WORLD DAY OF PRAYER FOR MISSIONS

In Greater New York on the World Day of Prayer on the first Friday in Lent there were sixty meetings of Christ's followers for meditation and prayer. What for?

In the midst of cruel negligence on the part of man for God's own hungry and uncaredfor children, Christians prayed to know how to bear their own burdens and "bear each other's burdens and so fulfill the law of Christ.'

As in New York City, so in Chicago, and other large cities, Christians prayed. As also in the wee country town where four

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persons met for prayer "in company with the world," so thousands and thousands in towns and villages met. Within a week after the World Day of Prayer, 1,750 reports were received.

A pastor (Moravian) had written a month preceding March 8, "Last year, my wife and a few young women held a service for the children after school.... This year, I wish to have the Ministerial Association promise their support in the arranging and holding of a larger meeting for the adults."

It was a larger meeting.-Why?

From a small place with a wild and stormy name came the report, "The two small churches of our town observed the World Day of Prayer. We had a profit-able prayer hour together." Other small towns report that "the service was under the direction of the ministers' wives." The Union Federated Church in one town invited the other church (Christian) and a country church to pray with them. After the meeting, they served tea. In one Pennsylvania town, "in spite of inclement weather, 96 persons attended. They represented twelve denominations." In one state all the churches in the township came. From a southern state where floods and suffering threaten life, came a report with a money order for \$1.50 from a group which met to learn how to help "in bearing burdens." "It might not be out of place here to ask you to pray for us. Our little church (Presbyterian) burned to the ground last month. (No fire department

in country.) We hope to rebuild."

One friend wrote from Iowa. "I found that the World Day of Prayer had never been observed in our town, and the majority of our church women had 'never so much as heard there was such a The service was beautithing.' ful and impressive.... Eighty from three denominations were present. You will smile when I tell you that ten young matrons gave up their regular bridge club meeting and attended as a club. If nothing else were accomplished than our worship together, it was most worth while for it will help break down these denominational walls that I can't get used to and never shall!"

Indian school students held services. Other mission schools and hospitals observed the Day. A greater number of young people's services for worship were held. And the children prayed in services of their own—for "of such is the Kingdom of Heaven."

All these and many who have not yet reported prayed with Christians around the world for "a quickened conscience toward the world's burden bearers." In China the very name, "coolies, has something to do with their sad lot in life. The picture of the women of Suchow, China, who met with the world for prayer on March 8, symbolizes the world fellowship. All these prayed for "courage to stand for the right and willingness to accept the sacrifices involved for us all in the building of a better world; for justice and understanding between individuals, classes, races, and nations.'

All these came together and brought gifts for others. The 1,750 reports brought free-will offerings, large and small. What for? Overhead? No, overhead for the World Day of Prayer is carried cooperatively by the Committee of Women's Work of the Foreign Missions Conference and by the Council of Women for Home Missions. The literature is made to pay for itself. The many offerings were for the most part designated to be divided equally among four interdenominational missionary projects: (1) for Christian literature for women and children of other lands; (2) for special objects in Christian women's colleges in those lands; (3) for religious education work among American Indian high school students; (4) for the children of the burden bearers, known as migrant laborers, in the crop fields of the U. S. A.

The fellowship of prayer thus expressed continues "with hands to the plough." Preparations are now under way for the next World Day of Prayer, the first Friday in Lent, February 28, 1936.

CONFERENCES AND SCHOOLS OF MISSIONS

"And while they talked and talked, and while they sat

Changing their base minds into baser coin;

- And telling—they! . . . I turned from them in fury, and I
- ran. . . ."

This poet went to the wrong conference and ran to seek solace from nature, or he went to a school of missions leaving his mind and spirit elsewhere. There are times when it is good Christian social action for individuals and groups not to go to conferences.

But, if individuals and groups go to a Summer Conference or School of Missions to give of their best and to learn, in order to serve the home community as well as to stretch their souls' horizons upward to the Source of Life and around the world to all the children of God and of men-what then?

Have you seen the list of conferences on the cover page of this issue? Are you attending a conference?

The Northfield Missionary Conference July 5-13, carries on the announcement the following challenge, "Faith—noble character—knowledge—self-control steadfastness — g o d l i n e s s brotherliness — love . . . these qualities . . . render you active and fruitful in the knowledge of our Lord Jesus Christ."

Practically all conferences provide study classes in "Toward a Christian America," "Christian Youth in Action," "Women Under the Southern Cross."

"The Triumph of Goodwill" as a method for maintaining peace among nations is being presented dramatically at various conferences. The play is by Mrs. J. M. Callister.

Further, the editor would like comments from the pastors' wives who attend the following conferences which are planned by the Home Missions Council and the Federal Council of the Churches of Christ in America for the purpose of "continuing education for the minister in town and country." Three days of the next annual meetings of the Home Missions Councils, Washington, D. C., January 12-17, 1936, will be devoted to a "Conference on the Rural Church."

Schools Planned for 1935

- The West Virginia State Ministers' Conference, Jackson's Mill, West Va., May 13-17.
- Seminar for Town and Country Ministers, Y. M. C. A. College, Springfield, Mass., June 3-8.
- Drew Summer Conference, Drew University, Madison, N. J., June 3-14.
- The Rural Church Institute, Duke University, Durham, N. C., June 10-21.
- Rural Leadership School, Purdue University, Lafayette, Ind., June 24-July 5.
- Rural Leadership School, University of Wisconsin, Madison, Wis., July 1-12.
- Auburn Summer School of Theology, Auburn, N. Y., July 1-18.
- School for Town and Country Ministers, Michigan State College, East Lansing, Mich., July 8-19.
- The Ministers' Short Course, South Dakota State College, Brookings, S. D., July 8-19.
- Virginia Summer School for Rural Ministers, Virginia Polytechnic Institute, Blacksburg, Va., July 16-26.
- Rural Welfare Conference, Ontario Ladies' College, Whitby, Ont., July 29.
- School for Rural Pastors, Garrett Biblical Institute, Evanston, Ill., July 29-August 2.
- The Pastors' Institute, Divinity School, University of Chicago, Chicago Theological Seminary, Disciples Divinity House, July 29-August 4.
- Pastors' Summer School, Hollister, Mo., August 6-16.



AFRICA

A Bird's-Eye View

Rev. A. McLeish, former missionary in Rajputana, gives some figures comparing Africa with India:

There are 13 million Christians in the Dark Continent, about 9 per cent of the population, or one Christian to about 10.5 people; in India there is one Christian to every 56 people. There are three times as many missionaries to a million people in Africa as in India; yet only 8 out of its 65 divisions are adequately occupied. South Africa is most fully occupied, and should no longer be regarded as a foreign mission field; its three and a half million Christians should evangelize the unreached portions. The great Moslem field of North India is the most needy territory in India.

-World Dominion.

Eyes That See

An African Christian used this illustration to convince a crowd of angry villagers that they should not object to their headman's acceptance of Christ:

Suppose that you are walking through a dark forest and come to a clearing where there is one tall tree. A man stands gazing up into the tree, and you see by his face there is something up there. You stop and look, too, but cannot see what he sees. The leaves are too thick. But that does not prove there is nothing there. For years our brothers in other towns have been looking up. They see something we do not see. But can we say our brother does not see, because we do not? No, my friends; we can only keep looking, and not be stumblingblocks to those who do see.

Building a New Egypt

Miss Lea Wynne, writing from Cairo for the C. M. S. Outlook, describes the Society's welfare center in Boulac. The building is a haven of refuge from its sinful, filthy surroundings. The clinic is open twice a week and every mother is expected to come once a week. Homes are visited by the workers between these visits and hundreds are still without help.

A direct outgrowth of the baby clinic is the Little Girls' Club, inaugurated over three years ago for children between the ages of six and marriage age -about ten. Every afternoon between 2 and 4 forty little girls learn to read, write, play games and sing simple Arabic hymns and songs. Next in importance to the Bible talk are the hygiene and mothercraft lessons. They are also learning to make eastern embroideries on linen articles. The sale of their work helps each child to earn a little, which is put into the bank in readiness for the time when she is married. The remaining part of the profits pays the salaries of two club workers, and the expenses of the nursery school, which is run on the lines of those organized in England, and makes provision for the children who are unable to join the Little Girls' Club till they are six. All this work centers in the spiritual motive.

The Problem of Nationalism

Robert M. Hopkins, General Secretary of the World's Sunday School Association, after his visit to Africa to study the different areas, says:

Africa is a group of unrelated colonies in which are reflected the conflicting attitudes and policies of various European powers, notably Great Britain, France, Belgium, Portugal, Italy and Spain, with influences from Germany in the background. Permeating all these colonies is the influence from Rome. The attitude of governing powers partakes of all the evils of absentee landlordism; and the consequent political, racial, social, industrial, commercial, educational, linguistic problems are most complex. This has become more pronounced since the war, especially in Angola. where the freedom of British and American Protestant missionaries is increasingly limited. Bibles now may

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not with government consent be circulated in the native vernaculars only, but must be published in Portuguese with readings appearing on alternate pages in native languages.

The Jarawa

The Sudan Interior Mission has been at work for ten years among the pagan Jarawa in the Das district. They number over 100,000, and came originally from Bornu. It is thought they are related to the Beri-Beri tribe. They practice ancestor worship as do many other pagans, and have a strong bent to Mohammedanism of the most bigoted sort.

Ten years of prayer and seed sowing is now yielding a harvest. Christians have been organized into "bands" for aggressive service, each band being under an efficient evangelist. They systematically preach over this whole district, and many miles outside. They conduct from 200 to 250 services a week, with the result that over twenty classes for religious instruction are being conducted in the various villages. Sunday services are growing in interest and attendance. The ten evangelists come in every week-end for an intensive period of Bible study and then go out to attack the strongholds of Satan again. Eight of these have no pay whatever for their services; two are supported by the local church.

-Evangelical Christian.

Shepherd Has Many Sheep

Rev. H. A. Sodergren, Baptist missionary of Moanza, Belgian Congo, for almost two months at the close of last year toured among twelve church centers of that vast field. In the *Watchman-Examiner* he reports 2,081 candidates having been examined for baptism, 418 of whom were accepted. More than 7,500 inquirers are on the lists at this time. One of the Congo deacons prayed for divine help for the missionary in these words: "Bless this white man. You have chosen him to put these sheep in their stalls and to watch over them, too."

New Governor General for Congo

At the suggestion of the Belgian Colonial Minister, King Leopold III last September appointed M. Pierre Ryckmans as Governor-General of the Belgian This appointment has Congo. been received with satisfaction as he is known to be a man of independence, and high moral standards. He is 43 years of age, has been in the Congo since 1915 and is the author of several books, the best known being published three years ago under the title "Dominer pour Servir." In this book the author reveals his attitude to many colonial The following is a questions. translation of a short quotation from the preface of this book:

To rule to serve—this is the only excuse for colonial conquest and it is also its full justification. To serve Africa means to civilize her. Not only must we create new needs and provide the means of satisfying them, not only exploit the colony, not only enrich it, but make the people better, happier, more manly. To be able to serve, one must know. To be willing to serve, one must love; and it is in learning to know the natives that one learns to love them.

-Congo Mission News.

Chief Takes the High Road

Mrs. Palmer, L. M. S. worker at Valemba, tells a touching story of an old pagan chief who had been stabbed by a Christian boy in a tribal quarrel, and was brought to the mission hospital.

"He was in great pain, but said to us: 'Your dispenser boy here has been talking to me, telling me that I must try to forgive Yoane, to take all resentment and hatred out of my heart by the strength of God, and not to let any of my people retaliate on the Ilondo people' (as of course they threatened to do). 'I have heard the words of your dispenser, and your own words, and I promise you here and now, before God, to do as you wish."

The culprit was aghast at what he had done, and full of remorse. He said: "I can take what is coming to me from the State, but what is troubling me is—how do I stand with God? Can He ever forgive me such an awful sin?"

-L. M. S. Herald.

Church with One Member

Going through a West African village where he knew there was no church, the Protestant Episcopal Bishop of Accra was astonished to come upon a little building about ten feet long, with a cross on it. He looked inside and found it unmistakably a church. It had a rough altar with a handmade cross, and three little bamboo pews. While the Bishop was looking a man came running to him from his work in the fields.

"Who are you?" asked the Bishop.

"I am the owner of the building," the man said. "I built it." "And how many Christians

have you?"

"Only one at present," the man said, "but when we had our harvest festival, every seat was full. When I came to live here I was the only Christian and no one would listen to me, •but I thought if the people see that I build a house for the Christian God, they will take notice of my message. I will not rest until they have found the Lord."

Changes in Uganda

Sweeping changes have taken place in Uganda; the most obvious being that distance is practically annihilated. In 1931, train service was inaugurated from the coast to Kampala, capital of Uganda; in 1900, one must walk the greater part of the way; it took eight days to cross Victoria Lake in canoes. It is now only two days' journey from Mombasa to Kampala, and six days' journey by air from London. The whole country has been opened up internally by roads; a network of good motor roads render traveling to any part of the protectorate an easy matter.

At a meeting of the World Evangelical Alliance in London, J. J. Willis, former Bishop of Uganda, told of other changes. Until 1924, missionary bodies were responsible for all educational work. Then it was recognized that the missionaries could not cope with the stupendous task of education for so large an area. The Government was approached, and a Director of Education appointed, who chose the course of working with and through the missions. An advisory council, consisting of representative missionaries, government officials and native leaders decide all policies. The whole system is under the direction of missionary bodies, and Christian teaching is an integral part of the curriculum. As a result, thousands have been taught to read. The whole Bible has been translated into two languages; the New Testament into four other dialects, and the four Gospels have been translated into yet other tongues. Twentythree book depots have been established in different centers.

Christianity in Uganda has extended during the last twenty years in three directions. To the north, a chain of Christian tribes have acted as a barrier against the downward march of Mohammedanism from Egypt. To the West, that great African saint, Apolo, carried the Gospel into the vast forests wherein the pigmies live, right into Belgian Congo. To the south, the aggressive work of the Ruanda pioneers is well known.

-The Christian.

Lions in the Way

Mr. Roy Shaffer, of the Africa Inland Mission, tells of a thrilling experience in Kenya Colony:

A few days ago I made a trip to Simba station. On my way I passed a bunch of lions, one huge male, two females and seven cubs. They were within fifty feet of the road and sat calmly on their haunches while I passed by. When I returned to that area coming home, it was nine o'clock, and I was hopeful that I would not find them lying in the road as is their

custom; but to my amazement I found eight full-grown lions all lying in and near the road! I stopped the little Ford car and told the native boy who was with me to load the shotgun, the only weapon we had with us. The lions all got up, and I started the car, pulling off the road with the thought of going around them through the tall dry grass. But when I came up even with them they all came over to the car. I could almost have touched some of them, as they were on my side of the car. I kept the spotlight turned on them, hoping thereby to confuse them. They followed us along closely till we got back into the road, where we could make sufficient speed to leave them behind. Lions accompanied by small cubs are most dangerous, and it was with a feeling of great relief, and a shout of praise to our heavenly Father for His protecting care, that we realized we were safely beyond them.

---Moody Institute Monthly.

In Nairobi

Large numbers of the young people who come to Nairobi in search of work are willing to put themselves under Christian influence, and to come for regular teaching. A worker of the C. M. S. writes in *The Christian*:

At present about 1,400 people are under instruction for baptism, and the adequate handling of the classes is a problem. It is like a small mass movement. On Saturday afternoons we have about 1,000 on the compound in the different classes, and we have by no means sufficient accommodation, yet we praise God for the large numbers which create such a problem. We now have three different services at the native prison on a Sunday. Two extra services have been arranged during the past year, and are greatly appreciated by the prisoners.

The Pumwani church in Nairobi has been extended, and although it now holds 400 to 500, is still not large enough. Elijah Gacanja, the African who is in charge there, is doing excellent work, and it is rapidly growing. We had a successful mission there: many open-air meetings were held, and quite a large number of Moslems listened to the Gospel.

WESTERN ASIA

Education in Turkey

Rev. J. Kingsley Birge, on furlough and studying at Hartford Seminary, comments on American Board Schools in Turkey:

Under the influence of a strong nationalistic spirit the Turkish Republic has been energetically pushing a program of national education. All elementary education is under control of the Department of Public Instruction, and all foreign schools are subject to supervision. Those responsible for conducting the American schools have been quick to adapt their methods to the new conditions. They have made an honest effort to make the American schools also national in the sense that they aim to fit in with the Turkish program, and, in accordance with the Turkish ideal, seek to make genuine patriotic Turks and not simply sophisticated Turks who are more foreign in their culture than they are Turkish. Recently there has been evidence of Turkish appreciation of this purpose.

A short time ago a Turkish student in America stated why he hoped American mission schools would continue in Turkey. He himself hopes to return for service in government schools, but wants to continue in connection with the American Board school from which he graduated. "In the American schools," he said, "there is more opportunity for experimenting, for trying out new ways and methods. Then, too, in the American schools the relationship between teachers and students is closer than in the other schools."

Palestine's Jewish Population

The Jewish Daily Bulletin gives the number of Jews in Palestine as 307,312, representing 26% of the total population of the country. The rapid increase is revealed by the following data:

	No. of Jews	Increase
1920	75,000	
1930	170,000	95,000
1932		50,000
1934		30,000
1935	307,312	57,312

Sunday Schools in Arabia

Many years ago Sunday school work was inaugurated in Arabia among the children of the Beloochis, who migrated from their own country to make their homes in the southeastern section of Arabia. In the lives of many of these children, Sunday school is the only bright spot. Parents and children alike respond to the gestures of love and friendship on the part of the missionaries.

As a result of hard work, perseverance and courage there is now reported in Muscat a Sunday school of six classes. There are well over 250 enrolled. A 50% attendance is considered excellent since most of the children must help to support their families. Instruction in hand work is given, but the most gratifying results are seen in the children's efforts not to steal or lie.

Proof of Success in Persia

Dr. R. E. Hoffman reports to the Mission to Lepers that the success of their work at Meshed. Persia, has caused an embarrassing development—the coming of so many Afghan lepers. "Most of the Afghans are even poorer than the Persians. One group, a man, his sister and wife, all lepers, brought along their old father, about 90 years old and not a leper. Their clothing was all tatters; they did not have a whole garment among them. The three who were lepers received their sheepskin coatsthanks to the special fund sent out last year by the Mission to Lepers for that purpose-their 60-cent allowance and their certificate of admission to the colony. The old man, not being a leper, got no coat and no money: he felt very unfortunate, for once, at not being a leper! The Persian doctors, the Governorgeneral, the Chief of the Shrine, and health department officials frequently hand us good words because of the mission; there is something so peculiarly Christian about it all, that I feel it is one of the best sermons we can preach."

INDIA

"Constructive" Thinking

A. W. Marshall, American Presbyterian missionary in western India, says that even the best of Indian workmen can hold only one idea in mind at a time; so that one must be on the alert to detect and correct mistakes. Half an inch out of plumb or an inch or two out of line makes very little impression upon them. How can the Sahib know?

"Make all your window sash to take standard sizes of glass just as it comes from the bazaar," a carpenter is told.

is told. "All right, I will have them all exactly right."

When the glass is brought it will not fit. Half an inch—an inch—too large.

large. "But we can cut and fit the glass all right."

"Yes, but why didn't you make the sash as directed?"

"I did-but I said to myself. . . ."

And so a hundred or more panes of glass have to be cut once or twice to fit the work, rather than obey exactly the instructions given.

"Why is this porch post put here?" "Why that seems to us the proper place.

"But you were told to put it here, were you not?"

"Yes you told us to put it there, but

"But how are you going to put your

wire cloth on the post if put there? "Why we never thought of that--. And another piece of work has to be done over.

Western India Notes.

Good Work for Lepers

The Rev. E. S. Allwood, late Hon. Superintendent of Raniganj Leper Home, Bengal, says: The Mission to Lepers is ef-

fectively combating leprosy and serving the lepers in India in three ways.

1. The Mission has aroused public opinion. In the past he who most needs sympathy and care has received least. There are reasons for this-man's loathing of the disease, the danger of infection and the feeling of hopelessness that the leper could ever be cured. But the Mission to Lepers has changed all this. Today there is a concern about leprosy and for those who suffer from it, and the Governments are contributing towards the work.

2. It has saved thousands of children from leprosy. It has cared for parents, and has also persuaded parents to put their children into children's homes and has transformed life for them.

3. It has brought thousands of lepers within the reach of Jesus Christ. Among them is the Christian doctor and his staff, and before they have been long in the mission homes many are seeking for baptism because they realize that in Christ there is Someone who has impelled His own people to do for them something that no Hindu deity and no Moslem prophet has led his followers to do.

—Without the Camp.

Sixty Years' Growth

At the end of its 60th year of service the Mission to Lepers is now at work in over twenty

lands; and in India alone, still its main field of work, there are now 36 homes of the mission with 6,700 inmates; 850 healthy children are being rescued by the special provision made for them; aid is given to another 15 homes with 1,600 inmates; 6,000 outpatients attend the mission's clinics. Its largest field of work in any one division is in the Central Provinces. The Champa Home in 30 years has developed from two primitive huts to Bethesda Hospital with 37 wards, 515 inmates, four buildings for the healthy staff; one office and dispensary; a home for leper boys; the Spencer Jack Memorial completed in August, 1934, for tainted girls; a large church; two homes for healthy children, all buildings of solid masonry. From April, 1902, to August, 1934, this home has given shelter for a shorter or longer time to 2,500 patients. Sixty-five lepers have been discharged as symptom-free, and are living in their respective villages. The healthy homes have sheltered 85 children. Of these 22 are married. Children of these couples number 26.

Dr. Sam Higginbottom, who has superintended the work at Naini, United Provinces, for over 30 years, draws striking contrasts between then and now:

Then fifty helpless adult lepers. Now over 500. Then no children's homes, so that nearly every child in the asylum contracted the disease. Now beautiful homes for the taintfree children of lepers; about 97 per cent saved from the disease because taken from their parents in time; also a babies' home where those taken from their mothers are kept under observation; also a home for children with the disease, with cure expectancy of 75 per cent. Then no church; now beautiful church, crowded every Sunday; every day the lepers gathered in small groups for Bible study and worship; they support the church and all good causes. Then no medical work of any kind. Now a hospital and dispensary in charge of a highly trained Indian Christian doctor who has under him a force of trained lepers, or cured lepers and nonlepers, nurses, temperature takers, stretcher bearers and compounders; a laboratory in charge of a leper scientist who prepares the chaulmoogra oil derivative that is not only used in our asylum but in Government dispensaries and mission hospitals over a wide area.

The Dead Speak

A Baptist missionary of Ongole writes in *Missions*:

"A few days ago I was riding along on my bicycle on a seventeen-mile trip to my camping place. It was noon. The sun was pouring its all-penetrating glare all around, fairly blinding me. In a small village I stopped to inquire my way and the people greeted me with eagerness.

"After a little while my path took me out into some rice fields. Beyond the fields I came to another village. Just before reaching it I passed a Christian cemetery and I noticed a newly erected stone. On it in crude Telugu letters were inscribed these words:

"AKKAYYA — 80 Years Old. Went to Sleep in the Lord."

Evangelism in India

The meeting of the National Christian Council (December 28-January 1) at Nagpur, was signalized by the emphasis laid on the subject of evangelism. In addition to special evangelistic efforts, such as campaigns and weeks of witness, the Council will seek to stimulate evangelistic effort continuously and to put it always as the dominant note in all Christian activity. The Executive Committee was charged with the special responsibility of the promotion of the evangelistic movement throughout India and the Bishop of Dornakal, Dr. Stanley Jones, Bishop Bannerjee and the Rev. H. C. Balasundaram were appointed counsellors to assist the Executive Committee in carrying out this plan.

Attention was given to Dr. J. W. Pickett's work in following up the mass movement enquiry, and steps were taken to ensure a continuance of this work until the end of 1936.

A call to prayer for India has been issued over the signatures of ten British leaders of differ-Prayer is ent communions. asked that the present period of political change may issue in the true welfare of India, and that the Church in India may be an ever greater influence for good. —International Missionary

Council.

News from Assam

Not many years ago the people of the Garo Hills were a race of savages with no written language. Now there are 21 mother churches and over 200 branch churches, with the Garos themselves assuming a great deal of responsibility for educating and evangelizing their own people. On their own initiative they opened a high school this year.

The first newspaper for the Naga Hills was published during the past year. It is both a religious and secular publication, and is helping to consolidate the Nagas. There has been 536 Ao Naga and 32 Miri Naga baptisms this year. The Naga constituency is almost 9,000 at present. Persecution has driven some back to heathenism, but the majority remain faithful.

-Facts from World Fields.

Among the Outcastes in Orissa

Rev. J. W. Biggs, an English Baptist missionary in Orissa, gives a glimpse of the work there in *The Christian*:

We work in four areas, which total 4,000 square miles, and are now opening up in two more native States, hitherto closed to us. The population is over 800,000. A visitation of the 72 churches involves over 1,600 miles of travel. In some of these churches as many as fourteen villages are united, some of them being ten miles apart. In this way most of the churches are centers of village groups. Altogether we have over 500 villages now in direct association with the churches and claimed for Christ by the presence of baptized, witnessing Christians. Baptisms this year so far amount to 186, and we have a great part of our area yet to visit. There has been long preparation and testing in each case. We have over 300 canin each case. didates anxiously waiting for examination, and many more who are definite inquirers, openly associati themselves with God's children. associating was out in two new villages a few days ago, and these people, before there is a baptism, much less an organized church, are giving regularly their gifts for the work. So far this year we have, by baptism of their in-habitants, opened up 17 new villages, in which since the beginning of the year, we have 60 earnest inquirers.

One marked development is the growth of bands of young men, from 17 to 25 years of age, all keen for service.

Chinese Church in Siam

Chinese Baptists in Bangkok have what is probably the oldest Protestant Chinese church in the world. Another distinction of this group is that they have worshiped in the same place for more than a hundred years. The 102d anniversary of the church's occupation of its present site was celebrated not long ago by services in Chinese and English.

Preceding the communion service it was remarked that the cause of unity had progressed from those early days, when three persons dwelling in the same house had to have three separate communion services.

-The Christian Century.

CHINA

New Life Movement

Madame Chiang Kai Shek, speaking in Taiyuanfu, said:

Christianity has a greater chance in China today than in any other country in the world. The New Life Movement has organized a special force of men as local government agents. When a district is recovered from Communist occupation they go The people have no money; there. their houses have been burned; and their oxen taken by Communists. Arrangements are made whereby the farmers get implements loaned to them at a very low rental, to be paid in easy instalments. We believe it ruins their self-respect to make out-right gifts to them. This "army" helps to plough up the lands free of charge.

The New Life Movement is flexible, so that it takes in any needed local reform. For example, in Sianfu opium is the curse; there the Movement has organized an opium curing clinic. In Kansu, foot binding is the great evil; the women are combating this. In Kaifeng, trachoma must be fought; government agents have wiped out the fly menace.

-Missionary Herald.

The Bible as Literature

It is something new to find the Chinese beginning to look upon the Bible as an example of good literary style. Rev. A. J. Garnier calls attention to this in the following extract from a letter to Dr. E. H. Edwards:

A few weeks ago, in looking over a recent anthology of Chinese prose published by one of the most impor-tant Chinese firms, I was surprised to find two very long passages from the Union Version included as examples of fine literature. I promptly wrote to the Bible Societies' Secretaries, to let them know, and I think they are passing on the information to their Home Committees. I am sure that the significance of the fact cannot be exaggerated. Hundreds of Chinese men of letters will find in that anthology, side by side with writings from their foremost literary men, extracts from the Bible. It has never happened before. Indeed, as you know well, the time is not far distant when scholars used to sneer at the Mandarin Bible. Now, one of their own members picks out whole chapters from Matthew and Mark as examples of modern Chinese style. Unless I am mistaken, this will mean that some of them at least will read the Book from which the extracts are taken.

-China's Millions.

Important Medical Congress

The ninth Congress of the Far Eastern Association of Tropical Medicine met in Nanking re-cently. It is reported that the Nanking Government spent over \$40,000 for entertainment. This was by far the most important medical gathering ever held in the Far East. The present government's interest in health advancement was evinced by the generous hospitality to the delegates. Each one was presented with "A Glimpse of China," a bound program, authors' papers, a silk-covered "Pictorial Survey of National Public Health Activities" and "Manchurian Plague Prevention Service," and a fine silver badge more like a war-time decoration than any-There were sightthing else. seeing trips, banquets, a special Chinese theatrical performance by a famous company of actors from Peiping, and private automobiles for the use of delegates throughout the Congress.

-World Call.

On Church Unity

The question of church unity has been reopened. The standing committee on church unity of the Anglican communion invited 13 church groups to send representatives to meet with them on January 23, 24. Six

churches responded, the Church of Christ in China; Methodist Episcopal; Methodist Episcopal, South; English; Methodist: Northern Baptist, and the North China Congregational. In all 25 were present, of whom 44 per cent were Chinese. Bishop T. K. Shen presided. A representative of each group stated the position of his group as regards organic unity. These statements were frank and revealed considerable divergence of attitude. At the close of the Conference, however, delegates unanimously expressed their conviction as follows:

"We find ourselves united in our loyalty to Jesus Christ and, in our earnest desire to become so united that the result may be an organic union of all Christian bodies, we believe that the time has come when some definite action is not only desirable but necessary."

A continuation committee is to arrange for a further conference in 1936, and to prepare and distribute literature bearing on the present situation as regards church unity.

-Christian Century.

Score for Mission Schools

The third edition of Who's Who in China publishes biographical sketches of 960 Chinese from twelve provinces. More than half are found in Shanghai, Peiping and Canton. Of the total, 620, or about twothirds, have attended colleges or universities. Of these, 419 went to government or private schools and 201 were educated in mission schools; that is to say, more than one-fifth of the prominent leaders of today in all walks of life in China received their education in schools and colleges supported by foreign mission boards.

-Facts from World Fields.

United Program for China

The Executive Committee of the National Christian Council conducted an inquiry last year to discover how the work of the Five-Year Movement (January, 1930 to December, 1934) could best be conserved and continued. As a result, the Executive Committee has recommended to the biennial meeting of the National Christian Council that the movement be continued for a further period.

A special commission on program and cooperation, which has been at work for some months, has initiated a plan for securing closer cooperation of Christian forces in Shanghai and developing a united Christian program for the community. To begin with, a survey of all the Christian work being carried on in the city is being made, after which a conference of Christian leaders is to be held and plans for community service laid.

—International Missionary Council.

Sherwood Eddy's Campaign

After an evangelistic campaign in 20 cities of 12 provinces, Sherwood Eddy reports:

Throughout China I have felt the through the sense of having "good news" to offer a despairing people in a way of life that carries with it the poten-tialities of personal regeneration and national rebirth. During the last four months there have been in attendance at the meetings conducted by my Chinese fellow workers, my brother and myself, over 200,000. This meant an average of over two thousand students and youth each day. A total of 2,477 made decisions to enter the Christian way of life, and 3,994 to join Bible classes in order to study Christianity. So great was the interest that radio broadcasts or loud speakers had fre-quently to be used for overflow audiences. In eight provinces officials came together for the most searching talks upon the moral weaknesses which are threatening China's downfall: in six provinces these officials were called together by the governors or provincial chairmen. In almost every one of the twenty cities from 100 to 600 students have been enrolled in Bible classes, with the twofold object of strengthening their own characters and undertaking some practical project for national or social reconstruction.

-Far Horizons.

JAPAN-CHOSEN

Christian Unity Growing

The way seems to be opening for a larger degree of Christian cooperation in Japan. An All-Japan Christian Conference has been called for 1935, on the agenda of which major consideration will be given to the problems of church union, better cooperation with western churches and missionary boards, and the proper attitude of Christianity toward the spiritual awakenings now to be observed in all religious circles.

The Kingdom of God weekly has been an important factor as an interdenominational organ of wide circulation, but its continuance is a difficult problem for the National Christian Council. It now seems probable that Dr. Kagawa will save the day by guaranteeing necessary funds, and by writing regularly for it. The Christian Literature Society Christian National and the Council will also cooperate in its publication and distribution as heretofore.

Is Japan Evangelized?

Rev. Frank L. Fesperman, of Sendai, gives some facts in the Outlook of Missions bearing on this question. The state religion, Shintoism, is losing ground; Buddhism continues to flourish, is even planting religious colonies in Manchuko. The tide of nationalism creates increasing difficulties for promulgating the Christian spirit.

Numerically, as well as socially and spiritually, evangelization of the masses falls far short of realization. Dr. William Axling made a study of 145 smaller cities and large towns, and found that out of a total population of 5,931,766 there are 469 churches, with the responsibility of about 12,648 persons each. Some cities fare worse. Japan has a total of 11,434 towns and villages. Of the 1,697 towns only 848 have come under Christian occupation and of the 9,737 villages only 610 are occupied by a church or a preaching place, leaving 9,976 as virgin soil for the Gospel.

Figures are quoted to show that four-tenths of one per cent of Japan's total population is nominally Christian. The astonishing fact is that Christianity has so greatly influenced the nation's life. In fact, a new spirit is seen in the churches, and concerted effort has been made to put a number of the churches on an independent basis in 1935.

Religious Interest Renewed

Influential factors in a revival of interest in religion have been the uncertainty of the times, the business depression and the international situation; but an important stimulus was a course of radio lectures on religion given by Rev. Entai Tomomatsu early last year. It is said that no series of radio talks has ever made such a deep impression as did his exposition of the Buddhist faith. These lectures, published under the title of "A Textbook of Religion" have in less than six months reached a sale of over 200,000. The speaker's ability to interpret the modern age, with its social, economic and national problems, in terms of Buddhist philosophy with a superficial resemblance to Christianity, was unique. The treatment and presentation of his message was not very different from those of a Christian lecturer, and free from a background of temples, Sutras, incense and vestments.

Advertisements of books on religious subjects appear on the front pages of the newspapers to an extent unknown thus far. The rise of semi-religious cults is another aspect of a renewed interest in religion; all of which presents a challenge to Christianity.

-Japan Christian Quarterly.

Prohibition Advance

Prohibition is making progress in Japan, as the twenty or more "dry villages" bear witness. There are also the Miners' Prohibition Society, the Railway Prohibition Society, the Employes' Prohibition Society, and Laborers' Prohibition Society, which have been formed one after another, all of which are doing successful work. Including all the various organizations, the total membership under the banner of the National Prohibition League of Japan has already reached the 300,000 mark, and the movement promises to sweep on with accelerated speed.

Though this movement is not solely the affair of Christians, its success is largely due to Christian leadership.

-Christian Observer.

Girls Sold for Taxes

Here is further proof that militarism is a curse. Japan's farmers must pay 60 per cent of their earnings in taxes; no less than 30,000 Japanese country girls have been sold to help meet these taxes. The government spends annually 46 per cent of the national revenue for maintaining the army and navy.

Girls of salable age range from sixteen to twenty-three years and prices for them run from \$3 to \$300. One farmer rejoiced when he sold his twentyyear-old daughter for 1,000 yen, but changed his tune when he learned that the broker took about 30 per cent as his commission.

The National Christian Council of Japan has been concerned about the welfare of the Japanese girls and steps have been taken to prevent such sales.

Looking Ahead in Japan

The Kingdom of God Movement as an organized effort came to an end on December 31, 1934. At a meeting of thanksgiving a number of leading Christians spoke of things the movement had achieved, chief among them being the creation of a keen spirit of cooperation among Christians of different commu-All the speakers were nions. convinced of the need for conserving this spirit if the Church is to make an effective impression on the life of Japan:

The evangelistic work of individual denominations cannot challenge communities and society, and mould the moral, social and national life of the Empire. The Christian churches can do this only when they unite their forces and advance with an unbroken front.

Cooperation in evangelism is a step on the road to church union, which is to be the central subject of the All-Japan Christian Conference to be held later in the year. It has been decided to continue publishing the *Kingdom of God Weekly*. The National Christian Council, the Christian Literature Society and the Kagawa Group have united in organizing an editorial committee to take over the publication of this evangelistic paper.

—International Missionary Council.

Korean Church in Japan

There are 500,000 Koreans scattered throughout Japan. Among them are 48 churches with about 4,000 Christians. 1,000 of them baptized. In the establishment of this work, the Methodist and Presbyterian churches in Korea and the six missions in Chosen, the Canadian Presbyterian Church Mission in Japan have cooperated. It has now written its own constitution and creed, and set up an organization with something like sessions, presbyteries or conferences, and a supreme council. In September, 1934, practically all the cooperating bodies cordially approved the new organization. Some six or seven of the congregations already have their buildings paid for, and they are paying generously to their workers' support.

-Presbyterian Banner.

Korean Farmers' Plight

Korean farmers are today in a worse condition than ever before. Most of the fertile land is now in the possession of Japanese agricultural and irrigation companies subsidized by the government. In addition to handing over their produce to the owners at prices far below the open market price, the hapless farmers are forced to buy Japanese goods at high prices, and to pay a whole series of heavy taxes. Fifty-two different kinds of exactions are imposed upon the farmers, and eleven of these are direct taxes. Between 1919, when the government was supposed to have instituted land reforms in Korea, and 1933 the land tax increased by 60 per cent; local taxes for administrative upkeep have increased 43 fold since 1913, while the head tax has risen 240 times in eighteen years.

The agricultural workers receive in wages an average of fifteen cents gold per day. The net result of Japan's land policy in Korea is that the total indebtedness of the native farmers and agricultural workers to the Japanese land owners and bankers has reached the enormous sum of *yen* 700,000,000.

-Korean Student Bulletin.

Mission Hospital Burns

The Southern Presbyterian Mission hospital at Chunju, Korea, went up in flames January 9. The cause of the fire is unknown. Fortunately, all of the 31 patients were removed to safety. The x-ray apparatus and most of the surgical instruments were saved. Insurance on the building and equipment was yen 25,000. This does not cover the loss, but it is hoped that gradually the work can be restored. Love and sympathy, also gifts of money have been coming in from Koreans all over the coun-Patients who have been try. treated, cured and have become Christians in the hospital have walked long distances to offer sympathy and condolences.

-Christian Observer.

ISLANDS OF THE PACIFIC Pitcairn Islanders Today

The romance of the transformation of the godless mutineers of the Bounty, who sought a refuge on the desolate Pitcairn Island in the South Pacific Ocean, has recently been brought to public attention by the publication of three volumes which relate their remarkable history. Dr. H. L. Shapiro, a anthropologist connected with the American Museum of Natural History, has recently returned from a two weeks' visit to the island. He reports that there is now a record population of 200 men, women and children - descendents of the nine English sailors and twelve Tahitian women who landed on the island in 1789. He reports them as strong, above the average intelligence, hospitable and of good moral character.

They have established a form of Christian communism, having many important things in common and working a part of each year on projects for the benefit of the whole community. They also recognize personal ownership of such things as are required entirely for personal use. They have a well conducted church and school and are governed by a chief magistrate and town council. There is equal sufferage for men and women. They have no use for money but live by what they can produce or by barter with ships from the outside world.

Four Churches in Five Years

It is front page news when an island with only twelve villages has four new churches erected in five years, and that is what happened on Savage Island, a coral island in the Samoan group. The last church built is the largest. It represents an immense amount of sacrifice and labor on the part of people who, a century ago, were fierce savages and murdered those who attempted to preach the Gospel. In 1849, Paulo, a Christian convert from Samoa, settled on this island and began the task of evangelizing the village of Mutalau. It was on the anniversary of that date that the great new church was officially opened. Except for the windows, iron roof and cement floor, all the material was prepared by the villagers. The church, complete with seats for over 500 people, all made from bush timber, and a beautiful pulpit, was completed in 135 working days. No appeal was made for assistance from the Mission -The Chronicle. fund.

Lawes Memorial, Papua

Sixty years ago William George Lawes and his wife landed at Port Moresby to start the first L. M. S. station on Papua. Last November a grey obelisk was unveiled by Governor Hubert Murray on the site of that first white home in the territory. One speaker, Vagi Daure, had been present as a boy when Lawes came ashore in the ship's boat. He remembered hearing some of the men in the crowd suggest that the newcomer be killed outright. Others said, "No, wait and see what he will do." Daure, speaking for the Motuans, and in their language, gave thanks for all the benefits which had come to the country, and traced them to the day on which the missionary, at the risk of his life, first brought the Gospel light to Port Moresby.

The celebration included a pageant to represent the landing of the missionary. C a noes rushed out to meet the approaching boat from the ship, the paddles thrashed the water to a foam, and the air was rent by blood-curdling yells. So realistic was the demonstration that there was a momentary concern for the safety of the landing party. —The Chronicle.

Filipinos Want Books

E. K. Higdon, Disciples misin the Philippines, sionary writes the *Christian* Century that great excitement has been caused in Manila by the arrival of 20,000 used books from America. These have been distributed to ministers, Bible women, seminaries, mission high schools, churches and libraries throughout the archipelago. He says as many as 10,000 volumes can be disposed of every month if American friends will send them. Communities that wish to observe a book day for the Philippines may secure suggestions from Miss Florence G. Tyler, 156 Fifth Avenue, New York; the editor of World Call. Missions Building, Indianapolis, or Miss Lulu Heacock, 368 N. Marengo Avenue, Pasadena, Calif.

NORTH AMERICA Problems of the Present Day

In Boston, March 17-20, seven executive officers, representing five denominational boards and the International Missionary Council, discussed "The Missionary Approach to the World Today," with laymen, ministers and students of that vicinity. The seven leaders of the discussions were Dr. Alden H. Clark, Dr. Ralph E. Diffendorfer, Dr. P. H. J. Lerrigo, Dr. John A. Mackay, Rev. A. B. Parsons, Dr. A. L. Warnshuis and Dr. Hugh Vernon White. Some of the questions taken up were: the remaking of China, with its revolution, reformation and renaissance; rural emphasis in all lands: the demand for self-government; nationalistic reactions: Mr. Gandhi and the outcasts: the Indian Church facing the future in India; the possibility of racial explosions in Africa; the cost of rubber, cocoa and soap in the land being divided by the white man; independence and economic needs; the problem of the minorities; the pagan tribes and Moros in the Philippine Islands; the miracle of modern Turkey; "Etatism" and religion, "Etat-ism" and Western influences; progress in church union, and the struggle for religious freedom in Germany. --- Advance.

"Preaching Mission" Planned

At a meeting of the Federal Council's Department of Evangelism, held on January 25, plans for the proposed "National Preaching Mission" were the chief subject of interest. Great enthusiasm for the undertaking was manifested, and the feeling expressed that it might have farreaching effects in kindling a spiritual revival. At least a year, perhaps a longer period, is to be spent in preparation, the "Mission" not being scheduled to be held before 1936. No announcement has yet been made of those who will be invited to carry on the "Mission" in twenty or more of the major cities of the nation, but it was reported that some of the most inspiring personalities of other lands will be included. -Federal Council Bulletin.

-Feastar Council Builette

Spiritualize Mother's Day

Charles V. Vickrey, President of the Golden Rule Foundation, has inaugurated a Mother's Day program with the idea of getting away from the commercial concept of the day, and of making it a spiritual and broadly Christian observance. Every one is urged to remember the neglected, ill, old or poverty-stricken mothers just as they would wish to have their own mothers remembered in such a plight; to aid in a ministry of comfort and cheer to all such unfortunate women, in gracious and loving tribute to their own mothers, or to the memory of their mothers. Cooperation of all national agencies will be sought, including men's and women's clubs, churches, schools and local governments.

Figures That Speak

According to statistics of the **Religion and Welfare Recovery** Committee, during the depression contributions to the Church have decreased by nearly \$300,-000,000, while expenditures for armaments during that same period have increased \$100,000,-000. For the hundred years preceding the World War contributions to the Church were almost equal to expenditures for war, and equaled about one half of federal government expenses. Federal emergency expenses are now 12 times greater than our decreasing gifts to church and religious character-building agencies. -Advance.

Students Take a Stand

The following statement was recently adopted by a group of Christian students, who had met to clarify their ideas on the Christian life.

Our purpose is to become an active fellowship of men and women who desire to be definitely, personally, radically Christian and to join in the endeavor to make real the life, principles and teachings of Jesus among students, especially in relation to individual lives, to racial, political, economic, national, international and other aspects of our modern campus and world society, and with resultant loyalty and commitment to Jesus Christ as preeminently the revealer of the character of God and the answer to the needs of the world.

Princeton Students Appeal

A group of fourteen Princeton students have appealed for opportunity to preach the Gospel in any field that may open. As students of Princeton Theological Seminary, and as members of the band of Student Volunteers, we believe that Jesus Christ is the only Saviour of the world; we realize that it behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in His name among all nations. We adhere to all the doctrines of the Presbyterian Church.

Because of this belief we are eager to preach the gospel in foreign lands. However, because of lack of funds, of the twenty-one who have volunteered from the last two graduating classes and the present senior class, only two men have been sent to the field.

With an increasing conviction of the world's immediate and imperative need of Christ, we appeal to the Church, to individuals or local congregations, to share with us the responsibility resting upon all the followers of Christ, to send us out as your representatives to proclaim the message of salvation.

"For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?"

We the undersigned are willing and desirous to go for evangelistic work to any field to which the way may be opened.

Lutheran Workers Meet

More than 100 executives, secretaries, missionaries and friends of Lutheran foreign missions met in the seventeenth annual convention in Milwaukee, February 19 and 20. The bodies represented were the United Lutheran, Norwegian Lutheran, Lutheran Augustana Synod, Lutheran Free Church, United Danish Lutheran, American Lutheran, National Lutheran Council. Santal Lutheran Mission and Lutheran Orient Mission Society. The chief fields where mission stations of the Lutheran Church are to be found today are India, where American, German, Danish missions are found and where the American field in the Madras Presidency is the largest in the world; China, where there are stations maintained by American, Canadian, Swedish, Danish, Norwegian and Finnish societies and where there has been organized "The Lutheran Church in China"; Africa, where most of the fields are in the Union of

South Africa; Japan, where the American Church and the Finnish Church are at work; and in Madagascar, New Guinea, Netherlands Indies and Persia. The total annual expenditures \$1,258,070. \mathbf{are} Evangelistic, educational, vocational, agricultural and medical work is done in nearly every field. There are twenty-one hospitals in the various fields. The personnel figures for the work done by the American portion of the Church show missionaries and 558 their wives, and 5,037 native members of the station staffs.

An outstanding paper was presented at the convention by missionary Andrew Burgess, of Madagascar, showing "How Present-Day World Conditions Are Affecting Foreign Missions."

Fight Against Lynching

Forty organizations representing racial, political and religious groups recently sponsored a mass-meeting in Philadelphia for the purpose of educating the public to the perils of lynching, and to arouse interest in the Costigan - Wagner Anti - Lynching Bill soon pending in Congress. With the hope that the spirit of this meeting may be furthered, a call is issued to the citizenry of America urging them to enlist themselves in this movement. For further information inquiry may be made to Helen R. Bryan, **Cooperative Committee Against** Lynching, 20 S. 12th Street, Philadelphia.

-Christian Century.

Buddhism in Denver

Denver, Colorado, has a Buddhist temple, in a very obscure location, where a priest officiates and regular Sunday school is held for about 30 children. The priest also officiates in outlying towns where Japanese are found. Christian work is also carried on among these people. A recent conference of young Japanese, held in the city of Denver for Christian fellowship and study, was attended by 125 young people from Colorado, Wyoming, Nebraska and New Mexico.

-Presbyterian Banner.

Church Extension in Colorado

Craig, Colorado, could qualify as the celebrated "jumping-off place," as it is at the end of the line of railroad which runs through the famous Moffat tunnel. Rev. J. N. Bridges went directly from the seminary to serve the Congregational Church in Craig, and offered his services to any community farther west which desired them. As a result, several preaching places were opened, scattered over Moffat County. After nine years of friendly cooperation, the people asked to be organized as the "Great Divide Church." They began with a charter membership of 53 scattered over 100 square miles, representing the Methodist, Disciples, Presby-Baptist and Catholic terian, churches, about a third of whom are young people. The church meets in a grange hall thirty-five miles from the pastor's home and The pastor conthe railway. ducts preaching services, but other activities—Sunday school, Young Peoples' Society, business administration, poor relief, etc. -are directed by the people.

-Missionary Herald.

LATIN AMERICA

A Word from Monterey

The principal of Colegio Internacional, Monterey, M e x i c o, writes that school work has been maintained so far without interruption, in spite of trying circumstances. He says:

Our church (Baptist) has been possessed by the spirit of revival and evangelism. We have had wonderful spiritual services with brimful attendance in every meeting. I have been accompanying the pastor on the visitations every Friday afternoon. We have specially visited those brethren who had quit coming to the services. We prayed with them and persuaded them to come back to church. At the same time we could notice the lowest grade of poverty that has befallen some of our fellow-citizens. The resignation to suffer their precarious situation moved our spirit of charity to aid them with all our might.

---Watchman-Examiner.

Signs in Guatemala City

Not far from the district known as "La Palma" where dic-

tator Cabrera dug in for his combination fort and palace, and from which he shelled his capital, there is taking place a remarkable evangelistic movement that had its origin in the zeal of native brethren. That ward is quite populous and for some time there has been some spontaneous work going on, helped occasionally by lay workers of the missions. Lately it has burst into real life.

In one home a baby had died and the customary wake was going on when a group of evangelical neighbors entered extending their condolences and comforting the mourners with the promises and assurance that the little one was in the arms of Jesus, not in an imaginary lim-When the evangelicals enbus. tered, the glasses and decanters had been hustled out of sight out of respect for their known dry principles, and later pleased with their comforting thoughts. the parents requested them to remain and help bury the child. In brief, the result of it all was that the whole large family became evangelical and started such a movement in the vicinity that the work has taken on a new spirit, and a regular congregation of around 60 now meets there for worship three times a week besides irregular meetings. It is a large and hungry field.

-E. M. Haymaker.

Probationary Membership

The Evangelical Church of Caracas, Venezuela, now requires a year's probation for candidates for membership. During this period, the prospective member studies, and takes two examinations before the session; and besides, his daily life and habits are watched and, where he fails, he is helped into the good life by his friends in the church.

-Presbyterian Tribune.

On the Firing Line \cdot

Dr. Hay, worker for the Mission to Lepers in Uruguay, has worn out two horses making daily trips from the leper colony

to his home in Sapucai, some six miles. He is brown from the heat. Leaving for the colony at daybreak and returning at dusk, he finds people awaiting him in Sapucai who have come from all over Paraguay, and some from as far as Buenos Aires, a thousand miles away. He is doing what has often been attempted here, but never accomplished getting a leper colony started without a furore from the Catholic Church. He is awakening interest in lepers on every hand. treating patients from some of the most distinguished families, down to the humblest peon. In his own town of Sapucai, where his life was threatened, and where he was menaced with being jailed for bringing the lepers there, he now has a subcommission formed of the most prominent women, who have helped prepare the Christmas program for the lepers, and have asked to be allowed to go to the colony to witness the *fiesta*.

Church for Leper Town

The government of Brazil has isolated about 4,000 of Sao Paulo's 8,000 lepers, and built several whole towns populated entirely by lepers; with dentists, police, workers and professionals of many other kinds, drawn from among the patients. One such town of 1,100 people asks for a Protestant Church, to cost \$1,500.

EUROPE

Intellectuals Turn to Religion

The Living Church states that the intellectuals in England are turning to religion in large numbers, and that the Roman Church and the Anglo-Catholics are the chief beneficiaries of the movement. Rev. Humphrey Beevor recently said to a group of clergy:

The young men of old church families whose parents lost all touch with religion are eagerly looking into the teachings of Christianity at Oxford these days. But they have to be taught the rudiments. At home they received no training or instruction. What the Church needs most of all is an output of books on her history and teachings written in a popular way that will appeal to the intellectuals who are not interested in theological niceties. The Roman Church is turning out such books, and they are being read far and wide. To them is due in considerable part the turn toward that faith.

Jewish Converts in Hungary

The Budapest Presbytery of the Reformed Church in Hungary in December unanimously passed recommendations that will result in a uniform method for all churches in Budapest in dealing with Jewish applicants for baptism. In the past, different conditions were required by different pastors or churches. and applicants sought out those where the path to baptism was easiest. This resulted in certain Now in view of the abuses. above recommendations, all Jewish applicants for baptism in Budapest will be put on a six months' period. probationary during which catechetical instruction will be given, and evidence must be shown that the applicant has had a sincere religious experience. The Budapest Presbytery hopes its action will be adopted and applied in all Reformed Churches in Hungary. Such a precedent would help to secure similar action elsewhere where there is similar laxity and abuse.

—International Missionary Council.

Growth of Waldensians

There are many Waldensian churches in Italy. Rev. Guido Comba, who preaches regularly in the beautiful church near the Vatican in Rome, says that the violent anticlerical spirit is not nearly as much in evidence as it was a generation ago. Even priests are reading the New Testament. Nominal Catholics have not the same fear as formerly of being found in a Protestant place of worship. Italy now has about 100,000 Protestants and four-fifths of the funds for home mission work comes from Waldensian church mem--The Christian. bers.

Against Nazi Paganism

Fifty thousand working-class people from the Saar and the Ruhr assembled at Cologne in a driving snowstorm January 22 to help launch the Catholic Church's newest drive against the neo-pagan movement. The thousands who could not jam their way into Cologne's famous cathedral stood outside in the snow to listen through loudspeakers, while church leaders assailed those seeking to undermine the Church and faith in the divinity of Christ. Although Alfred Rosenberg, Nazi philo-sophical dictator and head of the German faith movement, was not mentioned by name, one of the speakers said:

Today we find forces at work to undermine the whole of Christ's historical life, nay, to dissolve it finally into nothing more than a myth. Whoever robs Christ of His divine nature robs mankind of human dignity.

During recent weeks many Catholic church organs have published open or veiled attacks on Dr. Rosenberg and his teachings, and the Cologne Diocese has published refutations of his assault on church doctrine.

-New York Times.

German Faith Movement

Friends of Europe, a publication giving a survey of German periodicals, quotes the twentyfive theses of the German-Nordic Faith Movement. A few of these give the trend of the movement:

Thesis 11: Man is not God. But he is the place in which God is born. God comes into being and grows in man. If God does not come in man, he never comes. Therefore the German Religion represents the supreme religion of belief in Man.

Thesis 15: The ethics of the German Religion denounce all belief in inherited sin, as well as the Jewish-Christian theory of the inherent sinfulness of the world and of man. Such a theory is not only un-German but immoral and nonreligious. Those who preach it endanger the morals of the people.

Thesis 16: Those who forgive sins sanction sins. The forgiveness of sins undermines religious ethics and destroys the morals of the people.

New Books

- Robert Laws of Livingstonia. James Johnston. 2s. 26 pp. Pickering & Inglis. Glasgow.
- George Muller The Man of Faith. Frederick G. Warne. 2s. 240 pp. Pickering & Inglis. Glasgow.
- Women Under the Southern Cross. Margaret Ross Miller. 208 pp. 50 cents, paper; \$1.00, cloth. Central Committee for the United Study of Foreign Missions. Boston.
- God's Soldier: General William Booth. 2 vols. St. John Irvine. 616 and 619 pp. Heinemann. London. 36s
- The Life and Letters of the Rev. R. P. MacKay, D.D.: A Record of Faith, Friendship and Good Cheer. Andrew Thomson. Illus. 195 pp. Ryerson Press. Toronto.
- The Mongols of Manchuria. Owen Lattimore. Maps. 311 pp. 8s. 6d. Allen & Unwin. London.
- Forward in Western China. E. L. Stewart. Map. 77 pp. 1s. Church Missionary Society. London.
- Lawrence of Lucknow, 1806-1857. J. L. Morrison. Illus. Map. 348 pp. 15s. Bell. London.

Obituary Notes

Mrs. Adelaide B. Fairbank Wright, wife of Rev. Horace K. Wright, and daughter of Rev. Edward Fairbank, D.D., and Mrs. Fairbank, Vadala Mission, India, died at Vengurla, India, on February 7, 1935. Mrs. Wright was born in Mahablesawar, India, graduated from Mt. Holyoke College and Hartford Seminary, and went to India under the Presbyterian Church, U. S. A. In 1919 she married Rev. Horace K. Wright and joined him in

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his work in the Union Training School at Ahmednagar where they have worked together ever since in this interdenominational school for the training of Indian young people for Christian leadership among the rural population of the great Bombay Presidency.

* * *

Rev. Archibald Forder, a native of Salisbury, England, who had labored many years among the Arabs of Palestine, died in November at the age of 69. During the War, Mr. Forder was imprisoned at Damascus until the Armistice. He was the author of a book on the Arabs and one on "Petra, Perea, Phœnicia," a description of areas little visited.

* * *

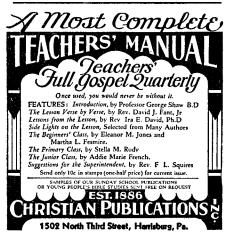
Miss Clara A. Converse, missionary in Japan for the Woman's Baptist Foreign Mission Society, died January 24 in Yokohama. She was principal of the Soshin Jo Gakko for over 30 years, during which time 600 graduates went out to become Christian mothers, teachers and social workers. Miss Converse was instrumental in starting kindergartens in Yokohama, before she retired in 1926.

The Rev. Dr. Frank Lincoln Moore, Secretary of Home Missions for the Congregational Church in the territory west of the Mississippi, died in Chicago on March 28 at 69 years of age.

The Rev. Dr. James Solomon Russell, one of the leading Negro educators of the United States and the first member of his race elected a Bishop of the Protestant Episcopal Church, died on March 28 at his home in Lawrenceville, Va., on the campus of the St. Paul Normal and Industrial School, of which he was the founder and principal emeritus. He was 77 years old. His son, the Rev. James Alvin Russell, is now principal of the school.

Dr. Russell was born of slave parents, Solomon and Araminta Russell, on the Henrick estate at Palmer's Springs, Mecklenburg County, Va. He attended rural schools and then went to Hampton Institute where he witnessed the graduation of Booker T. Washington, later principal of the Tuskegee Institute.

In 1888 he started St. Paul's School in a three-room building, with his wife and one other helping him to teach less than a dozen pupils. Now there are more than 700. In 1928 the Harmon Foundation awarded him the Harmon medal for useful achievement and leadership of his race.



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Dates to Remember

- June 9-14-Annual Conference, Hebrew Christian Alliance. Buffalo. N. Y.
- June 9-15-Church Conference of So-
- cial Work, Montreal, Canada. June 20-25 Northern Baptist Con-vention, Colorado Springs, Colorado.
- June 22-30 Victorious Life Conference. Keswick Grove, N. J. July 1-29—Institute of Race Rela-
- tions, Swarthmore College, Swarthmore, Pa.
- July 2-7—International Christian En-deavor Convention, Philadelphia, Pa.
- July 4-7 Conference on Christian Education and the 22d Annual Meeting of the Presbyterian Edu-cational Association of the South. Montreat, N. C. July 6-14—Victorious Life Conference.
- Keswick Grove, N. J.
- July 10-24 Leadership Training
- School. Montreat, N. C. July 16-19—Annual Assembly, American Association of Women Preach-
- ers. Aurora, Ill. July 20-28 Victorious Life Confer-ence. Keswick Grove, N. J. July 24-31 Woman's Auxiliary
- Training School. Montreat, N. C. August 1-4—General Missions Confer-
- ence. Montreat, N. C.
- August 3-11-Victorious Life Conference. Keswick Grove, N. J. August 7-12 — World Convention of
- the Disciples of Christ, Leicester, England.
- August 11-18—Foreign Missions Week of the Southern Baptist Convention in the Blue Ridge Mountains on the Southern Baptist Assembly
- Grounds, Ridgcrest, North Carolina. August 12-18—World Alliance for International Friendship Through the Churches. Geneva, Switzerland. August 17-25—Victorious Life Confer-
- ence. Keswick Grove, N. J. August 18-22 Universal Christian
- Council for Life and Work. Geneva, Switzerland.
- August 20-22 Men's Conference. Montreat, N. C. August 22-Sept. 1—Bible Conference.
- Montreat, N. C.
- August 30 September 2 Victorious Life Conference. Keswick Grove, N. J.

Summer Conferences and Schools of Missions

- Affiliated with the Council of Women for Home Missions and the Committee on Women's Work of the Foreign Missions Conference
- DATES AND CHAIRMEN FOR 1935
- Bethesda, Ohio. July 29-August 2. Miss Mary I. Scott, 310 Tomlinson Ave., Moundsville, W. Va.
- Boulder, Colorado. June 23-29. Pro-gram Chairman-Mrs. Henry F. Hoffman, 741 Adams St., Denver, Colo.
- Chautauqua, New York. August 18-24. Institute of World Missions, Mrs. F. C. Reynolds, 309 Woodlawn Road, Roland Park, Baltimore, Md., Chairman.

- Dallas, Texas. (Not the Negro School —Sept. 23-27.) Mrs. George J. Fix, 7041 Tokalon Drive, Dallas, Texas.
- Eaglesmere, Pa. June 26-July 3. Cor. Sec.-Mrs. Edith C. Ashton, 1939 Grant Ave., Bustleton, Philadelphia, Pa.
- Houston, Texas. October 28-November 1. Mrs. E. B. Mohle, 2309 Robinhood, Houston, Texas.
- Lake Geneva, Wis. June 24-July 1. Mrs. Thomas A. Freeman, 5841 Kenmore Ave., Chicago, Ill.
- Minnesota (Minneapolis St. Paul). September 16-23. Mrs. A. F. Au-guster, 1536 Van Buren St., St. Paul, Minn.
- Mt. Hermon, California. June 29-July 6 (not definite). Mrs. W. F. Angwin, 1836 Clemens Road, Oakland, Calif.
- ountain Lake Park, Maryland. July 31-August 6. Mrs. B. H. Sin-Mountain Lake cell, 103 2d St., Oakland, Md.
- Northfield, Massachusetts. July 5-13. Mrs. Virgil B. Sease, Parlin, N. J.
- Southern California (Los Angeles). September 23-27. Mrs. Thomas M. Buley, 800 Rome Drive, Los An-geles, Calif.
- Warren, Ohio. September 17 and 24. Mrs. Geo. Konold, 314 Scott St., N. E., Warren, Ohio.
- Winona, Indiana. June 26-July 2. Mrs. Lulu C. Hunter, 1021 S. Elmwood Ave., Oak Park, Ill.

Obituary Notes

Rev. T. Matsuyama, one of Japan's greatest benefactors, died January 4 in his 90th year. In 1871, becoming alarmed at the spread of Christianity, he began to study it secretly in order to know how to combat it. His antagonism changed to faith and with ten others he was baptized. He became pastor of a church in Kobe which he helped to establish; in 1884 he assisted in a translation of the Bible and in 1911 was a member of the committee to revise the translation of the New Testament into Japanese.

* *

Dr. David George Downey, member of the Methodist Board of Foreign Missions, died March 7th in White Plains, N. Y., at the age of 76. Dr. Downey had helped to make the Methodist Book Concern the largest organization of its kind in the world.

Rev. William E. Boggs, Baptist missionary in South India for 42 years, died April 6, at Greenwich, Nova Scotia.

Dr. H. H. Tilbe, retired Baptist missionary to Burma, died March 4 in Cincinnati, Ohio. Dr. and Mrs. in Cincinnati, Ohio. Dr. and Mrs. Tilbe had served under the Baptist Foreign Mission Society for 45 years. Most of their work was in Rangoon.

The Rev. Abram W. Sparks, former executive secretary for home missions of the General Convention of the

* *

Christian Church, died early in May at the age of 48, in Dayton, Ohio. He had been in executive missionary service since 1921, and from 1926 until 1930 was executive secretary for home missions of the General Christian Convention.

Mrs. Elizabeth Rustin McConaughey, the wife of Dr. David Mc-Conaughey who was for some years the Y. M. C. A. missionary in Madras, died at her home in Montclair, N. J., on May 18, at the age of seventy-two. She was one of the founders of the Y. W. C. A. in India and was greatly beloved and honored by many mis-sionaries and Indian Christians who enjoyed the hospitality of her home.

Rev. Dr. Wm. E. Soothill, Professor of Chinese at Oxford University, England, died on May 14 at the age of 74. He went to China as a missionary of the United Methodist Church in 1882 and labored there for twentyfive years, becoming one of the leading authorities of the world on Chiin Halifax, the son of William and Margaret Soothill. He was stationed at Wenchow, China, from 1882 to 1907 and established there churches, schools, a hospital and a college. He was for four years president of the Imperial University of Shensi Prov-ince. Among his best known books are "Three Religions of China"; "A Mission in China"; "Life of Timothy Richard of China"; "A History of China," and "Anelects of Confucius."

Miss Jane Addams, the world-famous social welfare worker and peace advocate, died on May 21 after a major operation for cancer. She would have been 75 years of age on September 6. She was recently awarded a Nobel prize in recognition of her efforts in behalf of world peace. She was the founder of Hull House, Chicago and had been for the past 46 years greatly honored and beloved because of her settlement work for the poor and underprivileged. She has been called a "priestess of under-standing" and kept open house for prince and pauper alike. She has been honored with degrees by many universities.

Miss Addams was born in Cedar-ville, Illinois, of Quaker ancestors, her father having been a personal friend of Abraham Lincoln. Among the books of which she was the author books of which she was the author are: "Twenty Years at Hull House"; "Second Twenty Years at Hull House"; "Democracy and Social Eth-ics"; "Newer Ideals of Peace"; "The Spirit of Youth in the City Streets"; and "The Long Road of Woman's Memory.'



THE MISSIONARY **REVIEW OF THE WORLD**

DELAVAN L. PIERSON, Editor

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Editorial Chat

Here is our Home Mission number. The subject is so vast that only a few phases of it could be treated in one issue. The Indians, Negroes, Mexi-Issue. The Indians, regroes, mean-cans, Orientals, lumbermen, miners, mountaineers, West Indies, Alaska, city slums, prison work, industrial centers, Sunday school evangelism and religious work in rural districts are all omitted or slightly treated. Some promised articles were not received in time for publication — and one — on "Christian Youth and a New America," by Roy A. Burkhart, was crowded out and will appear in July. This series is, however, varied and timely and will well repay study. Read them and pass them on.

* * **A** Correction

In the frontispiece for our May number (showing some Mohammedan mosques) there was a transposition of titles. The left-hand pictures shows the mosque at Woking, England; the upper right-hand mosque is that at Mogok, Burma, and the other is that at Srinagar, Kashmir.

A Word to the Wise-

* *

"I wish I could afford to have THE REVIEW and Women and Missions in every Presbyterian minister's home of this land. . . I can't see how any minister can keep up his intelligence and interest without these magazines. Lack of interest is almost always due to ignorance."

From a letter to Women and Mis-sions from Dr. Frederick G. Coan of Minneapolis (former missionary to Persia).

The next issue of the REVIEW will be a combined July-August number. If you are to be away from home for the summer please send us your change of address now.

Personal Items

Dr. John R. Edwards, Secretary of the Methodist Board of Foreign Mis-sions; E. M. McBrier, lay member; Dr. Morris W. Ehnes, treasurer, with Miss Juliet H. Knox, representing the Woman's Foreign Missionary Society, sailed from New York, April 20, for North Africa, to study problems con-nected with the readjustment of Meth-odist work in that field odist work in that field.

Dr. George B. Dean, for eighteen years connected with the Board of Home Missions and Church Extension of the Methodist Church, has retired because of a serious heart affection.

Dr. Albert Schweitzer, African medical missionary, was honored on his sixtieth birthday in Strasbourg, where he studied and taught, by having a city park named for him. He has just returned to his hospital at Lambarene, Africa.

Dr. Homer D. Brookins has retired from the editorial staff of the Watch-man-Examiner. He had served that paper and its predecessor, the Examiner, for 47 years.

Sir Harold Mackintosh, President of the World's Sunday School Association has received a baronetcy from King George, who thus recognizes the greatness of this organization.

*

Rev. and Mrs. George G. Mahy, of Buckhorn, Ky., have been assigned to missionary work in China under the Presbyterian Board of Foreign Missions. Mrs. Mahy is a sister of Mrs. John C. Stam, who, with her husband, was murdered in China December 8.

* * *

Brayton C. Case, an agricultural missionary of the American Baptist Foreign Mission Society, has been presented with the Kaisar-i-Hind Silver Medal for services to practical agriculture in Burma. Mr. Case is principal of Pyinmana Agricultural School.

Fifty years ago Dr. Roberts had crawled on his hands and knees up to that same throne to ask permission of the Burmese king to start mission work among the wild Kachins. Mission work has now changed this people from bandits and robbers into protectors of the peace.

Dr. Dan B. Brummitt, editor of the Central Christian Advocate, Kansas City, Mo., was elected chairman of the Editorial Council of the Religious Press, composed of editors of Prot-estant denominational papers. Dr. Guy E. Shipler, editor of the *Church*-

* *

(Concluded on third cover.)





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Present Situation in the United States---The Challenge

Total Population, : : 134,000,000Protestant Christian Communicants, 30,000,000Total Protestant Community, 70,000,000Roman and Greek Catholic Community, 20,000,000Non-Church Members (Including Children), 75,000,000Unconnected with Any Christian Organization, 44,000,000

REVIEW WORLD

AN INTERDENOMINATIONAL REVIEW OF WORLD-WIDE CHRISTIAN PROGRESS

VOLUME LVIII

JUNE, 1935

NUMBER SIX

Topics of the Times

SAVING THE SOUL OF AMERICA

Every land has its special resources and culture —its heritage and history. The United States of America has been greatly blessed in its location, in the wealth of its natural resources, in the character of its early settlers, and in its national history. In spite of many dangers and difficulties or because of the battle against them—the country's development has been steady and remarkable, at least for the first century and a half of its history. Wealth, education, culture, industry, influence, power have increased as long as national ideals and Christian teachings have united to keep standards high and to develop strength.

But in recent years the body and mind of America have been developed at the expense of its soul. For America has a soul—a spiritual quality of life that must be nurtured if the body is to be kept healthy and is to function properly for the benefit of mankind. The characteristics and vital realities of the soul of America include:

1. Liberty. When the Western Hemisphere was discovered Europe was passing through the Dark Ages — politically, intellectually and religiously. North America was settled by men and women who sought freedom to live and to work and to worship God in harmony with high intelligence, great industry and noble ideals. The liberty sought was in harmony with law—particularly the laws of God for the well-being of man.

When licence and lawlessness take the place of law and order—licence in dress, in behaviour, in amusements, in sex relations; lawlessness and laxity in regard to property rights and trafficlaws, in marriage and the sacredness of human life—then a land and its people lose the privileges of true liberty. Is it not time for America to return to the high ideals and the practice of liberty in harmony with the laws which God has established for the physical, moral and spiritual good of all mankind? 2. Progress. No land has offered greater opportunities for progress than has North America. Territorially the United States has expanded from ocean to ocean. No old ironbound customs and traditions have prevented development; new ideas and plans have been tested by laboratory methods —in government, in education, in industry, in social customs and even in religion.

But today the ambition for material progress threatens to cripple and destroy the nation. When wealth becomes a great end in itself; when education leads to the deification of the intellect; when industry develops into selfish warfare between capital and labor; when statesmanship degenerates into petty party politics; and when social life takes on the characteristics and customs of the jungle—then the soul of the nation is lost.

3. Service. Almost every nation seems to have been completely absorbed with its own national problems and with the struggle for existence. From its early years of independence America has offered a haven for oppressed and underprivileged peoples. Not only the development of her own vast territory but international travel and commerce and the sending abroad of money and missionaries, have enabled Americans to share their material and spiritual blessings with others.

Today many of these streams seem to be drying up. The desire to protect national industries and to avoid entangling alliances is keeping America from adopting unselfish policies and from full cooperation in international courts. Our doors are now almost closed to immigrants and our missionary activities are being curtailed.

4. Spiritual. America was discovered about the time of the Protestant Reformation. The United States was settled from northern Europe by sturdy pioneers who brought with them their open Bibles and who sought to pattern their lives after the revealed will of God rather than on the lines of humanistic or materialistic philosophies. Pure,

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monoganous family life in America has been held sacred; character-making education has been offered to prepare all for unselfish service; Sunday, as the Lord's Day, has been respected as a day of rest and worship; Church and State have been kept separate, not to exclude God and His laws from the State but to prevent the State from interfering with religion.

When lawmakers lose their spiritual ideals and their sense of obligation to God; when the Lord's Day is commercialized and secularized; when moral standards in education are lowered, and when a materialistic social order becomes men's ideal, it means that the supremacy of God is overlooked or ignored. Government, education, industry and society, as well as religion, are then on the toboggan.

But America still has a soul-a spiritual life and character—as well as a body—to be saved. Home Missions represent the effort of Christians to extend and express that spiritual life and character in service, according to the will of God as revealed in Jesus Christ. Until this soul of America finds expression in every nook and corner of the country, in every phase of American life, in all our laws and institutions and activities—until then the Home Mission task of the Church of Christ will not be completed. Nationalism may be only a heathen ideal; patriotism may be ignorant and selfish; Christianity means not only loyalty to Christ and His program, but unselfish devotion to one's country and to the welfare of humanity in every part of God's world. The home missionary ideal is to bring one's country wholly under the control of God. But that ideal can only be realized by the surrender of every individual and every institution and activity to Christ.

THE PROBLEM OF HOME MISSIONS TODAY

There is no greater problem today than that of bringing American life into harmony with the spirit and teachings of Jesus Christ. It is easy to recognize the great progress that has been made by the United States in the past fifty years —territorial expansion and increase of population, in commerce and manufacture, in wealth and philanthropies, in education and science—but have we made similar progress in morals and social justice, in Christian character and life? By these latter standards of measurement have we gone backward or forward? Judged only by church attendance and church membership, statistics show a numerical increase but proportionately we have been slipping.

More than this, anti-religious and unchristian influences are increasing—in the teaching in many schools and colleges, irreligion in the homes, atheistic propaganda, open immorality and obscenity in published literature and public exhibitions. Parents and teachers who have strict ideas of Christian standards of conduct are referred to by modern youth as "belonging to the stone age," as hopelessly puritanical or "old fogies." No doubt most of these youth do not intend any wrongdoing but they are reckless and like to throw off all restraint. As a rule they are not to blame. They are following the trend of the times, are often influenced by the teaching and example seen in their homes, their schools and colleges and in public places.

The great problem of home missions today, is not so much the problem of occupying new territory or establishing religious centers among neglected pioneers and primitive peoples, as it is the problem of manifesting a type of Christian faith and life that will be an evidence of its vitality and truth, and will attract others to Christ. It requires no argument to prove that a noble history or good laws do not insure a strong nation. It requires also noble, high-minded citizens and loyalty to good laws and high ideals.

The great problem of home missions today, as of every day and every land, is that of winning individuals to high idealism, training young and old to use their powers of body, mind and soul for character development and for the benefit of others, revealing to them the Source of wisdom and power that will make their talents and resources effective. What other way is there of solving this problem than the Way of Christ.

THE RECIPE FOR A HAPPY NATION

Many ideals and programs are being tried out for making a strong, prosperous, happy nation in Russia, communism and the success of the Five Year Plan; in Germany, Nazism and the elimination of all that is non-Teutonic; in Italy, Fascism and the development of a powerful central government; in Japan, military power and expansion; in China, national unity and the realization of Dr. Sun's principles; in India, self-government and the development of home industries; in European countries, national security and economic prosperity; in America, economic recovery and no outside entanglements or interference.

Every intelligent and patriotic good citizen wishes to see his country strong and prosperous and at peace with the world. He wishes to see his fellow-countrymen free and happy and gainfully employed—a blessing to themselves and to all mankind. But there are different views as to the guiding principles and the forces that produce such a nation and such a people. The all-wise and all-loving Creator and Ruler of the universe has given clear directions, infallible rules for attaining the desired result in personal and national life. Here are a few:

1. Happy is the nation whose God is the Lord. Psalm 33: 12.

2. Happy is the man (or nation) whose iniquities are forgiven. Psalm 32:1.

3. Happy is the man (or nation) whose strength is in God. Psalm 84:5.

4. Happy are they who do right at all times. Psalm 106:3.

5. Happy is he that has mercy on the poor. Proverbs 14:21.

6. Happy is the man (or nation) who maketh the Lord his trust. Psalm 40:4.

7. Happy are they who hear the Word of God and keep it. Luke 11:28.

8. Happy are they who hunger and thirst after righteousness. Matt. 5: 6.

9. Happy are the pure in heart . . . Happy are the peacemakers. Matt. 5:8, 9.

10. Happy is the man who keepeth the Sabbath. Isaiah 56:1.

11. Happy are a people saved by the Lord. Deut. 33: 29. 12. Happy is he who is not offended in me (Christ). Matt. 11: 6.

Disregarding these clear directions and the plain lessons of history, nations today seek security and prosperity through armaments, treaties, human laws and "recovery codes," through regulation of crops and prices, by labor organizations and chambers of commerce, by social security acts and increased taxation. At the same time they neglect the cultivation of justice, righteousness, brotherly love and Christian education. Is it any wonder that "Icabod" is so often written over legislative halls and business marts, over courthouses and educational institutions and even over churches?

The Word of God comes to America, as to the people in the days of the prophet Isaiah: "Seek ye the Lord, while he may be found; call ye upon him while he is near; let the wicked forsake his way; and the unrighteous man his thoughts, and let him return unto the Lord and he will have mercy upon him and to our God, for he will abundantly pardon."

GERMAN ANTI-CHRISTIAN ACTIVITY

Recent reports from Germany announce that the seventy-year-old General, Erich Ludendorff, the eccentric military genius of the World War, has appealed to the Teutonic people to abandon all faith in Christ and the Bible and to return to the worship of the Teutonic god Odin—whom he calls the "holy wellspring of German power." General Ludendorff claims that the Hitler drive for German unity and power will not be effective without national unity and that this unity is attainable only by the adoption of a Teutonic god—a legendary being. This effort to persuade Germany to revert to paganism may lead many astray through false aims and a vain hope of unity and security. While all public Christian rallies, Protestant and Catholic, were forbidden, more than 15,000 anti-Christians recently (April 26th) gathered in the "Sportspalast" in Berlin to attack Christianity and in a less degree to express their sympathy with the plan to organize a Nordic pagan movement. Pagan symbols and swastika flags decorated the platform.

While Hitler himself may not openly and directly sponsor the anti-Christian movement, he and the Nazis are seeking to establish a political, state-controlled Church-making God and His decrees of secondary authority to national laws, some even declaring that "Reichsfuchrer" Adolph Hitler is God's spokesman and representative. The new religion seems to consist chiefly in intense German nationalism. Apparently the only rites of the Nordic pagan faith consist in a ceremony for new-born children and a civil marriage agreement. In the effort to establish a centralized, unified State Church, hundreds of Evangelical Christian pastors-700 in one week-have been jailed or sent to concentration camps. Any public mention of these arrests is forbidden. There is also an attempt to bankrupt "confessional churches and clergy" by taxes and withholding stipends.

But brute force cannot win over spiritual force. There are millions of Evangelical German Christians who will withstand every effort to paganize them and their children. They are strong, courageous men and women who know their Bibles and who have personal experience of the power of Christ. Danger of imprisonment and death cannot intimidate or silence them any more than it could silence or destroy the Apostolic Church. "Truth crushed to earth will rise again." Christ is still the power of God and the wisdom of God.

EARTHQUAKES AND FAMINE—WHAT NEXT?

Recently, on almost the same day, newspapers were filled with reports of disaster in many parts of the globe. Formosa, the large island about 100 miles off the southeastern coast of China, largely inhabited by Chinese but now ruled by Japan, reported (April 22) a severe earthquake in which some 2,500 people were killed, nearly 7,000 homes were wrecked, 250,000 people are reported homeless, and much other damage was done. This is one of twenty-five great earthquakes of the present century in which 290,000 people have lost their lives.

Formosa is a mountainous island about 235 miles long and 50 to 100 miles wide, with a popu-

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lation of some five million Chinese, Japanese and aborigines. The principal cities and towns are on the west coast. This is the island where Dr. George Leslie MacKay, of the Canadian Presbyterian Church, carried on a very remarkable missionary work a half century ago. His work was located in the north at Tamsui (Taihoku), while the English Presbyterian Church occupies stations in the southeastern part of the island. The recent earthquake was confined to the west central area of the island where there are no foreign missionaries.

On the same day reports came from China that 12,000,000 Chinese are suffering from famine due to drought in eight provinces—Hainan, Anhwei, and Hupeh suffering most. Many victims are said to have been reduced to eating the bark of trees, roots and grass, having exhausted the supply of dogs and other domestic animals. Women and children are being sold to the highest bidders.

The central areas in the United States have been suffering from prolonged drought, followed by great dust storms that have swept up thousands of acres of surface soil and have carried the dust as far west as Los Angeles and as far east as New York. Discomfort and disease have resulted from inhaling the dust; traffic has been temporarily blocked in some places and large farms have been stripped of fertile soil.

In the midst of these and many other widespread distresses and disasters it would seem that men, who have prided themselves on their physical conquests, and on their discoveries and inventions in the scientific and natural realm, would turn from war and destruction to give all their energies to constructive activity to establish harmonious relations with nature, with one another and with God. The world needs to submit to the rule of Jesus Christ.

ROME'S GREAT MISSIONARY ACTIVITY

The present Pope of the Roman Catholic Church is very active as missionary propagandist. No one need to be surprised and none should criticize him or his Church for such activity, but there may be grounds for criticism of Roman Catholic methods. The Protestant Council of the Belgian Congo recently prepared a protest against some of these methods and against the favoritism shown to Roman Catholic workers and because of discrimination against the work of Protestant missions shown by Belgian officials in the Congo. These discriminations have been extremely detrimental to evangelical work-especially to the Protestant mission schools and hospitals—some of which have been established in the Belgian Congo for half a century.

The document forwarded by the Protestant

Council to the Belgian Minister of the Colonies says in part:

The Colony has some 250 doctors. About 165 (of whom more than half are foreigners) belong to the official service, 15 are in the Catholic mission service, and 50 belong to the Protestant missions. The medical budget amounts to 76,000,000 francs. Of this total, Protestant doctors receive between 600,000 and 700,000 francs, being about 1%. The 15 Catholic doctors receive all expenses, just as though they were Government doctors; and the 50 Protestant doctors receive only . . . 1%! Protestant hospitals, dispensaries, residences for doctors and nurses, and their entire equipment have been paid for by the funds of the Protestant missions, whereas all this has been furnished by the Government to the Catholic missions. . . . Certain facts clearly distinguish our medical work from that of the Catholics: Ours was not established at Government expense; it was not established to compete in any way with the work of another confession; it has never established a medical service in a region already served by a doctor belonging to another confession. In short, it has only thought of offering to the greatest number of suffering humanity the medical care of which before they had been deprived. . . . We know that often the Catholic missions, even with their subsidies provided by the State, refuse to receive Protestant patients on account of their faith.

What, then, is it that we ask? Medicine being a public service, we ask that the Colonial Department follow a policy inspired by the benevolent impartiality which Belgium has engaged itself to practice in virtue of the Colonial Charter and in adhering to the Treaty of St. Germain-en-Laye: that the Government shall "protect and favour, without distinction of nationality or religion, all religious, scientific or charitable institutions and enterprises.

Regarding education the report goes on to show how the same discriminatory measures have been pursued despite the fact that the Protestant Church has been the pioneer in the field and has brought great blessing to the Congo. The report gives instances where special prestige is given to Catholic prelates by government's ceremonials to impress the natives. It also cites case after case of cruelty practised upon the natives by priests in order to induce them to turn Catholics.

Other reports tell how Roman Catholic missionaries are establishing schools and hospitals near some of the best Protestant stations in an effort to draw off the Protestant adherents. Instances are given where children are intimidated and even beaten to make them stop attending Protestant schools. The missionary representations to the Belgian Government are not complaints against legitimate Roman Catholic activity but call attention to unfair government discrimination and to cases of intimidation and persecution. The present King and Parliament in Belgium are more inclined to give Protestants fair treatment and have promised to see that these abuses cease. There is a great reason for thankfulness that the case of evangelical Christians is in the hands of God.

Restating the Home Mission Task

By REV. MARK A. DAWBER, D.D., Philadelphia, Pa. Superintendent of the Department of Rural Work, Board of Home Missions of the Methodist Episcopal Church

THE last five years have witnessed the rounding out of the first century of organized home mission work in America. Several denominations have been celebrating this century of activities and achievement. There is probably no chapter in American history more thrilling than that which records the exploits of those early pioneers who blazed the trail into the American wilderness, across the Rockies and penetrated into

the far West, keeping pace with the population as it moved ever westward in search of new lands in which to settle. A few of these old frontier mission tasks remain but the work of establishing the Church in the rapidly developing movements of the closing days of the nineteenth century and the beginning of the twentieth, has never been completed. Many of the old frontiers still remain, churchless and godless, and are even now a challenge to the Church.

But for the most part the

old frontier is gone. The old haphazard movement of peoples westward and the influx of multitudes of foreign-speaking peoples from Europe to take their place in the rapidly-expanding industries, is gone—at least for the present—and there are those who predict that it is gone forever. The settling up process has given way to a settling down process, that brings with it a new set of factors with which home missions must grapple. A planned economy to meet intensive living, as against the old easy-going policy of expansion, is now the order of the day. New types of control are abroad in the land and many of them are here to stay. The old frontiers have gone but new frontiers, far more difficult and creating greater needs, have taken the place of the old. The nation, yes the whole world, is now in the throes of readjustment and reconstruction made necessary because of these changing frontiers. The

church no less than government is called upon to face the new demands of these changes. Our planned agriculture and industry to meet the new economic and social problems will require a new home missions to bring to these new frontiers the dynamic of Christianity and unless this can be done and done quickly, there is grave danger that the mould of the new economic civilization will be set without the safeguards and guiding principles

Are the days of pioneering in home missions past? Is there more land to possess, a need for more churches? There are reported to be at least fifty million people in America not connected with any church—Catholic or Protestant. The task is still with us but it is different from that which faced the early pioneers. Dr. Dawber points out ways in which we must fill our church program with new methods if we would win America for Christ.

of the Christian religion.* Home Missions Restated

Home missions must now be restated in terms of present-day conditions. The primary purpose is the same as ever, that of making Jesus Christ available, known and accepted to underprivileged, ignorant and indifferent people, and through Him to bring people to a knowledge of God and His love for sinful man and to show the possibility of redemption and salvation. From this point of view the problem is the same as in former days. But

there is a difference in degree of need, and in the attitude of underprivileged people toward the cause of their need. Home missions must do more than meet these needs, it must address itself to remove or overcome the causes. Too long have we been content to be the stretcher-bearer for an economic system that was unjust and therefore unchristian and that has cast its wreckage of life on the scrap-heap of humanity to be cared for by the Mission Boards and other benevolent institutions. "Prevention is better than cure," but it is less spectacular. It is much easier to arouse the

^{*} It was for this purpose that the Home Missions Council set forth to explore the situation and to record its judgment and suggest a program and policy that would help the Home Mission Boards to face up with the new task that lies before them. The results of this study covering a period of five years were published a year ago in the book "Home Missions Today and Tomorrow." A casual glance at this volume will reveal the tremendous task that now confronts the Church if it is to occupy a place of respect and be of service in the new economic, social and moral frontiers of our generation.—M. A. D.

sympathy of people to give money to alleviate the suffering of people, than it is to get support to prevent suffering. The Mission Boards must now march out on these new economic and social frontiers to wage war against any and every agency and institution that in any way contributes to the poverty and destitution of the people. The declaration of this new purpose will doubtless make enemies of certain individuals and groups whose consciences will prick them and who take refuge in defensive mechanisms of traditional ways of expressing religion. On the other hand the acceptance of this new purpose will make a host of new friends and supporters who wish to help in constructive work for the rebuilding of society on a truly Christian basis.

Among Foreign Language Groups

Home missions must be restated at the point of the changes that have come to certain special groups. The ministry to foreign-speaking peoples has received a considerable share of home mission funds. During the expansion period of industry, people from other lands flocked to America by the millions. To keep up with this invasion, and to meet the ever-moving stream of this migration, has been a most difficult task. No other country has ever faced such a problem so that there was no previous experience upon which to develop the program.

We have now reached the end of this immigrant movement, at least for the present. The tide has turned and recent studies show that for every foreigner who came in under the quota in 1933, thirty-five went out. From now on the task will be that of winning the second and third generation of the foreign groups.

This will require a program and a policy that will be centered in the English-speaking churches that are in close proximity. There will be certain exceptions, but for most situations it will require a readjustment of program to reach these people.

Denominational Competition

Home missions must be restated from the point of view of comity and cooperation. The problem of competition was not a sensitive one in the days of expansion for the denominations felt justified in locating new churches, since the future promised rapid growth of population. This policy can no longer be defended and denominations are obligated to confer with one another as to the location of new churches to meet the changes that are necessary.

Another element has now entered into the picture and that is making the task of comity and cooperation difficult. Hundreds of unemployed ministers are knocking at the doors of church administrative offices seeking employment. Others have gone directly to closed churches and offered their services at a mere pittance of a salary, in order to get a shelter and enough to eat. Mission Boards must be alert in protecting the use of funds for churches that will make an appeal to supplement the salary of men who are serving under such conditions. In a word, the problem of competition is intensified as we pass from an increasing population to a relative decreasing one.

Institutional Changes

Home missions must be restated in terms of certain institutional work. Schools, hospitals, homes and certain social services have undergone a vast change. We are facing a very different set of factors that make unnecessary the development, and, in many instances, the continuance of this type of work. In the early days of pioneer life, it was right that the church should organize and promote such institutions. The state and the local communities were neither able or interested to do so and the church has rendered a muchneeded service in initiating and standing by such institutions until the state and local communities could care for this work. There are still certain situations where pioneer and underprivileged conditions obtain so that the church must continue the work of education, hospital and relief service. But this need is passing as a responsibility of the Mission Boards, and they must now frankly face the task of readjustment that comes as the result of the change.

A National Responsibility

Home missions must be restated as a national responsibility. Certain types of service are the primary responsibility, and the total church membership must be made to feel the obligation. Other lesser needs become the responsibility of certain areas that have within them the resources to care for them. Home missions must be clarified at the point of this distinction.

The intensive life now upon us will demand that mission funds be used for certain well-defined types of service that will qualify as a national responsibility. In this class we include the work among Negroes, Southern Mountains, Alaska, Puerto Rico, Hawaii, certain language groups, needy industrial and rural areas and special projects that are rapidly developing under the reconstruction and rehabilitation program of the Government.

The present situation and the immediate future require that the home mission task be more clearly defined, and restated and the projects selected on the basis of these new and more valid standards of missionary need and service.

The Church Building Program

The foregoing statement if true would suggest a restatement of home missions in the field of church erection. If we have reached the end of the expansion period, then it stands to reason there will be less demand for church expansion in terms of building. That there will be many home mission needs in this field goes without saying. Old frontier communities are still lacking in suitable church buildings and equipment, but they will not be needed at every crossroads as in the past. Rather, they should be placed at strategic centers of population development and changed conditions of transportation. Many old churches are in need of remodeling and additions, and where this is necessary in missionary territory, the home mission agencies will be faced with a continuing responsibility.

A tremendous task also confronts the Church in meeting the burden of indebtedness that rests upon hundreds of churches that have been erected in recent years. The value of this service cannot be overstated, but it must be segregated from home missions except where the service is rendered in strictly home mission projects. We do not desire to minimize the importance and the place of church erection in the Christian enterprise, but rather to call attention to the changed emphasis that is necessary as the result of the change in the nature of the work as home missions passes from the expansion period to one of geographical and population limitations. It is not now a task of building more churches, but of paying for those already built and developing and extending the ministry of the same.

Home Missions and Christianity

Our task must also be restated in terms of the total Christian enterprise. While we have em-

phasized the primary work as related to presenting Christ and His program to indifferent and underprivileged people, there is also a responsibility that rests upon home missions in its relation to the whole Church. Self-supporting churches form the home base of giving for the work conducted by Mission Boards. If this spring of resources dries up, there is little that the Boards can do. Recent years have witnessed a terrific shrinking in the giving of the churches and this cannot all be charged to the "depression." The greatest loss took place in the so-called prosperity years, so that we must look to some other cause than the depression upon which to hang the blame.

This loss in giving seems best explained by loss of interest, not only in missions, but in Christianity itself. Jesus Christ is no longer an imperative fact in life. The majority of church members do not seem to have any deep concern about the redemption of the world. Jesus Christ is not a significant factor in their own lives, therefore, they are not concerned about the significance of Christ for others. This I believe to be the crux of the present problem. People are not going to strain themselves to make the Gospel available to lesser privileged groups unless the Gospel is accepted as imperative for themselves. It is not information about missions these people need, it is information about Jesus Christ and a vital relation to Him.

Home Mission Boards have a tremendous responsibility in the deepening of the spiritual life of the whole Church, to make Christ real and imperative to the total membership and to quicken the sense of His abiding significance to all those who profess to be His followers. If this can be done, there will be new hope and larger resources with which to carry on the enlarging task of making America Christian.

FROZEN SPIRITUAL ASSETS

For years the world has staggered under a tremendous weight of economic stringency, and one of the major reasons for this situation has been the frozen assets. But all the frozen assets are not material. There are the potential assets of faith, hope, and love frozen solid under the thick ice of prayerlessness, complacency, irritability, and insincerity. Frozen moral and spiritual assets are, as a rule, exclusively individualistic in nature and self-inflicted.

Many of us have not been worthy stewards of God, wisely dispensing the spiritual wealth entrusted to our keeping. We have permitted ourselves to become pawns and slaves to fluctuating commercialism and have deteriorated into spiritual dwarfs, by bowing at the altar of materialism. The fair appraisal of intrinsic values is of paramount importance in the building of a life.

A power greater than our own is needed to liquidate the frozen assets of the soul. Jesus Christ has that power.—Rev. Harry G. Earle, in "The Christian Advocate."

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The Changing Frontier in America

By REV. HERMANN N. MORSE, New York Author of "Toward a Christian America"

THE dominant force in the development of home missions from its beginnings until now has been the frontier, in much the same way that childhood dominates the school, or that sickness dominates the hospital. Without the one the other would never have been.

The historian, Frederick J. Turner, was the first to elaborate the theory of the frontier as a

controlling influence in our national history. Other historians, such as Charles A. and Mary R. Beard and James Truslow Adams, have made much of the significance of the frontier. Peter G. Mode, in a suggestive little book published a few years ago, emphasized the contribution of the frontier spirit to the development of American Christianity. In the thought of these writers. the most distinctive characteristics of American life have been a direct result of the way in which this country was settled and has grown to maturity. The frontier, or rather the suc-

cessive frontiers, furnished the keynote of the process. At no point in the story of the nation is this so evident as in the development of the home mission enterprise.

Even the more obvious aspects of our national history reveal the effects of certain constant, or at least constantly recurring, influences. New territories were opened to settlement. Populations were redistributed. Our history began on that note and each decade adds illustrations. The process is not yet completed. Only yesterday we read of new projects in Alaska, in Arkansas, in Washington, in Tennessee—magnets for thousands of families. Each new advance from first to last had its scouts, pathfinders and surveyors. Each drew people out of old settlements to establish new. Generally, the same three classes of people have responded; the bold pioneering spir-

its, who always answer the call of adventure, restless, reckless men for the most part; those who have encountered misfortune, or who have failed to get ahead in the old and have turned to the new for a fresh start, hard-working, substantial folk, ready to pull the wheelhorse's load; and those who just cannot abide the restrictions or accept the responsibilities of developed community life.

What has become of the geographical frontier which has been pushed westward into the Pacific Ocean? With churches and Christian institutions scattered all over the land, why is not the task of home missions completed? Dr. Morse answers this question-at least in part. In one sense the home mission task will never be completed until every man, woman and child has at least a fair opportunity to know and accept Christ and to live a normal Christian life in a Christ-governed community. That will be only when Christ reigns supreme.

There are always two sides of the frontier picture. what is left behind and what lies ahead of the moving population line. For the communities out of which the migrants have come there is a greater or less degree of stagnation. Ahead of them is the raw newness of the frontier. Thus there has always been the contrast of the old and the new, in some sense a conflict between them, a conflict between the rigidity of the old and the plasticity of the new, between the conservatism of the old and the adventureness of the new, between the orderly organization of the

old and the militant individualism of the new.

Always, too there has been the sense of change impending, and actually going on. Such change has been thought of as toward something "bigger and better," a slogan as typically American as "E Pluribus Unum." A steady and practically unlimited growth has been accepted as our national destiny. Every new village has dreamed metropolitan dreams. Every new business has thought in terms of empire.

It is easy to see why the frontier idea dominated home missions. The man who isn't going anywhere needs no guide. If he is building nothing, he needs no carpenter. If he is mature and in good health, he needs neither nurse nor physician. But the frontier meant that many people were going places, were building things, were growing up in new environments, were struggling to overcome obstacles, were enduring hardships. Home missions was simply the way of the Church to serve such people. Frontier meant something primitive, unformed, lacking in the privileges and values which we associate with normal living.

What the frontier meant concretely in the history of home missions is too long and too familiar a story for retelling here. The frontier and home missions were children together and grew up together. We may date the beginning of an organized program for home missions on a national scale at around 1800. From that time until the present practically every decade confronted home missions with some strikingly new situation, either a new territory to enter, a new type of population to serve, or a new sort of problem to solve. Furthermore, in each decade the advance agents of home missions were scouting out the tasks that would engage the Church in subsequent decades.

By 1800, mission work was under way in all of the Atlantic seaboard and New England states and in Kentucky and Tennessee. Without attempting too exact a chronology, it will be of interest to recall some of the high points of the later progress by decades.

The first decade saw work extending into Michigan, Ohio, Indiana, Louisiana and among the Cherokee Indians in the south and the Tuscarora Indians in the north.

The second decade added Illinois, and Missouri when Salmon Giddings established in St. Louis the first Protestant church west of the Mississippi. In this decade occurred the great mission tours of Mills and Schemmerhorn through the Mississippi Valley as far south as New Orleans in which was revealed the religious destitution of that great era.

The third decade saw work extended into Arkansas and Wisconsin.

The fourth decade was marked by expansion in many directions. Work was initiated in Minnesota, Kansas, Oklahoma, Iowa and Texas. The Ponds began work among the Sioux Indians in Minnesota to be followed not long afterward by John P. Williamson and Stephen R. Riggs. Jason Lee, Marcus Whitman and H. H. Spalding began their epic-making labors in the far northwest.

The fifth decade added Nebraska in the middle west, New Mexico in the southwest and California on the coast. In the latter state mission work was begun within a year after the discovery of gold and the start of the great overland trek. Thereafter population began to flow from both east and west into the Rocky Mountain states.

During the sixth decade work was begun in Colorado and South Dakota. The first church for Orientals, outside of Asia, was organized in San Francisco.

The following decade saw work extending into Nevada, Montana, Wyoming, Arizona, Utah and among the Indians and the Spanish-speaking people in the Southwest. This decade also confronted the churches with the tremendous problems incident to the freeing of the Negro slaves.

The next two decades saw the extension of work into Alaska, the beginning of work among Hungarians and the definite crystallization of the concern of the Church for its ministry among European immigrants and for the problems of its growing cities. At this time, too, the Southern Mountains were rediscovered as a missionary problem. The same decades saw the initiation of the modern program of Sunday School Missions.

In the last decade of the century occurred the beginning of work in lumber camps and, as the century was drawing to a close, the entry by the Church of Cuba and Puerto Rico.

The first decade of the new century saw the beginnings of the modern programs of country church work and of city church extension and also the organization of the great interdenominational bodies in the field of home missions.

This was followed by the launching of the cooperative program in Santo Domingo, the development of a program of work among migrants, the beginning of service to the Filipinos, and the facing of the emergency situations created by the conditions of the past few years.

Through all these years the program of home missions has had to make provision not only for carrying the old and continuing tasks, but for constant extensions into new fields and the undertaking of new tasks. It is natural enough to ask whether that is still true today and whether there is still a place for the frontier idea in home missions.

In answering this question we will consider the frontier in four of its persistent aspects.

People on the Move

The first of these concerns that hardy perennial of all the days of home missions, the new settlement and the problem of people on the move. People are still on the move in this country. A saying of James Truslow Adams that "America is settled up and Americans must settle down," is sometimes quoted as though the redistribution of American population had practically come to an end. On the contrary, there is under way right now a redistribution of population of considerable magnitude. Many forces are at work in this, including drought, unemployment, emergency, public works, federal policies for the acquisition of marginal lands for park purposes or for reforestation, and other forces too numerous to mention. So far as the numbers involved are concerned, it

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is likely that the present decade will witness as great a dislodgment of people from their old homes as any decade in the history of the nation.

Not all of such population movements, of course, create new situations for home missions since much of the movement of the population is into communities already provided with churches. But constantly new situations are being created.

Some years ago when construction was begun on Boulder Dam, seven denominations associated with the Home Missions Council coöperated in the establishment of a joint religious enterprise for the 7,000 or more people who made up the inhabitants of Boulder City. A minister was established, a church organized, a building erected, and a fruitful program of religious ministry has been carried forward. Now this enterprise is nearing completion well ahead of schedule and people are beginning to move out. However. there are still 1,400 children and young people in Boulder City, an amply worth-while field of ministry.

In Washington, work is under way on the Grand Coulee Dam, which is a very much larger project than the Boulder Dam. Here about 5,000 men are working and a coöperative religious program is already under way. This is an irrigation project designed to impound the waters of the Columbia River in the Grand Coulee for the ultimate irrigation of 1,750,000 acres of the Columbia basin. The soil is rich, only needing water, and when irrigated the basin will furnish homes for 40,000 families on small farms.

Forty-two miles up the Columbia River from Portland, Oregon, is the Bonneville Dam now in process of construction where 2,000 or more men are now being employed. Here, too, a coöperative religious program is under way.

Considerable publicity has been given to the various homestead projects being developed by the Federal Government as a part of its program of relief and rehabilitation.

At Crossville, Tennessee, for example, is located the Cumberland Homestead. This is designed for 350 families, each of whom will have a small farm with a fine modern house. These families are being recruited from the ranks of unemployed coal miners and others who in their former homes have had an insufficient measure of support, most of them being on the relief rolls. Here will be created a new community of possibly 1,500 selected people.

In the Matanuska Valley of Alaska, near Anchorage, a similar homestead project is under way which will provide homes for 200 families. These families, many of them of Swedish or Finnish extraction, with many young children, are being selected from among those who are now on relief in northern Michigan, Wisconsin and Minnesota. A considerable number of such Homestead Projects are now under way or are planned.

During the past five years there has been more individual homesteading in some parts of the west than in many years previous. A missionary in New Mexico, for example, found in a certain area several hundred newly arrived families among whom two promising churches have been organized. In Arkansas, an area of 20,000 acres of fine, fertile land has been reclaimed by drainage. Recently, families began to move in from different counties in the state. Here the missionary has organized a Sunday school which has from 150 to 200 attendance. Elsewhere in the west one missionary reports that he has had contact with sixty-eight different communities and another with fifty-one. In almost all of these settlements no religious work was being maintained except what the itinerant missionary could provide.

All sections of the country have by now become accustomed to the challenge and the opportunity represented by the CCC Camps. Recently the announcement was made that during the present year the number of such camps would be increased from 1,468 to 2,916, and that the number of young men in them would be increased from 303,000 to 600,000.

Many illustrations of this sort could be given. The problem of missionary extension which they create is no whit less important than the similar problem in the days of the covered wagon. Here are people in new surroundings. Some will remain in a given location only for a short time. Others are building their homes and establishing permanent communities. Whether they are in the one case or the other, they present a definite need for the ministry of the Church.

The Unserved Populations

Equally insistent is the problem presented by the unserved populations, who for one reason or another are not reached by the existing churches. This is a second aspect of the frontier which has long engaged the attention of home mission agencies. Some of the most significant and stirring episodes of home mission history have been concerned with the efforts of the church to carry its ministry of service across the lines of race and color and class. This phase of extension has been a task as great in extent as the primary task of geographical extension and has been more difficult. This does not present many entirely new phases, now that immigration from foreign countries has virtually ceased, but in even its oldest aspects it is a task as yet largely uncompleted.

The most recent challenge has been that of the considerable number of Filipinos on the Pacific Coast. Before the Filipino immigration was suspended last year the number of arrivals, coming chiefly by way of Hawaii, had reached a total of 60,000, most of whom have settled in California. A report just received from an interdenominational executive, who recently surveyed this situation, summarizes the problem in cryptic phrases:

Sixty thousand—mostly young men. No legal protection. Migrant seasonable workers. Living conditions bad. Gambling and shooting common. Little being done for them. Not welcome as a rule in American churches.

The Christian work among them is largely carried on through Filipino Christian Fellowships, which are interdenominational in character, but in many cases sponsored and assisted financially by denominational groups. An annual conference, on a definite constitutional basis, of all of these Fellowships on the Pacific Coast is now in process of formation. There are in California seven different centers having each from 3,000 to 10,000 Filipinos, while others are scattered all along the coast. The present program of service needs to be very greatly extended and greatly strengthened.

Of all the racial groups with which Protestant mission agencies have had contact through the years doubtless the least progress has been made with the Jews. Much has been written concerning the importance of developing the Christian approach to the Jewish people. They are an impressively influential element of our national life. They are widely scattered, being found in considerable numbers in almost every city and large town in the country. It is conceded that very many of them have no more than a nominal attachment, if that, to the church of their fathers. Today, as always, the general attitude of the Christian Church toward the Jews is as great an obstacle in the way of the Christian ministry to them as is their attitude toward the Christian Church.

Almost any of the other distinctive racial groups in America would serve as an illustration of the need that still remains for the pioneer extension of missionary work. The national conference, held last winter, on evangelical work among the Italians was an impressive demonstration of the substantial progress which had been made and of the splendid leadership which had been developed. But it equally demonstrated the size and importance of the work remaining to be done. The same could be said of the annual conferences of the Council of Spanish-speaking Work. There is justifiable satisfaction in the program sponsored by the Council of Women for Home Missions for service among migrant workers. But the satisfaction must be tempered by the realization that of the estimated number of chil-

dren in such migrant families hardly one in fifty is now being served through this program.

Frontiers of **P**overty

In the third place we are still confronted by the frontiers of poverty and need in all the distinctive missionary areas in which work is being carried on. There is a disposition among some to assume that except for the emergency created by the present depression, the need for missionary work in the fields of education, health and community service has been largely eliminated by the development of public agencies.

A government bulletin has just been received reporting the results of a survey of social and economic conditions in the Southern Appalachians. This document, replete with maps and charts and tables, bears sober testimony to the continuance of those conditions which prompted the development of the mission program in that area. A few facts, culled at random from the report, show that there is still physical isolation in the mountains. In over sixty counties less than a third of the farms are located on improved roads. To anyone who has ever ridden over unimproved roads in the mountains this speaks volumes. On 30% of the farms the total value of all farm products sold, traded, or used is less than \$400 per year per farm. For sixteen townships, the average per farm is \$257. Let any housewife figure how far \$257 a year in cash or farm products could be made to go for the support of a large family. Typical public school conditions are still below average in the mountains. In seven counties, over one-fifth of the children of public school age do not attend school. In twenty-three counties, three-fourths or more of those of high school age are not in school. Eleven counties show an illiteracy rate of 7% or more among children 10 to 20 years of age. In seventeen counties the average school year covers less than 135 days. In two whole states more than one-half of the teachers in public school have had no more than high school education.

In the West Indies

A recent volume of the Foreign Policy Association on "Problems of the New Cuba," gives a vivid picture of difficulties to be duplicated in other West Indian islands. This study, while showing the great progress that has been made in many fields since the formation of the Republic, piles up the evidence of pressing economic, educational, health, and welfare needs. Half of the population are illiterate. The general standard of living is low and fluctuating. Economic problems are complicated and difficult. A summary of case studies of forty-one typical families showed that only seven had a total annual income in cash and in goods in excess of \$500. Ten families showed annual incomes of less than \$300.

Similar citations could be made with respect to many other large groups within the home mission field. The plain fact is that millions of people, quite aside from the emergency of unemployment, are living below a reasonable sustenance level, and that no possible extension of governmental service can be expected wholly to meet their needs for the facilities of normal living.

These things have a bearing upon the service ministry of home missions. Even more unmistakable is the case for its evangelistic ministry. Every study of the church situation in America has indicated the uneven degree of success in winning to Christian fellowship the inhabitants of different sections and different types of communities. Even more significantly such studies have demonstrated the insecurity and the inadequacy of the churches upon which many people depend. The recent volume by Drs. Douglass and Brunner, "The Protestant Church as a Social Institution," reveals the fact that the average church both in city and country is below the point of effectiveness in program, leadership, financial strength and membership. It is pointed out that between 1,000 and 1,500 rural churches are abandoned every year and that many of these are in communities which do not receive adequate service from any other existing churches. Thus the rural areas continguous to most cities and towns, the economically retarded areas, generally, and many thousands of scattered rural neighborhoods in all parts of the country, are deprived of effective Christian leadership and service.

Virgin Islands, W. I.



A Frontier of Ideas and Ideals

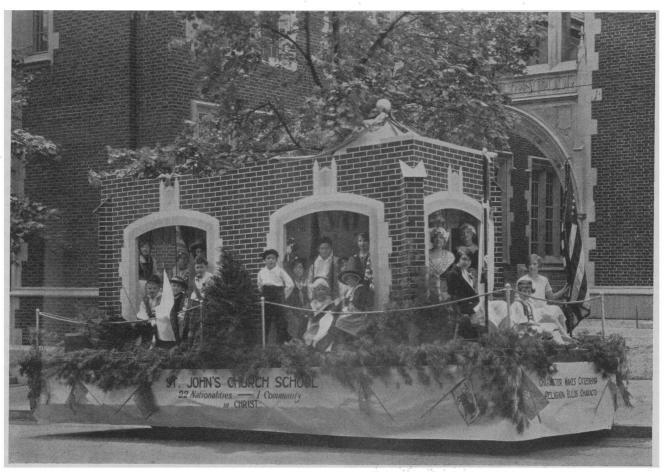
Finally, there is a frontier of ideas and ideals of which home missions must continue to take account. An eminent preacher said recently:

Scientific knowledge has its limits, not temporarily but permanently. There are areas of our experience where life essentially is and always must be an adventure into the unknown. The chief value of knowledge is not that it makes everything certain, but that it constitutes a frontier backed by vast resources from which expeditions into the unknown may hopefully set out.

Home missions has had a value in the Church over and above the value of its specific accomplishments in that it has kept alive the importance of certain great human and religious questions. It has been a concrete demonstration of the Church's concern for human welfare in the broadest and most fundamental sense of that term. Really to apprehend and accept the full significance of the missionary movement implies commitment to the principles of social justice and universal brotherhood. It is still too true that many people are held back in their advancement by handicaps for which they have not been responsible and which they cannot overcome unaided. Many are the victims of arbitrary and unChristian discriminations. One Christian mission to America is not completed by preaching the Gospel and by the performance of kindly services for those who are in need-important as these are. It would not be completed thus, even if all individual Americans were nominally won to an acceptance of Christian discipleship. Implicit in the task is the making Christian of our collective life and beyond that the christianizing of our total

influence as a nation in the world. This frontier of ideas and ideals lies all around us.

Here, then, are four aspects of the frontier which still persist. They do not wear quite the same face as in generations past. They have different symbols and must be met with different measures, but to as great a degree as ever in the past they demand from the Church of, Christ a pioneering enthusiasm, an unquenchable zeal and an unconquering faith.



"CHARACTER MAKES CITIZENSHIP — RELIGION BUILDS CHARACTER" was the slogan of the St. John's Lutheran Church School in the civic parade at Allentown, Pennsylvania. Thirteen nationalities were represented in national costumes.

The Problem of Unassimilated Americans

By the REV. W. C. SCHAEFFER, Allentown, Pa. Pastor of the St. John's Evangelical Lutheran Church

THE presence of the foreigner among us again raises an issue that is acute. Sentiment and interest in this matter advance and recede in waves. For years the attitude is one of apathy or aloofness and then suddenly some crisis shocks us to awareness of the number, vigor and origins of our newer immigrants. In times of danger or distress unassimilated groups are held in suspicion as a menace or a burden and great need arises for the exercise of fairness and right judgment.

The many angles to this question defy identical treatment. Some phases call for highly specialized skills of trained experts in government departments. None of us are for unbridled license to agitation and incitement to violence that aim at the destruction of constitutional government and at the overthrow of our institutions. Sixteen such agencies under long range direction by the Russian Soviet are said to be operating here and a sharp curb should be put on radicalism fomented from alien sources. Confirmed terrorists also offer a knotty problem that cannot be handled softly.

Moreover the crisis created by non-employment seems greatly intensified by the unassimilated mass of foreign population. Much capital has been made of the use of the uncanny coincidence that the number of unnaturalized aliens plus the illegal entrants, 5,748,760, equals roughly the total number of our unemployed workers. These figures can be repeated carelessly enough to imply that the sole responsibility for the present unemployment situation rests with this group.

In any case certainly the cure does not lie in precipitate action making for nominal citizenship. This high privilege should be sought only on the basis of mature judgment and conviction, a matter of character not of expediency. Pressure directed from any other motive will work disastrously. Isaac F. Marcosson said recently,

Although millions of aliens refrain from assuming the obligations of citizenship because of indifference or lack of conviction, which makes for divided loyalty, others are glad to do so because of the mirage of easy money. Since the agitation for the Townsend plan, naturalization officers, particularly in California, have done a booming business with sixty-year and older aliens eager to get under the Utopian umbrella. The prospect of \$200 a month for the rest of their lives is obviously a far more potent lure to citizenship than safety and succor under the American flag.



FOREIGN BORN PREPARING FOR NATURALIZATION

Despite all these difficulties it is amazing how the most of them dissolve under the application of faith. The problem is largely one of penetration into the isolation of these people's separate existence and this is the purpose of Christianity. The crux is not in the barriers raised by the communities of foreigners as much as in the reluctance to function on the part of the people whose very business is goodwill. In every community where there are foreigners there are churches; these churches should constantly be exerting the spirit of interest and helpfulness and service that becomes a bond of union and leads to oneness of ideals, aspirations and desires.

This calls for much reconstruction of thought on the part of the followers of Christ. It is the reproach of Protestant churches that they retreat under the pressure of need in adversely-changing environments. This is reversing the Divine order. It was in answer to the world's great need that the Son of God came as the world's Saviour. Need offers the challenge to the Church to strengthen rather than reduce the ministering forces. Jesus' word is "the whole need not a physician but they that are sick." Not survival but conquest is the fit slogan of the Church.

A first approach can be based on that which is best in the background of the groups to be influenced. Many foreigners who do not impress us even as literate because of their struggle with a strange language can order their thoughts coherently, have a highly developed sense of appreciation in music and art. Indeed a frequent obstacle is encountered in their loss of respect because many customs current here run counter to superior customs prevalent in the old world. In the mind of many aliens culture is more important than outward accumulation which is too generally accepted as a symbol of success among us. Their filial obedience and fidelity in religious observance often rise up to shame us. In many centers Young Women's Christian Associations have done a noble work. Groups of foreigners are encouraged to give expression in folk festivals and homeland exhibits to that which is potent and characteristic racially. Often these are linked with exhibits of production here that make easy the transition in thought from their native home to the home of their adoption.

But much more is needed to knit into our national fabric the lives of our new Americans. This is a matter of character and character is the fruit of religion. This is the business of the Church. The point of contact here is in the rising generation. In the old world, because of the prevalence in most countries of the established church, religious instruction is incorporated in the scheme of general education. We do not have this in America and we do not want it. But in our system of education we are under a queer obsession in our interpretation of the principles of the founders. Their idea of religious freedom was a freedom to cultivate faith and piety. We exercise our freedom to neglect faith and piety. As Dr. Butler said last December in his address to the trustees of Columbia University, "So far as tax supported schools are concerned, an odd situation has arisen. The separation of Church and State is fundamental in our American political order, but so far as religious instruction is concerned, this principle has been so far departed from as to put the whole force and influence of the tax-supported school on the side of one element of the population-namely that which is pagan and believes in no religion whatever . . . The school would refrain from religious instruction of any type, but it would also cease from a policy which now makes it impossible for the family or the church to put religious instruction upon its true basis." Then Dr. Butler declared that the allotment of a definite time for religious teaching away from the school building would lead parents and children "to look upon religious instruction as vitally important and as constituting an essential part of the process of education." We record the solemn conviction that the real menace in America is not in the limited group of agitators of violence but in the ever-growing number of the rising generation, estimated today at about seventeen million, whose lives are unreached by any positive religious influence whom we are yielding up as legitimate prey for exploita-In their hands rests the destiny of our tion. country.

Our foreign population need not be a liability but an asset. In one great industrial center this has been demonstrated in an experiment running over the past sixteen years. A congregation that found itself in the midst of a rapidly-changing environment made a survey of the pupils in the public school located in the same block with the church and was amazed to learn that its enrollment embraced twenty-two nationalities. Among the elementary pupils 157 were found who never attended any church school. A weekday school of religion was organized for intensive training in Christian life and leadership on the basis of a thorough-going study of God's Word. In the first year the roster of students embraced seventeen nationalities as follows: American, English, German, Italian, Hungarian, Slavish, Austrian, Jewish, Negro, Lithuanian, Russian, Czecho-Slovakian, Polish, Hellenic, Irish, French and Swiss. This school has grown in influence until now there are some 869 pupils enrolled with a faculty staff of 46 members with daily operation on released time from the public school. There are approved channels for registering self-expression in behavior, studiousness, witnessing, stewardship and service. Among the teachers each year are fourteen to sixteen college students who have the ministry in view and who acquire an invaluable training that will enable them in the future to face with a sense of ease and mastery the grave problems confronting the Church today. It has been proved that the one unanswerable argument that can be put into the mouth of youth today with which to meet the criticism aimed at the Church is a changed life, a rich, full life in Christ.

Early in this experience it was learned that it is not enough to lift children for an hour or two a week out of an environment into which they sink back only to revert to type. This was like bailing out a bucketful only for the flood of waters to pour in again. An evening of pictures and song was arranged to which the children invited their parents. A beginning was made with an old-fashioned magic lantern; then a balopticon was secured; then a silent motion picture projector and now improved sound for a community night that repeats its program three times and attracts three thousand people. This community night has built up a Sunday church night which draws many of the same audience, and in which familiar visual projection aides are used for the hymns and even for portions of the liturgical service. In these ways a whole community of divergent and often hostile elements has been brought together in the spirit of understanding and goodwill.

Incidentally the life of the church becomes transformed. Instead of an ailing, anemic church there grows a vigorous, flourishing church. There are the verve and zest of an enthusiasm that is born only in engagement in a redemptive task and mission. Standards of sacrifice and generosity are set that deepen spirituality and widen the sphere of influence. A church school whose spirit ordinarily is as dry as dust rises on a tide of youthful devotion. The very neglected groups set a tempo for action and movement that changes a staid and discouraged congregation into a lifegiving source of energy and power.

This is the Church's contribution to the solution of our country's greatest problem. Ours is the unenviable reputation of being the most lawless nation on earth. Crime cost in excess of twelve billion dollars last year. Each year we have about twelve thousand homicides, a thousand a month. In 1933 over 350,000 persons were committed to penal institutions, the majority of whom were young men who never had any religious Perhaps some people come by crime training. Nearly all crime can be controlled at honestly. the source by a new conception and a new direction being given to growing life. This is the essence of the mission of Christianity.

Our day needs a new and vivid interpretation of Pentecost. Before the Spirit descended on Peter his speech lacked something. It was wholly provincial. He cowered with dread under the taunt of a maidservant who challenged him with, "Surely thou art a Galilean for thy speech betrayeth thee." But after Pentecost Peter's language struck a universal note, "Behold, are not all these which speak Galileans? And how hear we every man in our own tongue, wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia . . ." There is one universal language. It is the language of the heart, of love—God's love in Christ.

Christianity versus the "Isms"

By REV. GAIUS GLENN ATKINS, D.D., Auburn, New York Author of "Modern Religious Cults and Movements," etc.

"TSM" is no word at all, only three letters neither verb, noun, adjective nor adverbjust a suffix, and yet a good dictionary has trouble enough telling what it does to the words to which it is added. It changes an act to a process, a condition to a theory, a quality to a peculiarity, the specific to the general and a principle or a program to a state of mind. Finally we make a poor, indefinite kind of noun out of it and write or talk about "isms," usually to condemn them, unless they happen to be our favorite "isms." There can never have been more of this than just now. One has only to begin to make a list of the "ism" words in current use to find that The list would include politics, economics, out. sociology, religion, the whole field of contemporaneous thought and action, and before one finished it there would be a new one. The list itself would represent the confusions and the quests of a confused and questing time — our present general state of mind.

Christianity is caught in it all, unescapably. Christianity has always had enough "isms" of its own. It still has many of the old ones and many disturbing new ones, or else the old have simply changed their clothes. It is also involved in the social, political and economic confusions as never before. Some deny it (a stronger word is really needed), some use it, a few are trying to capture it. What can it do? What ought it to do? No one can answer those questions finally at present, least of all in the limits of a brief article.

I. Christianity must, I think, keep above and apart from any of them. It is more than any one of them; it is more than all of them togethereven when they are friendly and offer themselves as fulfillments of the Christian way and spirit. It has a nature and authority above the changing tides. Any historian would say that Christianity has been an outstanding aspect of Western civilization. The Christian historian maintains that it has been the pulsing heart force of Western civilization. But Christianity is more than any civilization. It is the judgment bar of civilizations and their final control. It is not history speaking to God. It is God through His revelation in Jesus Christ speaking to history.

It is easy to make all this too remote and theological, but the practical bearing is plain. Unless there is something detached from our confusions, perplexities, even our most promising programs, we are simply lost in our own fog. There is all about us an entangling play of interests, each one of which wants to use everything else for its own ends, no one of which is ample enough or final enough for the meanings and destiny of life. The Church reflects this. It has shaped so much of its life to fit the patterns of this or that order. An entangled Church cannot speak to a world of hates and fears and hopes as it ought. But Jesus Christ can. For the sake of what is timeless and divine Christianity must not be captured by lesser interests, used for "ism" ends.

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Its supreme service is to approach life from the outside and from above. And for the sake of our human interests, it must not permit itself to be confined by any social, political or economic pattern. Its mission has always been to save them from themselves. There are ways of living and working together through which the essential spirit of Christ can express itself better than others. No doubt of that. It cannot, we are beginning to see, be true to itself in many aspects of what we now call capitalism. Some would go much farther. That soulless system, they say, is alien and hostile to the corporate expression of the Christian spirit. Militant nationalism is even more profoundly impossible for a real Christianity, militarism is utterly un-Christian. But Christianity is more than the putting an end to any or all of these.

There are defensible ideals of a Christian social order which have much in common with Socialism, even with the wide and fraternal sharing of resource and production, which lies behind Communism—if the word could be disinfected. But for Christianity-to identify itself with these or any form of them is for it to surrender its missions and cease to be itself.

II. Christianity has the secret of the inner unity which is the condition of escape from any confusion, deliverance from any "ism." Actually they are all marginal. Some of them in the general field of Western religion are a ravelling out of Christianity itself. They take marginal aspects of it and make them central (plenty of illustrations). They make a new patchwork fabric of its loose threads. Others are this or that half-truth. Some of them oppose interest to interest, class to class, nation to nation. And most disastrously of all they get into our own inside lives of faith and motivation and divide us ourselves into warring camps.

Then in thought and deeds and words we project this inner confusion into all our human order. Here more than anywhere else is the secret of all our confusion. The real point of departure for any deliverance must be from within the soul. Here Christianity meets all the "isms." They are sectarian; it is catholic. They are divisive; it should unite. They are marginal; it is central. They work in from the outside; Christianity works from the soul out. This involves far more than Christian unity. It involves unity in Christ, beginning with the divided soul and ending with a world seamed and broken like a lava field after an earthquake.

III. Christianity supplies the correction of the partial; half-truths --- or less; half-faiths --- or worse; half-deliverances — or no deliverances at all. That centrally is the weakness of every "ism"; it is never enough. It makes one program, one understanding of life and God the whole thing. And it asks us to take all our noble capacity for loyalty and devote it to—just itself. Nationalism does that everywhere. Communism does it in Russia, Socialism would like to do it. Like Isaiah's image-maker, any "ism" boils the pot with one end of its idol-stuff and makes a god of the other. There is no denying the intensity of devotion which may thus be secured, but its very intensity burns it out and in the end defeats the very object of it.

One cannot even criticize justly, creatively, the twisting, turning, questing movements of a time like ours unless he has a sovereign control from which and by which to criticize them. Some of the most brilliant of our critics are like people who would criticize a merry-go-round while riding its wooden horses. They do no more than change their mount and criticize the horse they were just riding, from the next one in front of it or behind it. No wonder we keep going round in a circle. I know this is a loose statement but I know equally that it has in it a fact which to our peril we neglect; that Christianity has in it the whole truth and the whole authority without which we cannot see how partial everything else is and without which we have no place to stand if we seek no more than to see our world steadily. to see it whole and to see it against the backgrounds of the will of God.

IV. Above all we need power, constant, sustaining and enough. I would not thresh old straw; but suppose we got what the most humanely generous, wise and far-seeing of our social programs are after. What will sustain them beneath the enormous weight of our sins and our stupidities, the inertias of our habits and self-interests and, above all, the resurgence of what in us is unsocial and hungry for power? Can we do it by the laws we ourselves pass? Can we use our own authority against ourselves? Well, maybe, to a degree, but there is no guarantee in that, nor in our unregenerated human nature.

This is not begging a disputed question with an evangelical phrase or offering one solution for all our problems. It goes deeper. When everything is said and so many futile things done, only changed men can change the world. They may and do need to change the machinery through which they work. They need to find channels proper to the flow of their regenerate spirits. But they need power to go on, to bear, to believe, to hope. They need motivations which reach beyond the present to deal with the present. They need something beyond themselves even to be themselves.

If there is any empowerment outside Christianity to do all this, those who know where and what it is must make their case. They have history against them. It may be said, must be said, that Christianity has never found or even sought a full channel for its power, used it partially and through its partial use of its divine enduement left a place for the "isms." But it has the Power —and it is nowhere else. When we have seen the Cross for all it is and means and does, the Power is there.

These points are general but they are capable of precise, definite application to every aspect of what the "isms"—any "ism"—of our over "ismed" world—stand for. Christianity has an office above them, detached from them. It approaches them with the authority of its revelations of God in Jesus Christ. And without that we are lost in our own confusions.

He and He alone can supply the inner unity which will save us from our divided selves and their issue in a divided world order. Christianity opposes the complete to the partial, and alone has the authority of correction.

Christ can supply the power without which even what is wisest and most promising cannot maintain itself. In the Realm of God we find the Divine Order, transcending any human order, the only revelation which lends object and meaning to the brief stages of our pilgrimages here-andnow.

1935]

The New Day and the Old Gospel

By REV. HUGH THOMSON KERR, D.D., Pittsburgh, Pa. Author of "Old Things New," etc.

HRISTIANITY has had to fight for its life in every age. It has never had an easy time. It has had to defend itself in every generation. After the early Christians had accepted the call to die for Christ during the martyr centuries they were afterwards challenged to think for Christ in the creedal centuries. For Christianity is not only a way of life but a way of thought and it will not endure as a way of life if it fails to maintain its supremacy as a way of thought.

We are constantly speaking as if we lived in a new world. It is only superficially so. The real problems of life are the same today as in the day of St. Paul and no one can face the conditions of early Church history without feeling at home. Indeed there is high encouragement when the history of the early Church is studied from the point of view of our modern world. It was against great odds that Christianity made its way. How it was able to win victories in circumstances and conditions so adverse has always been a problem.

The secret of the triumphal march of Christianity has eluded the best historians. In his "History of the Rise and Fall of the Roman Empire," Gibbon set forth five reasons, namely: the zeal of the Christians, their doctrine of immortality, the working of miracles, the moral standards of Christians, and the privilege of political participation. Dr. T. R. Glover, with the insight of a great Christian, says that Christianity outlived, out-died, and out-thought the pagan world. It is open to any one to discover the secret for himself. The facts are spread before us in the pages of the New Testament and it may be interesting and helpful when there is bewilderment and confusion if the causes for the triumph of the Gospel in the early Church be set down.

First of all the early Church proclaimed a Gospel. The leaders heralded a Gospel which in its highest sense was redemptive. It dealt with sin; personal sin, social sin, sin against God, and it promised recovery. It made no concessions and entered into no compromises. No better statement can be found than that given in the attack upon Christianity by Celsus. This is what he said:

Those who invite people to participate in other solemnities, make the following proclamation: "He who hath clean hands and sensible speech (is to draw near)"; or, again, "He who is pure from all stain, conscious of no sin in his soul, and living an honorable and just life (may approach)." Such is the cry of those who promise purification from sins. But let us now hear what sort of people these Christians invite. "Anyone who is a sinner," they say, "or foolish, or simple-minded—in short, any unfortunate will be accepted by the Kingdom of God." By "sinner" is meant an unjust person, a thief, a burglar, a poisoner, a sacrilegious man, or a robber of corpses. Why, if you wanted an assembly of robbers, these are just the sort of people you would summon!

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Commenting on this statement, Harnack says: "Here Celsus has stated, as lucidly as one could desire, the cardinal difference between Christianity and ancient religion." Christianity met humanity where its needs were the greatest and, where no other religion could succeed, the Gospel wrought out its redemptive work. It asked for no privileges. It met humanity in whatever condition it found it and brought to it salvation. It had no special message for the rich or the cultured; neither had it any special message for the ignorant or the poor but to every man, as a man, Christ was offered as the one and only Saviour.

There is hidden away in the record of the progress of the Gospel the simple statement, "The disciples were called 'Christians' first in Antioch." That indeed was a victory! Antioch was the third city in the world, Rome and Alexandria alone surpassing it. It held a population of half a million. Situated on the slope of Mount Silpius, with the broad navigable river Orontes at its feet, a boulevard five miles long, paved, not with asphalt or cobble stones, but with the purest of white marble. Surrounded by a wall that clung like a natural barrier to the mountain eminence that overshadowed the city, it was a place of dreamy beauty---with flowering trees, statues, colonnades, bridges, baths, basilicas, villas, theatres and luxury, culture, beauty, pleasure, commerce, paganism, barbarism, superstition and heathen religion mingled there in all the rich luxuriance of the East. It was the melting pot of the nations. The immigration problem was at its crisis in Antioch, but it was there that Paul planted the Cross and made those laughter-loving people stand at attention. There were no Alps to Napoleon and there are and can be no obstacles to the Gospel of Jesus Christ save in the faithless allegiance of His followers.

Furthermore the early Church cultivated the spirit of aggressive evangelism. One hears the marching past of many feet as he opens the pages of the New Testament and follows the history of the early Church. Start in anywhere and we hear the marching of an unorganized multitude going forth to its work. Occasionally a sentence is dropped which reveals what is going on; a sentence such as this: "The disciples were everywhere scattered abroad and went about preaching the Word." They had no set method, nor organized plan. They needed none, for a living faith requires no fixed method. For centuries this passion for evangelism burned like a flame in the heart of the Christian Church. Everything was informal, impersonal, and men and women spoke the message of Eternal Life to neighbors, acquaintances and friends. They were not content to abide at home but travelled far inland in order that the message might have free course and be glorified. Origen, writing shortly after 200 A. D., said: "Christians do all in their power to spread the faith all over the world. Some of them accordingly make it the business of their life to wander not only from city to city but from township to township and village to village in order to gain fresh converts for the Lord." In his "Church History" Eusebius announces the same truth: "Very many of the disciples of that age (pupils of the apostles) whose heart had been ravished by the divine Word with a burning love for philosophy (i.e., asceticism), had first fulfilled the command of the Saviour and divided their goods among the needy. Then they set out on long journeys, performing the office of evangelists, eagerly striving to preach Christ to those who as vet had never heard the word of faith, and to deliver to them the holy gospels." Every Christian was an evangelistic missionary. Everything was personal and life-giving and everywhere the principle was verified that one loving heart sets all the world on fire. There is no substitute for evangelism even in our sophisticated modern world and again it will return in power.

A third quality which is discernible among the early Christians was their *moral earnestness*. On every page it is recorded that the early Christians demanded not ecstasy and enthusiasm, but honest-hearted virtue and supreme moral values. The fruit of the Spirit, said Paul, is not ecstasy but "love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance." Everywhere and always Christianity has stood for moral regeneration, for a clean life, for the stricest sort of honesty, purity and undefiled righteousness. Take, for example, one issue that is still debated even after the centuries have passed; the standard of virtue for men and women. Writing before 200 A. D., Clement of Alexandria made this announcement: "Our judgment is that the virtue of man and woman is one and the same. For, if the God of both is one, the instructor of both is also one; one Church, one temperate self-control, one modesty, common food, marriage an equal yoke; breath, sight, hearing, knowledge, hope, obedience, love — all things are alike to them. Those whose life is common have also a common grace and a common salvation; their virtue and their training are alike."

Anyone who reads the Acts or the Epistles in the New Testament will realize that faith was never a substitute for good deeds and that the discipline of the Church in relation to moral behavior was rigorously severe. It has always been true of Christianity, where it has been proclaimed in its purity that personal and social morality, followed as a natural fruit of the Christian life. It was Catherine Booth of the Salvation Army who said to her followers before her death: "We will go in more and more for righteousness." It is this same demand which is disturbing the conscience of the world today. The Spirit of Christ is moving through the Church demanding a higher standard of moral living not only personal but as related to everything in life, industry, politics, education; we will not go successfully forward until the Church challenges the world by a new standard of personal and social righteousness.

One thing more — early Christianity was uncompromising. While it had the power of adaptability, nevertheless it was unwavering in its demand that every knee should bow to Christ. Christianity received, as through tributaries from every direction, the currents that came flowing in from many lands; but all down through the years it kept its purity and its uniqueness. At the same time it assimilated to itself modes and customs and languages, transforming them, utilizing them, baptizing them into the message and meaning of the Gospel. What it did with customs and languages it did, also with diverse nationalities. It lifted up into its own unique fellowship men of all races and of all nationalities. Here at last, from out of racial hatred and national isolation of the ancient world. Parthians and Medes and Elamites and the dwellers in Mesopotamia and in Judea, . . . Jews and Greeks, Cretans and Arabians, heard in their own tongue the mighty works of God. It repudiated barriers of nationality; it claimed humanity as its field and the communion table became the social center of a world-wide

We are being told today that if Christianity is

fellowship.

to endure it must pool its interests with other religions; that in order to ward off the attack of godlessness we must make common cause with all other faiths. We are told that it is the whole line that is endangered and not only the Christian salient. It is a massed attack upon the whole spiritual concept of life. It is proclaimed on every hand that the inherent goodness of man can work out his own destiny; that we do not need to postulate God: He is a projection of our wish-thinking. Prayer is defined as emotional release; sin is called an inferiority complex. Conversion is looked upon as infantile regression. Religion is diagnosed as pathological. Walter Lippmann dramatizes the letting down of the curtain upon the great Scenario. He is not happy about the end but he wants to be honest. To many who were in the audience. he writes:

It is now evident that they have seen a play, a magnificent play, one of the most sublime ever created by the human imagination, but nevertheless a play, and not a literal account of human destiny. They know it was a play. They have lingered long enough to see the sceneshifters at work. The painted drop is half rolled up; some of the turrets of the celestial city can still be seen, and part of the choir of angels. But behind them, plainly visible, are the struts and gears which held in place what under a gentler light looked like the boundaries of the universe. They are only human fears and human hopes, and bits of antique science and half-forgotten history, and symbols here and there of experiences through which some in each generation pass.

Because the foundations of all faith are being undermined the inference drawn by some is that there should be a consolidation of all spiritual forces in order to maintain a religious interpretation of life. This is part of the appeal of "Rethinking Missions." The argument runs:

It is no longer, Which prophet? or Which book? It is whether any prophet, book, revelation, rite, church, is to be trusted. All the old oracles are seeing a new sign: the scorn on the faces of students who know the experiments in anti-religion in Russia and nonreligion in Turkey, and the actual religionlessness of much western life. The chief foe of these oracles is not Christianity, but the anti-religious element of the philosophies of Marx, Lenin, Russell. The case that must now be stated is the case for any religion at all... Thus it is that Christianity finds itself in point of fact aligned in this world-wide issue with the non-Chrstian faiths of Asia. That inference is not new. Modern perplexity repeats the age-old problem. The Church of the Roman Empire faced it under vastly more alluring circumstances but the Christians of that day refused to compromise. Instead of lowering the standard of the Cross they lifted it higher. In the words of Dr. William Kemp Lowther Clarke of Cambridge, a very competent historical scholar:

Had the Church really conformed to Gentile patterns there would have been no persecutions. Paganism had no objection to welcoming Jesus into the Pantheon. But just because Christianity continued true to its Jewish origin, it was fanatically intolerant of rival creeds. For this reason the early Church is an unattractive spectacle to many modern men, for whom there is no absolute truth, no final religion; but because of this the Church survived the break-up of civilization whereas its mighty rivals have passed away from the memory of all but professional scholars.

It is not the modern world or the new age that challenges the old Gospel. It is the Gospel that challenges our age. And a deeper reading of history will tell us that Christ is at work in our world and because His Spirit is at work the waters are troubled and many are afraid. There are things we prize that our children may commit to the wastebasket but the faith of the New Testament will not be among them. John Masefield gives an interview between Longinus—the traditional name of the Roman centurion who had charge of the crucifixion and whose words "truly this was a righteous man" are found in the Gospel-and Procula, the traditional name of Pilate's wife who sought to save Jesus from the Cross. At the close of the day when the crucifixion was at an end, Longinus came to give in his report to Pilate. When it was ended Procula called the centurion aside and asked him to tell her how Jesus had died. The centurion told the story calmly and then Procula said to him:

"So you think He is dead?"

"No, lady, I don't," Longinus replied.

"Then where is He," said Procula.

"Let loose in the world, lady," Longinus replied, "where neither Roman nor Jew can stop His truth."

Seek ye first the kingdom of God, and all these things shall be added unto you. Luke 12:31.

Such is the promise; how about the fact? Look back over your life. Have you sought first the extension of God's rule and the incorporation into your own life of His righteousness? If so, have you in a life of consecrated service actually suffered from want?

If so, have you in a life of consecrated service actually suffered from want? "When I sent you forth without purse, or script, or shoes," says the Master, "lacked ye anything?" Like them we must answer, "Nothing." Has one promise of the Lord, in which you rested in faith, failed you? Imagination may picture to us possible want in the future; but when memory draws the scenes on the canvas of the past, she witnesses that, to all His Word, He is faithful that promised. ARTHUR T. PIERSON.



AN OLD MOUNTAIN HOME NEAR PITTMAN CENTER, TENNESSEE



PITTMAN CENTER, WHERE MOUNTAINEERS ARE TRANSFORMED

Transforming a Gap in the Mountains

By JAY S. STOWELL, Philadelphia, Pa. Director of the Bureau of Publicity, Board of Home Missions, Methodist Episcopal Church

ORE than twenty years ago a home missionary wandered into a lonely mountain region some miles from Sevierville, Ten-To reach his destination, he had been nessee. obliged to cross and recross a turbulent mountain stream and to pick his way over and around boulders, stumps, ruts, and other impediments which had accumulated over a long period of years, during which nature and a rather sluggish mountain folk had done little to change the tenor of a life which was already one hundred years behind that in the world outside. There was much of ignorance, a great deal of superstition, and a general feeling that things were what they were and that there was little that could be done about the matter. There was a type of religion, but of the crudest sort, and its leaders were uncouth and untutored. Moonshining prevailed and frequent violence was expected. Many boys and girls were growing up with no education and even those who attended the crude mountain schools got but a few weeks of indifferent attention each year from a relatively untrained teacher.

Such a situation was enough to stir the hardest heart, but it did more than that in the sympathetic missionary. It aroused his deepest sympathies and his most profound interest. Something had to be done, but the resources of mountain cabins, where regular cash incomes were almost unknown, were not sufficient to meet the need. In the big world the story was told, friends became interested, and after some years things began to happen.

Human welfare is closely associated with buildings. The first building was erected in this gap. Nothing like it had ever been seen in those Tennessee mountains. It was tall, long, and broad; in it were many rooms in which many sorts of helpful activities could be carried on. The building was more than a school, for it was a place of recreation, a church, and, in the best sense, a community center. Many who had never before seen so large a building came from the cracks and crannies of the mountain to share in the programs, the like of which they had never before experienced. Gradually there began to grow up around this imposing building neat but smaller structures where workers could live and where other programs could be carried on.

One of these new buildings was a medical center, and, before long, a doctor was placed in charge of the medical program. From time almost immemorial, the people in these mountains had been born, lived, and died without any professional medical attention. A nurse was employed and traveled up the streams, carrying her ministry of health to people who had never known what a nurse was intended to do. Boys and girls and men and women were found to be suffering from all sorts of unnecessary diseases; there was ignorance concerning the most rudimentary laws of health; the death rate was amazingly high, and nothing but an equally amazing large birth rate kept the population from extinction. Operations needed to be performed and chronic physical ailments were cured. In order that the moun-



DR. THOMAS INOCULATING SCHOOL CHILDREN AT PITTMAN CENTER, TENNESSEE

tain people might not feel that they were recipients of charity, a charge was made for this medical service, although cash payments were often not possible, and the pay came in the form of the simple products which the mountaineer could raise on his own few acres, or could capture by use of his gun in the woods. A great new day began to dawn up and down the creeks along which the mountain people usually live. The missionary was not content with a well organized educational program and a medical ministry, added to the religious ministry which provided reverent worship, religious training for boys and girls and a continuous pastoral ministry in the mountain homes.

It did not require a Solomon to arrive at the conclusion that, to a considerable extent, the inadequate economic opportunities of the people accounted for the distressing conditions. It was not possible to move these mountain people from their homes and from the little mountain homesteads which they had come to love. But there were things that could be done. Most of the mountain folk had one or more cows, but these were often of a low grade, so that the milk supply was poor. The missionary began to take steps toward the improvement of the cattle strain and very marked progress was made. A similar plan was followed with pigs and chickens, so that the old razorback hog, always an unprofitable creature, became well-nigh extinct. Broods of fine pullets were loaned and the pay taken in a part of the proceeds so that before long a better grade of poultry was found around mountain cabins. The mountainsides were well adapted to the raising of fruit, but the mountaineers did not know how to take advantage of their opportunities. Accordingly, apple trees and other fruit trees, secured for a few cents each, were made available for planting. That was not many years ago and yet today thousands of bushels of apples are produced in that territory where, a few years ago, there was almost no fruit. Similar improvements were carried on in the growing of tomatoes and various garden vegetables. This development may be traced directly to the missionary who had a vision.

It was discovered that the mountain women had considerable skill in the weaving of rugs and the making of baskets and in other lines of handicraft. These' home industries were developed and a market was found for the products. As a result, thousands of dollars have come into the community from the outside world for these hand-made products.

Community pride was stimulated in many ways, but perhaps in no way more effectively than by the promotion of the annual fair for which people from the mountains worked for months. Homegrown vegetables were exhibited and housewives



ENCOURAGING MOUNTAIN HANDICRAFT AT PITTMAN CENTER

vied with each other in preparing the most beautiful displays of canned vegetables and fruits. Pamphlets were obtained from the Government in order that the best methods of canning might be used. Many of the products of mountain homes, such as rugs, coverlets, baskets, and the like were also displayed at these fairs.

Next attention was given to roads and today, instead of wandering about through the bed of the stream and crossing and recrossing through the water, as one approaches this gap in the mountain, we can drive over a good road and reach our destination in relative comfort.

The enterprise was given the name of Pittman Center from one of its chief benefactors. To an outsider there is nothing particularly romantic, poetic or imposing about the name, but it means much to those who have watched Pittman Center grow during the past fifteen years and to those who have shared in its ministry. To thousands of boys and girls and young people in the mountains it has meant opportunity for education, for religious training, and for a new outlook upon life which never would have been theirs had the home mission forces of the country overlooked this gap in a rather rugged and forbidding country.

It might be possible to give figures concerning the number of young people who have attended and graduated from this school; to point out the number of home calls made by the visiting nurse; to list the number of babies ushered into the world by a trained doctor; to count the number of diseased tonsils removed; to estimate the tons of foodstuffs produced; to enumerate the number of persons who have joined the church or professed conversion in the religious meetings held, or to set down many other tables of facts which could be assembled concerning this work. But none of them by themselves nor all of them together, can quite tell the story, for the life that this humble home missionary, with his assistants. has brought into the dark caverns of the mountains, is something beyond ordinary tabulation. It can only be written in the Book of Life itself, and when that is written, the story of the Tennessee mountains must have a very important chapter devoted to Pittman Center and to the Rev. J. S. Burnett, a missionary of the Gospel of Jesus Christ, who, while laboring in a crack in the mountains, caught a vision which he has, to some extent at least, been able to transform into a reality.

Itinerant Ministries in Remote Places

By REV. COE HAYNE, New York Department of Publicity, Literature and Research, The American Baptist Home Mission Society

THE historian's assertion that our geographical frontiers have vanished may lead us to forget that cities are still giving birth to downtown tenements and uptown suburbs and that homesteading still goes on. Great numbers of people in urban and rural sections of America have no religious privileges afforded them except by virtue of the activities of devoted home missionaries. While there are no longer great areas newly opened to settlement there are still vast spiritual areas unexplored. Thousands of homes are still far removed from organized churches and just around the corner in every settled community are neighbors languishing spiritually for want of Christian sympathy and companionship.

Gospel Round-up on the "Diamond C"

On the southern slope of the Killdeer Mountains, North Dakota, sprawls the Diamond C Ranch. The property is blessed with a spring that flows continually. About this spring and the dam that has been constructed below it is a cluster of oak trees beneath which in the old days the Indians were accustomed to resort. Rev. C. F. Brown, colporteur-missionary in a great section of North Dakota, each year plans to hold an allday service on the Diamond C Ranch especially for the Russian people who have settled upon homesteads in large numbers although widely separated. Many others attend. The last round-up of the kind was held Sunday, July 29, 1934. Three hundred people attended, some traveling over twenty miles to do so. As usual seats were arranged under the trees. Three speakers, including a Russian, gave four messages during the day. A Sunday school session was held in the forenoon. An hour was devoted to dinner. The dam below the spring provided deep. clean water for a baptismal service. In 1934 two and in 1933 sixteen were baptized here.

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A Funeral in the Killdeer Country

Early in October, following the service on the Diamond C Ranch, Missionary Brown went about fifty miles to begin services in a Russian Baptist Church. This is the only Russian Baptist Church in the Killdeer Mountain territory. It has no pastor. The deacons carry on the preaching services.

As soon as Mr. Brown arrived in the community he heard that a baby girl, six months old, had died that day in a Greek Catholic home. There are no Greek Catholic priests for the Russians in that area and Mr. Brown's visit to this home was acceptable to the family.

Mr. Brown continues the story:

"I went over twice that day to the home and the last time, after reading the Bible and praying, I was about to leave when the father of the little girl followed me to the door. I turned and asked him if he had engaged anyone to take charge of the funeral. He said, 'No.' Then he asked me if I was going to be around there at the time of the funeral, and I told him that I was and that I could help if he wished me to. He said that would be all right. Evidently he had intended to have the baby taken out and buried without any funeral as he could not afford to pay for a Greek Catholic service.

"The next day we deposited the casket into the rear end of a truck without an undertaker and started for the church near the cemetery. When we got there and took the casket out, two or three asked me if they should take the body into the church to which I answered 'Certainly.' You see some of the people believed that as the baby had not been baptized and therefore was unsaved its body should not be taken into the church. We took the casket in and had a 'real' funeral service for the little one. This made a deep impression on the parents. They invited me home for supper and insisted on my staying there several nights during the meetings that followed."

While the Turkeys Fed on Grasshoppers

"On the 11th of October," wrote Missionary Brown of North Dakota, "I stopped at a Russian farmhouse. The man was standing in the yard. We spoke and I remarked that it was a nice day. He said, 'It isn't very nice. The weather and everything else is wrong. There is no money, no feed for the stock, nothing to eat, and no clothes.'

"While I was talking with him, his oldest daughter came out and drove the turkeys out into the sun-scorched fields to feed on grasshoppers as there was no feed for them at the house. The coyotes had killed twenty-one of the turkeys awhile before and now they had to herd them.

"I urged him to come out to our services, but he said he had no fit clothes. He pulled his jacket open and said, 'This is the only shirt I have. The last time my wife washed this for me, I had to go to bed until it was dry.'

"Well, what would you have done in this case? I said to him, 'Come out to the car, I have some clothes you may be able to make use of. We went out to the car and I began to take the clothes out. Then I decided to take them into the house where his wife and little girl were. I gave them two or three nice new Turkish towels, a second-hand coat for the oldest girl, a second-hand pair of stockings for the mother, a warm jacket for the smallest girl, hats for four of the family and a sack of marbles for the smallest girl. This is all I had. They thanked me over and over for the things, then after kneeling in prayer and praying for them, and thanking God for the givers who made this giving possible, I took my departure. Later I took some second-hand shirts to the man."

A Skeleton Key Admits Sixty

"I had announced a preaching service at a country schoolhouse for October 14th in the evening," continues Missionary Brown of North Dakota. "So far as I know no service has ever been held there before. When we got there all was dark. I got out my skeleton key which I always carry in the car and unlocked the building. When we lighted a light we saw that all the contents were piled up in the center of the room for they had been painting the inside. Well, we moved things around and got things in shape for a service. When it was time to begin there were fifteen people present, and by the time they stopped coming there must have been fifty-five or sixty present. Half of them had to stand up. Every one was surprised to see the rest there, and it was certainly an agreeable surprise to me. Two weeks later we organized a Sunday school in that schoolhouse."

Conversion of An Aged Pioneer

The parish of Rev. J. S. Umberger of Okanogan. Washington, is said to be the largest county in the United States save one. Okanogan County extends 88 miles east and west and 100 miles north and south, and contains 18,000 white and 2,500 Indians. Most of the members of the church, which is the only Baptist church in the county, live in rural communities, many miles from Okanogan. The nearest church of the same communion is the First Baptist Church of Wenatchee, 93 miles away. Up Salmon Creek Valley twelve miles reside several members of the church. Apple orchards, cattle raising and mining engage their attention. During fall and winter the roads become impassable and church attendance from that section falls away. From Conconuly eighteen miles north come a number of members; also from Malott, Omak, Orville, Riverside, Tanasket

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and Loomis. During the summer, on Communion Sundays, people drive in from points as distant as Orville, 54 miles north, Peteros 34 miles south and various points between. The Methow Valley, 68 miles away, contributes its quota of worshipers. Out of the thirteen families on the Indian reservation eleven miles east of the Columbia River that are engaged in grain and stock raising, nine are represented in the church membership.

During a week in the Loomis neighborhood, fifty-four miles northwest of Okanogan, Mr. Umberger was heartened by the conversion of a pioneer eighty-four years of age who related that fifty-eight years before his mother in bidding him good-bye when he left his Indiana home had reminded him that she would not cease to pray for him.

Two months later the worship service at Okanogan was interrupted by a messenger from another old pioneer who lay dying at his home in Riverside, twenty-one miles away, asking if Mr. Umberger would come to his bedside. The pastor left his pulpit at once turning the service over to Mrs. Umberger. He reached the dying man in time to hear his testimony of faith. "I knew that you would help me just as you did that old man at Loomis," he told the missionary. Two days later he passed away and a large number of people from the countryside gathered to honor his memory.

Working for the Migrant Workers

By ADELA J. BALLARD, San Francisco, California Western Supervisor of Migrant Work; Council of Women for Home Missions

THE family case worker of the local social agency receives the anxious-faced nurse reluctantly. Both know too well the result of the forthcoming interview. Just inside the door of the office stands a migratory family—father and mother shabbily dressed with two small children clinging to the mother's skirts, a child of two years or less in the father's arms shows decided signs of malnutrition.

Case worker (helplessly)—"I know all you say is true. The family has worked. They are willing to take any possible work. They came in response to agricultural need. The work has not paid a living wage, to say nothing of providing for the period between the harvests. But you know how my hands are tied. These people are neither residents nor are they citizens!"

Nurse (heatedly)—"No, but they are hungry and homeless. The work has been done within the state. They are not cross-state migrants. All of the year has been spent in two counties. They have served the community and the children are citizens."

Case worker (sympathetically)—"Granted. But (frowning and speaking sarcastically) relief is organized on the basis of citizenship and residence. We do not think it best to care for the transient. He has a residence somewhere and may be returned to his home at public expense even though he is deliberately seeing the world on relief funds! I'm aware of the fact that most of the families you are caring for work every possible hour. But if migratory Tommy Jones needs a crutch or a pair of glasses or hospitalization both the counties in which the work has been done will repudiate responsibility for the needs of the migrant. Meanwhile the migratory worker who is giving honest service sees the transient, who has refused to work, getting aid! He gets a free ride and food allowance to take him back to his home. Show me how to cut the red tape . . ." Her tone as she left the final sentence unfinished was most expressive.

The nurse nodded curtly. In her heart she knew that the case worker was helpless and that the case worker knew she was aware of the hopelessness of the situation. The nurse turned toward the door without attempt at argument. The migratory family followed disconsolately.

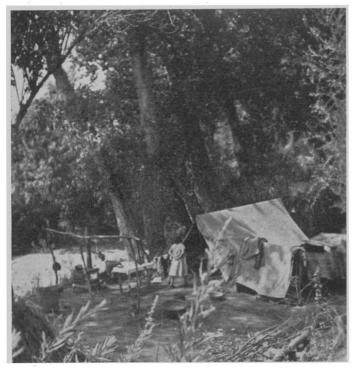
"The only way we kin git to be resident," ventured the man timidly as he bundled his family into the auto, "is to jus' quit tryin' to fin' work an' jus' hang on here! Cotton don't make a livin' all year no way. We might git on relief then, but once ye git on an' ye take a day's work ye git off! An' ye'll starve good'n dead afore ye git on agin! Looks like they jus' use us and thin fergit us!"

"No!" corrected the nurse. "Isn't the grower allowing you free housing while you wait for another harvest?"

"Yep," agreed the man. "He's been right good!" And then, slowly, "But we want work! We don't want charity. If we work fer what the grower kin pay, the 'pinkies' [communists] tell us they'll bust our heads, iffen e work fer less than they say. We know the grower don' git nuff to pay no such money an' though he sez he'll pertect us, an' he duz while we'er workin', when we git in town then hell ketches us. So what's a feller goin' ter do!"

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The nurse, serving under the Council of Women for Home Missions, felt herself unable to answer the question. The problem of the one worker was the problem of two million other workers in the agricultural areas of the United States, and it is not only the problem of the adult worker. These attitudes on the part of the state and county



A MIGRANT WORKER'S TYPICAL TENT HOME

relief agencies condition the lives of two hundred thousand children whose parents follow the crops. The migratory worker has stated the problem justly. He recognized the helplessness of the grower to overcome economic handicaps or to protect the migratory laborer from the threat of the professional agitator. Nor can the grower help the migratory family to secure residence unless he encourages them to become applicants for relief; few areas and no one crop can give continuous employment. In order to obtain citizenship there must be residence within a community for a period of years! This is generally impossible for the agricultural worker. The fact that the state and the county in which the work has been done repudiates responsibility leaves hearts seething with bitterness, a ready prey to the agitator advising strikes, hunger marches and violence. This is particularly true in these days when many of the workers of a higher type have been forced out of steady employment and into the ranks of the migrating throng.

Lack of funds restrict home mission work for the migratory laborer, but in a few selected areas enough has been done to prove that the social and the religious agencies may lighten all of life for the wandering group. The results have convinced the community, the grower, the county, federal and church agencies that earlier effort to lift standards in the migrant camps failed because of lack of cooperation between agencies and not because of the lack of response on the part of the migratory laborer.

In one state an officer in the Department of Immigration and Housing observed the work done by the Council of Women for Home Missions in an area where there was little local cooperation. He invited the missionary nurse into an area where thousands of migratory workers were used and where he would be able to secure intelligent cooperation from various agencies. Four years ago the work began. This season the program as planned is a good example of what can be done in many other localities.

Instead of many scattering camps, difficult to supervise, there will be two large camps. Floors will be provided for the tent city. There will be a full time doctor for the period of the harvest. Water has been piped into the camps and showers provided for the workers. There will be a camp supervisor for each camp and the missionary nurse to take full charge of the nursing service for the camps. The religious and character educational programs are acknowledged to be an essential part of the work in the camps. The county provides the funds for the support of the nurse and for the doctor. The local community pays for the lease of the camp site; the S. E. R. A. for the set-up and better sanitation and for the camp supervisors. Local club and church women will give volunteer aid of various types. A local church woman has foregone a month of rent for her flat in order that it may be reserved for the use of the missionary nurse.

But it was the Church which began this program and the response is the influence which has brought about an intelligent cooperation on the part of the migratory workers. It took not professional nursing skill alone, but an understanding friendliness, to win the migratory family and introduce an educational program which will change habits of life and types of thought.

Out of the years of service in this one community has grown a consciousness of the interrelation of all of life. Religious education alone or health service alone could not meet the need. The Missionary Council had no right to lift from the community the responsibility for the better housing, sanitation, health and social relationships of this group serving in the state; but it could and did lead in creating attitudes which recognized facts and ended in cooperatively meeting the need.



SUNDAY SCHOOL FOR MIGRANT WORKERS

This one project is typical of the work of the Council in its efforts to meet the need—in the cotton fields, in the tobacco plantation, in fruit orchards, in cannery areas, in berry patches. Whether establishing a Christian center, a day nursery or recreational center, or the sending of a Christian nurse and a public health program, the effort is to enlist all agencies responsible for the welfare of the migratory workers. Last year fifty-seven projects were carried on by the Council in eleven states and many thousands of lives were touched. Forty per cent of the cost of this service was paid by the growers' groups, cannery executives and local communities.

The challenge to the Church is fourfold: This migratory procession numbers millions and is largely untouched by Christian influence. Its childhood is a huge segment of our future citizenship. If present conditions are unaltered, these children bid fair to become shifting vagabonds, illiterate and with little or no sense of community responsibility. In California figures show that 27,000 children of school age are in the agricultural camps. In one town in Texas 1400 children are out of the local school, working in the truck gardens for many months of the year. Thousands of children are out of school from May to November following the crops in eastern areas.

The influence of the general attitude toward migratory workers in areas where race riots take place is a menace to world peace. Last year the treatment of the Japanese going into the agricultural areas of the Salt River Valley, intensified Japan's resentment against America, in spite of the fact that Arizona did everything possible to stop violence and safeguard the migratory workers. The treatment of the Filipino in the agricultural camps, the attitude of the local communities, the prejudice against the East Indian, are other instances where conditions in migratory groups threaten to disturb international relations.

A third thing is the relation of conditions in the migratory camps to Christian service abroad. Students from other countries, especially those coming from the Orient, very often serve in agricultural fields to finance work in school. Many times such students are the product of missions abroad. They come to America expecting to find Christian fellowship, but, instead of this find racial prejudice, injustice, impossible living conditions, intolerance. As a result faith in Christianity dies and word goes back home that Christianity does not function in America. The missionary in the Orient, and elsewhere, thus finds the work doubly hard. Unless we change our treatment of the agricultural worker from India, China, Japan, the Philippines we shall find the work abroad greatly hampered.

Lastly, but not least, the young people of the churches today are demanding a Christian approach to the social and economic situation of



ENJOYING A SUN BATH IN CAMP

the age. They are seeking cooperative service which enables all agencies, religious and social, to work together. It has been amazing to note the response when this mission work is presented to young people's groups. One young man, hearing of it for the first time, said, "I'm sick and tired of all this fussing about things not being evangelistic! As I read my Bible Jesus Christ said, 'Go out and do something.' Some of us have to preach by our acts, and I'll bet those people get more of a Christian message out of a nurse rolling up her sleeves and helping them when they have a sick baby or a burned kid, than from a preacher coming in once a month to preach a sermon! When she goes to court with them or puts up a good, clean recreational program and keeps them out of mischief—well, it's me for that kind of evangelism!"

And the migrant can be reached. The migratory family does respond to friendliness. It is possible to inspire a real appreciation of better housing; it is possible to secure better school attendance; it is possible to teach the parent the reason for restricting his liberty in using the child as a wage earner; it is possible to make of the migratory worker a Christian American citizen—but each day of neglect of this challenge makes the task more difficult. The camps that have been touched are pitifully few.

The day has passed when the worker from the Council must beg to enter a camp in an agricultural area. The camps asking for a worker far exceed the posibilities of the funds available for this cooperative service. County doctors write, "If you could come in for just one season I know our growers would finance the service, but they cannot believe the work *can* be done until they have actually seen the results."

In the meantime, children are asking as did one boy overheard after the story hour in "hops," "Who's this guy, God, she's talking about!"

And we have not the funds with which to send workers to tell the story!

Cooperation and Union in Home Missions

By REV. WM. R. KING, D.D., New York Secretary of the Home Missions Council

HAT we see of cooperation and union among the Protestant churches of America today depends upon the extent of our observations and the spirit and method of our investigations. As a rule we see in this world just about what we look for. Some people do not find any cooperation between churches because they do not look for it, or do not look in the right places. They look for competition and rivalry and see plenty. Some years ago I rode a little mountain pony for eight days through the tiger and elephant jungles of Laos-northern Siam. We were told that it was a dangerous journey, that the jungles were infested with tigers and wild elephants. We did not see a tiger or a wild elephant. We were not hunting for them. We were looking for missionaries and native Christians and we found Sometimes we make unexpected discovthem. eries, but, as a rule, we find what we seek.

It is so with interchurch cooperation. If people want to believe that the churches are given over utterly to competition and divisiveness they can find plenty of evidence to support their views. If they want to believe that the churches are learning to cooperate and unite they can find abundant proof. The trouble with many who condemn the church for lack of cooperation is their point of view. They project themselves far ahead on some high point of Utopia, where things are supposed to be perfect and all people to be saints, and from that exalted position they look down upon the "warring factions" and see nothing but confusion and unholy rivalry. Most critics lack historic perspective. They base their measurements of progress made upon the distance from the goal to be reached rather than upon the distance already covered from the starting point.

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It is true, however, that we have "not yet attained" satisfactory cooperation and union, but we are "pressing on" with encouraging speed. Cooperation between denominations and among the churches is still very young. The years of maturity have not been reached by any means. The movement is still in the tender and timid years of childhood and early adolescence.

If we go back only a quarter of a century we find practically no interdenominational cooperation. The older societies, like the American Bible Society, the American Tract Society, and the American Sunday School Union are not interdenominational but are associations of like-minded individuals interested in certain things with no denominational control or direction.

For three hundred years American Protestantism was almost wholly divisive. Denominations were all out for "a place in the sun." Forty or more divisions of European Protestantism were transplanted to this country from the "fatherlands" during the first 200 years of our history. Soon they began to spawn and new breeds came into existence until today we have more than 200 so-called denominations.

About thirty years ago a few far-seeing leaders began to cry out against unwise and unholy divisions. The first were our foreign missionaries. They saw the sin of it and began to think and plan and work together against their common foes and for the same great common ends. The China Council was organized in the early part of this century. Intermissionary councils and commissions and conferences were set up on other mission fields. Then the Foreign Mission Boards caught the vision and the spirit of cooperation and the Foreign Missionary Conference was organized by Mission Board secretaries. The formation other interdenominational, intermissionary of agencies followed.

Then the Home Mission Boards began to catch the vision and were stirred by the same spirit of cooperation. The Home Missions Council, the Council of Women for Home Missions, and the Federal Council of the Churches of Christ in America were all organized in 1908. This was the real beginning of organized planned interdenominational cooperation in America. There had been some worthy forerunners, some daring Johns the Baptists, preparing the way, but 1908 was the organic beginning of interdenominational, interchurch cooperation for work in the homeland.

The spirit deepened; the movement spread. Other national organizations saw the need of cooperation. The Christian colleges formed a council. The old Sunday School Association of individuals interested in the teaching of the Bible became the International Council of Religious Education of the Churches of North America, and within the last few months there has come another very significant development of interdenominational cooperation in the new cooperative working relationship of the International Council of Religious Education, the Federal Council of the Churches of Christ in America. the Home Missions Council and the Council of Women for Home Missions. These Councils have set up a joint committee of fifteen to coordinate the programs and the activities of these four interdenominational At last these great national coordi-Councils. nating agencies are beginning to practice their own preachment. Now that they are beginning to take their own medicine it is to be hoped the denominations will have more confidence in their prescriptions.

This new spirit and practice of cooperation is taking form in recent mergers of state councils of churches. Already ten states have merged the Councils of Religious Education and the Councils of Churches and the Home Missions Councils into one inclusive State Council of Churches, or as in some cases, Councils of Churches and Religious Education. Seven or eight other states are now working upon such mergers and the likelihood is that within the next few years most of the states and many of their counties will have one inclusive Council of Churches which will include in its setup and program all the interests of the church within the state.

But this is not half the story of the development of cooperation and union within the last two decades.

Comity and cooperation among local churches and on local fields have made commendable progress. More has been accomplished along these lines in the last two decades than in all the previous years of American church history. Today comity committees exist in nearly all the large cities and in most of the states. There are perhaps 2,000 Union churches of all types throughout the country. Many cooperative projects are being carried on cooperatively by missionary boards and local churches. Home mission fields have been allocated. A number of types of work have been merged into departments, bureaus and committees of the two Home Missions Councils, such as work among Migrants, Indian children in Government schools, work among Jews, bureaus of Church Architecture, Summer Schools for Rural Pastors, Rural Life Sunday, World Day of Prayer, religious programs and community churches in connection with government public works. An increasing number of service activities, that can be carried on together better than by separate denominations, are being committed to the Councils.

No Subsidies for Competitive Projects

The most recent step in comity has been taken by five of the constituent Home Mission Boards of the Home Missions Council within this year. These Boards have worked out "master lists" of all their home mission aid to churches, and have given notice to these aid-receiving churches that after December 31, 1935, these subsidies will be withdrawn from all churches that are in competitive situations. Questions of competition must be settled by the state or the national Home Mission Councils or Comity Committees before that date.

There is no place here for details. We can speak only in general terms, but these things mentioned are steps in the right direction. Some are more successful than others but all have helped to move the Church along toward the desired goal. No one plan or method of cooperation will fit all places or work everywhere one hundred per cent perfect. Great care must be exercised in each case to find the best plan. Sometimes the best plan is the allocation of fields and types of work and special projects and churches to some one denomination. For example, Alaska, some of the states, and some of the islands of the West Indies, and nearly all the foreign mission fields, have been allocated. Other plans include the mutual exchange of churches and fields and projects between denominations; the federation of churches, and (in the judgment of many, the least effective) the organization of independent community churches.

All of these methods have their advantages and disadvantages. But they are first steps that must be taken before the churches can run together in perfect union. Sometimes these steps have been faltering, but they have marked a good deal of progress—"we are on our way."

The trend in cooperation has had its most marked demonstration in the organic union of denominations. Since 1900 there have been eleven organic unions of churches involving twenty-five denominations. Rev. H. Paul Douglass, our best authority on this subject, says "a large measure of readiness for union has come to prevail generally in American Protestantism."

I believe that we are working along the right line. Cooperation is the word upon which we must ring the changes at the present time. Union may come—in many cases will come. We are ready now for cooperation. Ultimate union depends upon present cooperation. There is wisdom in not pressing organic union too hard or too fast, but surely the time is here for cooperation, especially in the great missionary work of the churches, both at home and abroad.

There can be no further advance except as we go forward together. A few days ago I saw a truck in Chicago with these words in large letters across its side — "Coordinated Transport." Can the Church be as wise as truckmen?

The Unchurched Children of America

By the REV. R. W. McGRANAHAN, D.D., Pittsburgh, Pa. Associate Secretary of the Board of American Missions, United Presbyterian Church of North America

'HE importance of bringing child life into close contact with the vital spiritual forces of the Church is self-evident. Here is the clay, awaiting the skilful shaping of the Potter. Here are the lives, awaiting guidance, which will either make or unmake the next generation. The Church will win or lose according as she succeeds or fails in reaching the children. This responsibility goes far beyond simply bringing in the children of families already within the fold. The great home mission task today in reaching the unchurched groups has no challenge comparable to that of plans that give a larger place to reaching the children of all who are accessible to the Gospel. If the children are won the next generation is won.

Who are these unchurched children? Many families have such slight touch with the vital, spiritual forces that they could scarcely be classified as churched, and beyond this a vast number of children are destitute of any contact with this institution founded by Christ to unite His people into one body. They may be enumerated as follows:

1. Those unchurched geographically. They are found in isolated farming communities, mining sections, and areas from which the church has moved out, new communities opened by various industrial ventures. 2. The neglected children of the slum areas in large cities and those in crowded industrial sections.

3. The children of foreign descent, not Americanized, whose parents have a nominal relation to their ancestral church but are now indifferent to any religious influence.

4. The children of the godless rich, who give neither time nor place for religion. In fullychurched communities there are hosts of children who have no contact with the Church of Christ.

Freely speaking, it is estimated that half the children of America are in these various groups, so that, of the 34,000,000 American boys and girls of school age only about 17,000,000 are receiving any definite Bible instruction or Christian guidance that will prepare them to solve their life problems. If we exclude those of high school age, about 13,000,000 younger boys and girls are outside such influence. Some of these are under influences antagonistic to the Church; others are in an atmosphere of indifference to religion, while very many are only awaiting an invitation to become followers of Christ.

What other possible challenge to the Church can compare with this!

From the jungle of neglect of religious training for the young comes the monster of "crime menace" that terrifies America today. The "Red menace" of revolution and atheism lurks in that same jungle. If the Church and the nation are to survive the youth must be saved. We must recognize our responsibility, not only for the children who belong to the Church by reason of the parents' affiliation, but the unchurched children must be reached or the whole nation is threatened.

It is amazing how lightly the responsibility for religious instruction and guidance rests upon our shoulders as American citizens. We insist that ample provision must be made for secular education and we pay billions in taxes for that purpose. While we admit that training the mind and neglecting the moral and spiritual may simply make more cunning knaves, we fail to see cause for alarm in the growing demand to eliminate from our schools all Bible reading and teaching of moral standards. The great Luther Burbank, who was a philosopher as well as wonderful plant wizard and scientist, never lost an opportunity to remind us that "if we took no better care of our plants than we do of our children we would be living in a jungle of weeds." The Duke of Wellington used even stronger terms when he said: "Educate children without religion and you make a race of clever devils."

One of the most sinister signs of our times is the deliberate effort to alienate the youth of today by atheistic teaching in high schools and colleges. It was the boast of a teacher in one of our universities, recently dismissed because of his flagrant offences in atheistic propaganda, "They used to say, 'give me the child till he is 8 years of age and you can have him after that!" But give me a boy or girl for two years in college in the teens and I can take his religion out of him." The Church is responsible for seeing that our school boards, our church college boards and our state schools do not permit teaching destructive of the Christian faith and life.

Is it not high time that a definite program should be formulated and put into effect to reach this unchurched half of America's children? It is truly gratifying that serious consideration is being given to it by church bodies, and Sunday school organizations.

The challenge to the Church to save her own children and to reach the millions of the unchurched children in America presents many problems, some of which are difficult.

1. Those enrolled in the Sunday school must be won to Christ. Surely the Church must concern herself deeply with this need.

It is comparatively easy to enroll children in the Sunday school and thus bring them under religious influence, even when parents are wholly indifferent, but it is very disturbing to see the wholesale manner in which the close of the Sunday school period means the departure of children and youth in utter indifference to church worship which usually follows. Here is a great challenge to lead into church life and activity those enrolled in the Sunday school. Every denomination should use every means to prevent this loss to the Church.

2. It should be our aim to reach all within the bounds of the parish who may be willing to respond to a kindly approach. An offer to call and accompany the children to the church service might be one of the first steps taken. The various communions might institute a program through their Sunday school agencies so that every congregation shall carry on an organized campaign to greatly increase the number of children under religious instruction.

3. There is the challenge to reach unchurched communities, mining districts and industrial areas by some plan of interdenominational work, or assignment of such areas to various denominations. The fact that most of such areas do not promise the establishment of a self-supporting church makes it difficult to induce churches to assume responsibility. But such mission work as this must be done to save America.

4. The big task that will require constructive planning and far-sighted statesmanship is to make effective religious contact with the millions of children enrolled in our public schools who now receive no religious instruction. The public school is the only agency which reaches all the children. In most states religious and ethical instruction and even character building have now been eliminated from the public school. Dr. Paul D. Eddy has presented the following plan of cooperation that should enlist all churches and character-building agencies in every community:

The principle of separation of Church and State will not necessarily mean the separation of public education and religious education in the sense of eliminating moral and spiritual values or the great basic elements in religion. . . . The new advance of home missions and Christian education must be in the field of reaching this unchurched group. New trails in the field cannot be blazed by individual denominational effort or independent local church programs. . . . The solution of the problem of reaching the unchurched, providing adequate religious training for all children and youth is to be found in the cooperative study and planning by the Church with all the major character agencies in the community: the government, public schools, homes and other agencies. The building of an intelligently coordinated program for character building in the community is the only effective solution.

If such a cooperative movement be launched promptly and enthusiasm created for it such as was realized in the launching of the Student Volunteer Movement, and plans made for a sustained program through the future, this movement might well be hailed as the greatest achievement of our century thus far. May the outcome match the need of these times and reach effectively some of the millions of unchurched children of America!

A Re-Emphasis of Spiritual Values

By REV. PAUL DAWSON EDDY, M.A., New York Director, Vacation and Week-Day Church Schools, International Council of Religious Education

"THE Church which for years has professed its interest and concern over the weak and helpless, almost turns its back upon these unfortunate children. They are not invited. They are too dirty, uncouth and wild. Perhaps they might also contaminate those within the fold. At any rate few are called and few come." This is the conclusion of a study of fourteen thousand juvenile delinquents who appeared before the courts of Los Angeles in three years.*

"The position of the Church today is one of confusion and uncertainty. It has lost much of the authority with which it at one time was clothed." ‡

These are serious indictments from the courts of a state and the leaders in public education. They challenge the Christian Church to a reevaluation of its program and work. Such a study would lead to the conclusion that the Church has failed to provide adequate Christian character training for the less privileged economically, socially and culturally, as well as for those of the more privileged classes. Of course there are individual exceptions of successful programs but in general the groups from which our largest number of juvenile delinquents come are not reached by Protestant home missions, Christian education or the Church. Possibly these organizations do not possess the understanding or technique for attracting and training these children, youth and adults.

In fairness it should be stated that the public schools and the other community character building agencies have also failed, side by side with the Church, to reach these groups. While the public schools may record the attendance of these children, few would claim that the average public school with its traditional regemented program really meets the consummate needs of these groups. Because compulsory education laws insure attendance, it does not follow that the time of the pupil is spent in creative activities which are suited to his needs.

School, church and the other community character-building agencies must admit the failure of their so-called regular programs vitally to reach the economically insecure, the emotionally unstable, or the mentally retarded child. It is increasingly apparent that these agencies cannot adequately meet the character needs of the total group of children and youth of the community through their independent, unrelated and often competitive program. The State Superintendent of Public Instruction in Nebraska states that the schools alone are impotent in the face of character education needs of the day. The Tenth Year Book of the National Education Association also states, "Our society today awaits a new integration of knowledge, aspiration and human purpose — it would seem to be a task essentially religious in nature."

Through the segregation of religion and the secularization of education in the 19th century violence has been done to Church and State, and to individual and social character. The narrow sectarianism of our colonial church fathers was a contributing factor to the separation of religion and education. This isolation of religion from the daily educational experiences of the child has led to cynicism, materialism and the disintegration of personality.

During the past decade or more one can discover a distinct trend to reintegrate the basically religious or spiritual elements in the program of public education and character building. "No greater task rests upon the secondary schools than to help its pupils find their God. . . . When this orientation takes place life assumes poise, dignity, grandeur. Otherwise its strivings, its struggles, its achievements seem trivial and insignificant.[‡]

This quiet return to fundamental spiritual values should be recognized and encouraged by all religious faiths. It is a function of the Christian Church to permeate the life of the community agencies and to appreciate every contribution to character development as an aid to the "more abundant life." Recent studies have revealed a great storehouse of latent religious resources in public school curriculum and in the activities of many community character-building agencies. The Church can assist these agencies to strengthen

^{*} Bulletin, Who Is Delinquent? published by Rotary Club of Los Angeles. † The Tenth Year Book of the Department of Superintendents of the National Education Association, p 23.

[‡] Sixth Year Book, Department of Superintendents, N. E. A., pp. 51-53.

and enrich the spiritual basis of their program.

In addition to the permeating and indirect influence, the Church has a unique and distinctive contribution to make to character development. It is a function of the Church to enrich, interpret and integrate experiences in terms of specifically Christian ideals and purposes. This function must be performed on the basis of the individual's experiences in his home, school and community, and not by the isolated learning of unrelated dogma.

We are lead to the conclusion that if the Church continues to follow its traditional program of isolated religious teaching, it can never effectively reach the unchurched millions of youth. But, if the Church is really interested in the weak, the helpless and uncouth child, as well as in the more normal and attractive youth, it must make its contribution in coordination with the other community character-building agencies. There is a direct and an indirect contribution which the Church is designed to make.

In Los Angeles the Juvenile Courts inaugurated the plan of bringing the educational, social, civic and religious agencies in the community into a coordinating council for study and cooperative program building in more than seventy districts of the county.

Public school leaders in some states and communities have taken the initiative in developing cooperative study and community planning. Some ministers and laymen have sensed the inadequacy of religion on Sundays *only* and the failure of the Church to reach the unchurched groups, so they have invited leaders to study what can be done.

The first united Protestant program on a statewide basis to provide religious training in cooperation with the public schools and the other major character-building agencies is developing in Ohio. After a year of exploratory study by the Ohio Council and the International Council of Religious Education, a commission has been organized which will officially represent the Council of Churches in Ohio, the Ohio Council of Religious Education, the Federal Council of Churches of Christ in America, the Home Missions Councils and the International Council of Religious Education. This Commission, in cooperation with the major characterbuilding agencies of Ohio, will establish demonstration communities in rural and urban districts for the cooperative study of community needs and the coordinated program building in which religion will be an integral part. Duplication and competition in the programs of these agencies will be eliminated.

The Commission will also study the relationship of Church and State in education, and the function of religion in character development. The place of the Church in the community, and how its contribution may best be made, will receive careful consideration. Some form of weekday religious education will be developed which will enrich, interpret and integrate the daily experiences of the child in his home, school and community relationships.

The Commission is composed of national and state denominational leaders, leaders in public schools and other character-building agencies, professors of general education and religious education, ministers and laymen. The Commission will encourage the home, the school, the Church and other agencies in their cooperative efforts to meet community needs.

Community councils of character-building agencies are developing in a number of cities and rural areas. Research studies and the experimental development of programs are planned. It is expected that a conference with the leaders of the Jews, Roman Catholics and Protestants will be held sometime in the future to consider the common interest of all religious faiths in the education and character developments of the child.

By some such united approach we may hope to meet the challenge of sixteen million unchurched children and youth, and may overcome the criticism of Juvenile Courts, public school educators, and community leaders. The Church can thus regain its lost leadership in the community and make her contribution in coordination with the other character-building agencies.

Let the Church go forward in a united demonstration, in a national laboratory study and development for these neglected youth.

INTERRELATION OF FOREIGN AND HOME MISSIONS

Home missions and foreign missions are the two ends of the same stream, its fountain and its sea. We cannot stop one without drying up the other also. Stop the fountains and the sea will ultimately become a dry bed; evaporate the sea and the fountains will run dry. Home missions are needed to keep the church at home alive and to help it grow. Cutting off foreign mission interest and activity is a sure way of killing home missions. Foreign missions bring returns a thousandfold at home by sending streams back upon the churches to revitalize them and fill them with life more abundant.

The Need for Christian Education

By the REV. J. M. WALKER, D.D., Charlotte, N. C. Pastor of Steele Creek Presbyterian Church

THE relation of education to Christian character is a most vital topic today. An amazing number of new books deal with this subject. Educational associations of various kinds are devoting their time and best thought to it; magazines are lending their pages to its discussion; and there is no end to the conferences being held with the idea of finding a solution to the many problems involved.

Out of all this thought and discussion, two things may be said to have become clear: one, that education must center its efforts upon character development. It will concern itself not so much with subject-matter as with life. Its goal will be the achieving of a Christian character rather than the mastery of materials. Not that it will lav less stress upon the acquisition of knowledge per se, but it will demand that a greater emphasis be placed upon guiding youth into an understanding of that knowledge as it relates to his own development in right living. The other thing is this, the great Christian principles and ideals which were set forth by the Master Himself must find a larger place in our educational processes. The times demand it.

The Character Crisis in National Life

Our age has made marvelous progress. The new scientific knowledge is flying with lightning rapidity across the boundaries of nations, and no man can tell what tomorrow holds in store. Yesterday's marvels become today's commonplaces. Because the genius of man knows no limit we face the future with eager anticipation. However, it does not take a discerning spirit to see that all is not well with us. As a student of our day has well said: "We are like an army that may be able to report gains on the right, but which has met with ignominious defeat on the left." With all our furnishings through the knowledge of the new sciences; with all the equipment that comes with the modern inventions. the modern conveniences, and the new modes of communication; with all the vast outlay in educational facilities for the training of youth; still something tremendously important seems to be lacking in the lives of our people. Behold the breakdowns occurring all along the line; men

have lost faith — in God, in themselves, in their fellowmen.

Look at the young men who begin a task, but cannot finish it.

See how students, trained in institutions of learning, are swelling our criminal and delinquent lists.

Behold the multitudes without the slightest regard to the restraints of the Sabbath.

Think of the widespread disregard for the Christian standards of sex and bodily purity.

Think of the gambling fever that is abroad in the land.

Observe how many homes are broken up, and how the divorce courts are filled.

Think of the corruption in politics, and the bribery of justice; the hatred between classes, and the rising war-like spirit between nations.

Think of the filth in much of our modern literature and movies; of the unethical practices in business and industries; of the faithlessness of public servants; and of the wholesale repudiation of sacred obligations.

All this and much more of a similar kind is taking place among our people, and often right before our eyes. The picture is not overdrawn. We have no disposition to exaggerate. Certainly there is much in our civilization that is praiseworthy, and for which we should be thankful, but the symptoms revealed are alarming to say the least. What we are chiefly concerned with is the source or sources of this malady. What lies back of this distress—disorder?

It is evident that the breakdown is in the realm of character. Honor and integrity, reverence and devotion to truth and duty, and the high regard for sacred ideals seem to be a thing of the past with a great body of our people. Principles which guided our fathers in building this Christian civilization have been too frequently thrown overboard as something out of date and useless. With many, the true has become identified merely with the useful, and the good with that which is pleasing; there are no fixed standards of truth and righteousness.

When we analyse the causes of this breakdown in character and strive to get at the secret for this failure, we do not proceed with such assurance. In this complex civilization there are too many cross-currents playing upon the life of the average individual, tending either to make or mar his character. It behooves us to tread with humility.

1. First of all, a large part of our educational program has been out of balance. We have been primarily concerned with ways and means rather than with objectives. We have said, let facts be purveyed, character will take care of itself. We have been too busy mastering scientific methods to give much attention to mastering life. It has been a materialistic age, and the spiritual has been politely bowed out. Students have been taught to put their entire faith in the scientific method as a cure-all for the numerous ills of society.

"This steady secularization of public education" says one of our Christian philosophers, "is perhaps the most potent factor in producing a distorted sense of values in the mind of our young people. While we have been introducing one subject after another of a secular nature, we have been steadily eliminating or restricting instruction of a moral and religious nature. Our children naturally put the emphasis on the things that are given prominence in their experience."

Dr. Walter A. Squires, in his excellent book, "Educational Movements of Today," shows how fifty years ago moral and religious truths were a vital part of the public curriculum. But since that time they have become so secularized that the spiritual has been largely eliminated. Cultivation of the spiritual nature has been shunted into a corner. The inference drawn by our youth is that the courses most worth while are those of a materialistic nature, which have immediate and tangible value. Consciously or unconsciously, our boys and girls have imbibed the notion that making a good living is more important than living a good life. The ideal existence is conceived in the terms of material comfort rather than in terms of personal honor, integrity, and truth.

2. A second important factor in the breakdown of character is found in that small group of antireligious and atheistic teachers in universities who have rejected religion and who are bent on bringing higher education in line with their own antireligious attitudes. Says Dr. Squires in the book above quoted:

These "intellectuals," these leaders of our American "intelligentsia" have in some way gained a wide recognition as leaders in educational science. They seem to assume a sort of proprietorship over such terms as "scientific," "modern," and "progressive." Unfortunately public opinion hardly seems to challenge the assumption. . .

The most serious element in the situation, however, does not lie with these out-and-out antireligionists. It lies in the fact that a multitude of public educators are blindly following the theories which this group have constructed and which they are diligently promoting. It is really remarkable how some people deeply loyal to religion will follow the lead of these antireligionists, and use educational procedures which are based on philosophical theories which are destructive to religion. This thing is happening both in public schools and in church schools.

This secularization of the public education has been going on for years. Perhaps we are just beginning to feel the full force of its effect. It was but logical to expect that a system of public education from which religion had been carefully eliminated would in time become essentially and actively antireligious. A godless philosophy of life is bound, as the night follows the day, to produce a godless civilization. It has laid its blighting hand upon nearly everything that we held as sacred—upon the home, the family, the church, the school, society, and even the business world. We have sown the wind, and now we are reaping the whirlwind.

It was but inevitable that our nation should be in for a cruel awakening. All this crass materialism and antireligious teaching in schools and colleges was bound to bring about a reaction. Truth has a way of rising to the surface and coming out regardless. Then again, too many institutions of learning remained faithful to their trust; and there were too many consecrated teachers of youth to be completely swept off their feet by this surge of antireligious propaganda. The teacher's task, as it has been truly said, is too sacred a thing for him to be long led astray. The dawn of the new day is here, and the question is being asked everywhere, what can we do to make our nation Christian? What has education to do with the formation of character?

How Is Christian Character Achieved?

What is the Christian character we wish to achieve? To begin with, Christian character is not something that varies with the ethical culture of the nation. It is not the product of the theory of relativity in matters of right and wrong. It cannot be said to be one thing in Russia, another thing in Germany or Italy, and still quite a different thing in England or America. Christian character is a product that is discernible wherever it is found-in Christian or in non-Christian lands. It has certain earmarks which are common to all Christians. True, these appear in varying degrees of development in the individual as he grows in grace, but the root of the matter is there just the same. The Christian life is the Christcentered life; and it is the Christ-way of life.

The Christian character is the product of the Christ-centered life. Christ has been formed in the life through faith. This is the initial work in Christian character formation. By it we mean something infinitely more than a mere assent to a set of propositions about the Lord Jesus Christ. It may be described as securing the allegiance of

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one's inner life to the whole personality of the Christ. Such an allegiance brings about a change in personality, which may be gradual or sudden, depending largely upon his training in Christian experience. But this change is so radical that Jesus called it the "new birth." The Christian then, is one who has this inner life born of faith in Jesus Christ. It is this new life that gives both motivation to his conduct, and power for the accomplishment of his God-given tasks.

Christian character is not only the product of the Christ-centered life, but it is also the result of the Christ-way of life. This new life is patterned after that of the Master. He bears in his body the marks of the Saviour. The norm of the Christian character is the character of Jesus Himself. As we study the character of Jesus there are at least five outstanding characteristics, five features that were distinctive, which set Him off from all other men. There was His purity or holiness; His love; His forgiveness; His sacrifice; and His humility. These revealed the passion of His heart, and they were exhibited in His daily life. In this way He set going forces that have in them the making of a new world. It was not an overstatement that the historian Lecky made in his "History of European Morals" when he said: "The 'three short years' of the active life of Jesus have done more to regenerate and soften mankind than all the disquisition of philosophers and all the exhortations of moralists of all time." It is characters fashioned after this pattern that the world needs today. Such characters our educational institution should strive to turn out. How can it be done?

It will be readily admitted, that character building is the most difficult task in our civilization. While we recognize that Christian character is largely the product of training, still we are much at sea as to the way human personality develops. As we have said, there are so many influences playing upon young life — and they are ever on the increase — as to make our efforts uncertain. It is just possible there may be two forces for evil to every one for good constantly working against our very best efforts. Both the power of heredity and the influence of environment, over which we have but little control, may largely nullify all the nobler impulses that may be brought to bear on a life. Surely to guide one into the way of Christian living requires all the wisdom and consecration one can command.

The most potent influence in the formative period of one's life comes through the contact with Christian parents, teachers and professors.

The life of Christ is more surely transmitted through the example of Christian men and women than through any other source. Students have a decided tendency to become like those who teach them. So the life of the teacher, more than anything that is taught, counts most in building up or tearing down Christian character. Too much emphasis cannot be placed upon the personality of the teacher. We soon forget what we are taught; the influence of the life of the teacher abides—a hallowed benediction or a painful memory of wasted opportunities. The wealth of our Christian institutions of learning does not lie in brick and mortar, nor in stocks and bonds, but in the power of great personalities in the faculty. All that we have been saying but leads to the truth: Christian character is as much caught as it is taught. It develops through the discipline of life's experiences under the watchful eye of a saintly soul.

Second in importance is the influence of a Christian curriculum upon character formation. Just as the Christian is a Christ-centered personality, so the education that is to produce that character must be Christ-centered. That does not mean that the facts of science will receive any the less emphasis; rather the more. But it does determine the approach to truth. To begin with, it recognizes Divinity in the life of things. It says: "Man's chief end is to glorify God and to enjoy Him forever." It further states: "The Word of God which is contained in the Scriptures of the Old and New Testament, is the only rule to direct us how we may glorify and enjoy Him." With these fixed postulates it moves into every realm of truth with the full assurance, "Ye shall know the truth and the truth shall make you free." Best of all, it is assured that when young life has been properly trained, there will come a time when that life will long for the Perfect Life about which it may be entwined and held, just as naturally as the vine calls for the pole to be its stay and guide. When the main educational forces of the community-the home, the church, the school-unite in this holy cooperative undertaking we may confidently look for the issue-a Christian character, the supreme need of our day.

Divine dynamic has its beginning when men have reached their end. Its majesty meets us only at yonder borderline where in our willing and working we are made to pant for breath. Where my cunning and my fortunes can do nothing, cannot help, comes my God. KARL BARTH.

The Church Can Help the Unemployed

By EDGAR M. WAHLBERG, Denver, Colorado Pastor of Grace Community Church and President of the Denver Open Forum

INDENVER the now aged Father William H. O'Ryan is most highly revered for two things: his long and deep love for his church and his determined struggle in behalf of social justice. He did not hesitate to state bluntly the problem of unemployment and poverty in relation to religion in a meeting of the Catholic Industrial Conference. He said, "Poverty to St. Francis may have

been a holy thing, but to John Smith, unemployed, in my parish, with his wife and five children it is a far different thing. Poverty leads to the very gates of hell. Members are lost, not gained, to the church because of pauperism. . . . Oligarchy in America shouts democracy to fool the people. This is the meanest kind of oligarchy. . . . The Protestant Church has lost the laboring man because Protestant ministers have not assisted the unemployed or labor. We are also losing them because we have not been true to our program. . . . The Catholic Church is losing more members each year than it is taking in by conversion. . . To me, social service is religion."

The dilemma of the Church and the masses is presented by H. Richard Niebuhr in his statement, "There is no effective religious movement among the disinherited in America. As a result they are simply outside the pale of organized Christianity."

Professor H. Paul Douglass says in the Springfield *Survey*, "The churches have run away from the areas of desperate needs." The preacher who was asked to speak before a mass meeting of relief strikers was quite shocked when, as he was introduced as "Reverend," a worker yelled, "We don't want any religion here." This experience and these statements quite characterize the usual relation of the Church and the unemployed. Unfortunately the Church as a whole does not feature in the hardships of those who suffer most.

Economic need is the major interest of most people, and in times of stress economic security becomes a single issue. The church must be deeply realistic about this question. At present people are confused and harassed because they are in an

Continued unemployment, voluntary or involuntary, is a menace to the material, moral and spiritual wellbeing of the individual, the State and the The inability of at Church. least twelve million workers in America to find healthful employment constitutes a real crisis that threatens disaster. This paper, by a pastor who has done much to help the unemployed in his own city, gives valuable suggestions that may be found useful elsewhere. Some will not agree with the author at every point, but all agree that something must be done, in harmony with the spirit and teachings of Jesus Christ, to meet the needs of the hour.

emotional stage and cannot balance experience with hard facts. The Church must bear its responsibility for not having helped the people "to discern this time."

Universal spiritual recovery will follow universal economic security based upon a Christian philosophy and economy where earnings are for the benefit of many rather than for the profit of the few. Any attempts at religious revival apart from this position will prove to be futile and eventually will destroy Christian faith and add to the common despair. Any church that shouts the "Kingdom of God" to fool the people is a mean church and it does not represent the Master, who was anointed to preach "good tidings to the

poor," and who later proved the validity of His mission to the imprisoned John the Baptist by reporting that the poor "had good tidings preached to them."

Is the Church taking an active place in the honest resentments of life? Are churchmen near those who are clubbed to death in food riots? Is the Church aware of the dangers of regimentation of millions to the lowest levels of life? Is the heart of the Church touched by the misery and tragedy of the victims of modern selfishness and stupidity? Is the influence of the Church feared by the privileged and selfish classes? Should the Church be an open door for every one?

As a rule the language of the Church is unfamiliar and means little to the unemployed. Its appeal often suggests an obscurantism in which there is no action. The unemployed recognize two or three significant needs and are waiting for a revolutionary Christianity which deals with reality in accordance with those needs. Major moral insights are dependent upon human needs. Α middle class society with fair prospects, from which is drawn the major constituency of the Church, turns its attention to moral questions of a different type than does a society of people out of work, whose future appears empty and hopeless. Where profit seeking capitalism increasingly fails to support the people, middle class people will have to decide whether or not to join the dispossessed in a struggle for a truly Christian social order.

One fundamental contribution of any church to the solution of this problem is the maintenance of an atmosphere of fair play and a platform which asserts itself in a policy of true freedom of speech. Only in this way can the church be close to people and so come to know and follow the way of God. Grace Community Church, Denver, maintains a policy sensitive to people in which every minority and oppressed group may find expression. Twenty-six different unemployed and workers' organizations count Grace Center as a regular meeting place. Among them are: Baker's Union, Sheet Metal Workers, Truck Drivers and Teamsters, Tramway Employees, Tank Builders, Retail Clerks, Auto Mechanics, A. F. of L. Rank and File, Unemployed Cooperatives, International Labor Defense, National Workers Alliance, Colorado Cooperative, Inc., Townsend Clubs, Utopians, Socialist Party, Technocrats, Ex-C. W. A. Workers, Poultry Cooperative, Farmers Union, Joint Council of Women's Auxiliaries, Good Government Club, Voters Clubs, Workers Press Conference, League for Human Freedom, League Against War and Fascism, Labor College, Homesteaders Club, Miner's Cooperative, F. E. R. A. Workers, Relief Strikers, Consumers Cooperative Study Club, Transient Boys Club, Workers Boys' and Girls' Clubs, and Mooney-Billings Committee.

Churches sensitive to what has happened these last five years will note the following developments. Immediately after the crash in 1929, unemployed almost in mass resorted to self-help activities. Many organizations developed in every community—over thirty in the City of Denver. This work proceeded largely without public approval and was sometimes discouraged by both business and organized labor. Social workers generally ignored this outpouring of cooperative initiative, but where churches and civic bodies gave leadership much good was accomplished. In Grace Church a Self-Help Cooperative in two years, with a small outlay of cash, did over \$34,000 worth of business in furnishing actual commodities to the poor. It is clear that men who have no wealth and who do not control the means of production struggle against almost impossible odds, and as a result this first great and fundamental urge of the unemployed has been largely dissolved.

People turned increasingly to what is apparently the only alternative—relief. Agencies were inadequate and distributed relief in monthly sums as low as \$9.00 per month-\$13.00 in Denver. The people could not live on this scale and a second movement developed involving hundreds of organizations and thousands of members. The main purpose was to demand more adequate relief. These organizations were quite resentful and met considerable opposition but struck fear into society. Some churches accepted the opportunity to work with them. Night after night hundreds were turned away from packed meetings at Grace Church. Gradually, the Government entered the field and relief was raised to an average of \$30.00 a month.

Unemployed soon found that bombarding relief agencies was both unhappy and futile. After all, relief workers or their organizations were not the ones that put people out of work. Multitudes hurried to other extremes and joined visionary movements born out of hope. Millions joined the Townsend Clubs, the Utopian Societies, the Technocrats, and other organizations. Much energy was dissipated but may have saved the United States from more serious disturbances.

Another stage involves two directions—one sound, in which people study their problems and attempt to survey life. The Denver Labor College had three terms this past year with courses in Economics, Sociology, NRA, History of Labor, Social Insurance, Labor Law, Dramatics, Systems of Social Change, Proposed Economic Programs, and other courses. The other direction represents another wild fling, this time behind the glittering generalities of such personalities as Huey Long and Father Coughlin. This second direction represents a grave danger in which America may unwittingly be Hitlerized.

The Constitution of the Workers and Farmers Alliance of El Paso County, Colorado, strikingly similar to others over the country, represents a more earnest effort by the unemployed. Incidentally, one of the trusted officers of this Alliance is Rev. John Jorden, of St. Paul's Church, Colorado Springs. This relationship is typical of hundreds of situations and indicates a part that the church can play. This organization strives to be wholly American. The Preamble to the Constitution is well worth reading.

Because of the hopeless political situation now confronting the United States, and the fact that our Legislative, Executive and Judiciary bodies are in constant disagreement regarding a workable program to stabalize industry and fulfill the promises of a new deal for the masses: We, the producing citizens of the nation have found it neces-



GRACE CHURCH COOPERATIVE POTATO CAMP

sary to organize in sundry groups for self-protection not only against entrenched predatory wealth as formerly, but also against gross injustice caused by political favoritism in the government agencies entrusted with the dole and work relief program for its millions of unemployed victims. . .

Our meetings will be educational in nature and should follow the lines of economic class interest without advocating any special creed or politics and our aim should be the amalgamation of all useful workers of hand and brain, in order that a careful and intelligent mass action may be applied in case of a crisis.

A casual observer will note that the world will whirl for some time to come. This easily reveals the first opportunity of the Church to the unemployed. Churches need to open their doors and allow space to be used by the people. Churches in the less fortunate neighborhoods should not be closed week days. More fortunate churches could well afford to help support strategically located churches of the disinherited as centers for unemployed and workers' activities. Grace Church houses over 300 different meetings a month. The December report of the caretaker is interesting. "We have at this time meeting here nine labor unions, sixteen educational and workers' classes, four labor auxiliaries, and fifteen other groups. The chapel and rooms in the Community Building, including Children's Work and Boys' and Girls' Clubs, are used 365 times a month, not including the Sunday school where the rooms are used again. The Chapel frequently is used and cleaned as many as four times daily, especially on Saturdays -most of the others twice daily."

A second procedure is to cultivate self-help

activities. In many instances all that is needed is encouragement to develop some significantly helpful and creative interests, including interest in Consumers' Cooperatives. Education should be dominant. Ministers should be especially aware of workers' education, and should promote related activities of forums, panels, dramatics, music, art, and other avocations.

Excellent work is being done in the field of workers' education. Preachers need to be informed. The purpose of this workers' education is: "to foster among workers a better understanding of economic and social problems, interpreting them in the light of accurate information and of our own experience; to instruct workers in principles of labor organization and in method of building an actively intelligent Labor Movement; to encourage the building of a social order adequate for all the needs of all the people."

The pall of many churches in unemployed neighborhoods is poor church attendance and apparent indifference. Cooperation on the part of the church to meet the real needs of the people will make the minister a busy person with a hundred demands: as a speaker before unemployed groups, an advisor, and a leader in the effort to bring about better conditions.

The church should also strive to be a community center endeavoring to meet special needs for recreation, nursery schools, activities to pre-



A GRACE COMMUNITY CHURCH BOYS' CLUB

vent juvenile delinquency and help with family problems. Grace Church received the following letter from the Crime Prevention Bureau of Denver:

DEAR REV. WAHLBERG:

I wish to use this means of expressing to you my compliments of the effective work you are doing in your district. From a spot map made in the Juvenile Court, I find only one boy's case filed in 1932 and one in 1933 in the area bounded by Broadway, West Colfax and Speer. This is indeed a fact to be proud of.

The work of a community center with the necessary equipment can never be estimated in dollars. Our delinquency problem would be practically wiped out if we had a sufficient number of such institutions as the Grace Community Church.

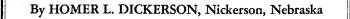
Trusting that your good work will continue, I am Respectfully, EDMUND C. YOUNG, Bureau of Probation and Delinquency Prevention.

The Church must give meaning to its social Gospel pronouncements if it hopes to win the unemployed to Christ. To announce that the Church is committed to fair wages and better working conditions and at the same time to ignore the plight of workers in any particular neighborhood is a glaring contradiction which indicates insincerity. Church people as a rule have no true idea of such things as socialism, corporations, labor unions, strikes, lockouts, and other social concepts that are constantly met in this world. The unemployed are often more anxious about finding something good in the Church than is the Church itself. Religious interest is not highly developed in the masses. Nevertheless, they are keenly sensitive to a common language that bespeaks fellowship in the struggle to live.

It is the experience of the writer that the unemployed, when confidence is established, turn eagerly to the Christian minister for guidance. The Grace Unemployed Cooperative Arbitration Committee, of which the pastor is a member, has been able to settle many disputes and has handed down many interesting decisions. The Church can win many of these people to Christ if, in addition to shouting the Kingdom of God, it also uses its influence to build up the Kingdom and to share its blessings with the workers.

A labor union took over the job of decorating Grace Church in which twenty-one unemployed painters donated most of their time until the job was completed. Asked why union labor was willing to work without pay the union boss replied. "We men like to help a good cause. A church that is doing the work of your church deserves the best. If we had left our job half done, we would always have felt guilty. We just have to play fair with these boys and girls. And a fellow is willing to do most anything when he is appreciated. Most folks, it seems, find it a lot easier to damn us and misunderstand us. Here, we have seen with our own eyes a real service, and have felt a real Christian appreciation of humanity. You can't turn that down. It ain't profits folks wants, it's life."

Juvenile Criminals and the Church



THERE are few social problems today of more interest than that of crime. Many plans are offered for its solution. Some may work but many are hopeless. There is one thing certain, however, that if we can stop juvenile delinquency the larger problem of crime is selved. How to do this has thus far baffled those most interested. Some believe criminals are born to be at odds with society. Others say that any child born into the environment out of which delinquents come, is doomed to spend his life fleeing from the law.

On the basis of an investigation of a modern reformatory, we make certain suggestions as to what the Church can do about the solution of this problem.

For convenience and clarity we include a chart of two and have summed up the dominant characteristics of the 100 boys and included them in what we call the average delinquent. While we readily admit the weakness of this method, since there is no such thing as "an average juvenile delinquent," we maintain that in the majority of cases these characteristics are found. Just as we have what we term the average American citizen so we note the characteristics of the average juvenile delinquent. He may be described as follows:

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He is 18 years of age and unmarried. He is a nominal member of a church that he never attends. (See table 2.) His mother and father are of foreign birth and do not speak the English language well. (See table 1.) He has been raised in a home in which there has been serious trouble due either to divorce or death of his parents. (Sixty-one of the boys did not live with both of their parents.) This average delinquent has always lived in a poverty-stricken home situated in a tenement district of a large city. There are seven in the family and some of his brothers have been in trouble with the authorities. The boy did not like school and often played truant. He began school at the age of six and left at fourteen after completing the seventh grade. His mental age is approximately ten years and eight months. This young man has repeated at least one grade in school. Since then he has had two jobs and worked on each on the average of nine months at \$16.98 a week. He was unemployed at the time he committed the crime for which he was sent to the Reformatory. His leisure time was spent in loafing. Prior to his present committal he has been convicted of four crimes.

What Can the Church Do?

In making recommendations as to what the minister can do to aid in the rehabilitation of these boys, first let us consider the position of the minister in the community.

He is the man especially trained to guide those forces which build character. While it is not necessary or wise, that he be the head of such organizations as the Y. M. C. A., the Boy Scouts and other leisure-time agencies, he should be in constant contact with them and should aid in making their influence felt in the community. According to this survey the Y. M. C. A. and the Boy Scouts have played little or no part in the lives of these boys. Only two have attended the "Y" and three the Boy Scouts. Such a situation should not exist. Certainly the recreational program of the "Y" should appeal to the thousands of potential delinguents. Despite the fact that 73 per cent of the boys came from cities where the Y. M. C. A. is operating, only two per cent were regular attendants. The ministers can aid in getting boys who need the "Y" into its recreational classes. It is probable that the apparent failure of the "Y" is not due to any desire on its part to serve only those of the more favored classes, but rather due to a lack of financial and moral support from those whom the minister can reach. Putting it more plainly, the delinquent very often cannot pay for membership. Neither can the "Y." Some one else must do it. The minister, working in cooperation with the "Y" secretary, could help in getting his church members to subscribe toward free memberships for such boys as these.

The minister should be one to greet the boy upon his return from the reform school. He can act as the one to whom the boy can go for guidance. It would be worth while for him to see that the young man is immediately given a free membership in the "Y" and that he be permitted to join other clubs provided for him. He might prevail upon a member of his church to act as a Big Brother to the boy. The avenues the minister can open to help him are too numerous to mention. Each situation has its own solution; the main thing is that the minister take an interest in such boys.

The program of the Boy Scouts should also appeal to boys. Yet our survey shows that only three had membership in that organization. While certain phases of the Boy Scout movement may not always appeal, yet the whole program is flexible enough to be adjusted to many needs. The great difficulty is to get leaders. Here the minister can be of great help, through appealing to his men to give their time in taking care of a Scout patrol of potential delinquents.

The Prevention of Delinquency

We are not concerned alone in rehabilitating boys but rather in preventing them from becoming delinquent. The natural question is what can the minister do about the boy whose parents cannot speak English freely? It seems only reasonable that he use his influence to obtain social workers who speak both languages and know both cultures, to act as foster parents to both the young man and his parents. If this can not be done an effort can be made to obtain members of his church willing to "take" a foreign-speaking family and help to orient them to their new environment. He can open his church to classes in adult education.

In facing the problem of the school we find it particularly difficult. Our survey shows that overwhelming numbers of the boys studied have had difficulty in school, many at a very early age. The survey also shows that the majority of the boys were below the average mental level. Taking all these things into consideration it seems wise, that when this situation is known to exist, we should adapt our educational standards to meet the needs of this group. They have proven their mental handicap, and to continue trying to make them measure up to the old recognized educational standards simply fosters truancy. Many people today believe truancy to be the threshold of a criminal career. The minister once convinced of the necessity of teaching the manual arts to those who have difficulty in mastering textbook knowledge should use his influence with the school authorities to provide these children with opportunities to develop their talents along the lines of their abilities.

The writer is not qualified to offer a perfect educational program. Modern educators are working on this and in many cases are doing a fine piece of work. Some examples are the project method, platoon or opportunity classes and training in the manual arts. These programs are built to fit the needs of the pupils. The greatest obstacle to that kind of training comes from the adults who have been through the old system, and are convinced of its merits and resent any change. If they had the new system explained to them, many would approve it. The Parent-Teacher Association is an excellent organization for fostering understanding between the parent and the teacher. The minister can offer very practical help toward this understanding by becoming an active supporter of this organization and advising his church members to do the same.

Reformatory officers believe their plan of keeping every waking moment of the boy's days full of activity, is responsible for their comparatively small number of disciplinary problems. The Christian minister can learn much from their experience. Many modern communities have very few other than commercial amusements for youth. Motion picture shows soon become tiresome, many are unwholesome and the boys do not have the money to pay for these amusements. They must get their recreation some place. Why not in the church? Most of our churches are now used only one or two days a week. It is possible that a minister, working with his men could organize clubs as leisure-time activities, varied enough to appeal to the taste of most of the young people in the community. Each local situation should be planned in accordance with its own needs.

Such a program should interest these boys in the worship service of the church. There are some who doubt the efficiency of church attendance as a crime deterrent. A recent report from one reformatory reveals that there is a strong correlation between church attendance before commitment and success on parole, and a still stronger link between church attendance while on parole and success.

CHURCH ATTENDANCE PRIOR TO COMMITMENT

Regular	2 failing out of 26 (8 pe	r cent)
	35 failing out of 216 (16 pe	
None	15 failing out of 42 (36 pe	r cent)

CHURCH ATTENDANCE ON PAROLE

Regular	2	failing	\mathbf{out}	of	77	(3 per cent)
Irregular	29	failing	out	of	169	(17 per cent)
None	23	failing	out	of	41	(56 per cent)

Ministers cannot obtain work for all the unemployed. They can do much, however, to improve the situation. Ample opportunities offer themselves to a minister for making employers more conscious of the needs of the employees. The Christian social message from the pulpit should be practical enough and so pointed that no employer can mistake the practical application. A modern minister should let the employees in his parish know that he understands their problems and can offer practical advice and help. Labor organizations need the influence of an understanding minister. The laboring man should understand that the Christian religion functioning properly will obtain for him the very thing he wants most; that is, a chance to live life at its best.

Having said all this, the natural question arises how can a minister find time to do all these things? One minister may not be able to do it alone but groups of ministers, planning together can do the work effectively. It is admittedly a hard task. Some people may be poor and others rich, some live in tenements and others in mansions, some are in conflict with the laws and others obey them, but all must be served by the Christian minister. His task is to coordinate these diverse groups so that the fortunate and the unfortunate will live together in harmony, and all will be given an opportunity to enjoy the abundant life found in Jesus Christ.

TABLE 1

THE JUVENILE CRIMINAL AND THE CHURCH

Place of Birth	Fathers	Mothers
United States	44	41
Italy	22	18
Poland	8	10
Czecho-Slovakia	3	3
Germany	3	3
Ireland	2	4
Russia	2	4
England	1	1
Australia	1	2
Lithuania	1	1
Scotland	1	1
Wales	1	. 0.
Haiti	0	1
West Indies	1	1
Ukraine	1	0
	91	91
Dead (Nationality not known)	9	9
Total	100	100

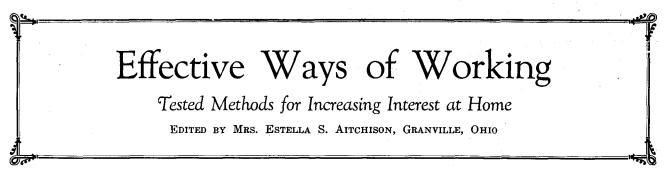
TABLE 2

THE JUVENILE CRIMINAL AND THE CHURCH

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		Attendance				
Church Membership		Reg- $ular$	Fre- quent		Never	
Roman Catholic	63	8	1	9	45	
African Baptist	13	1	0	5	7	
Presbyterian	6	0	1	1	4	
Methodist Episcopal	6	0	0	1	5	
Hebrew	3	0	0	0	3	
African Methodist	3	2	0	0	1	
Greek Catholic	2	0	0	0	2	
Baptist	1	0	0	1	· 0	
Dutch Reformed	1	0	0	0	1	
Totals	98	11	2	17	68	

The 99th boy stated he was a Protestant but never attended. The 100th boy was not a member of any church and never goes. These figures were taken from the boys' own statements.



IN THE PROGRAM BUILD-ER'S WORKSHOP

The "convenient season" for building programs is now upon and missionary planners ns should take advantage of the facilities which summer affords for that important bit of church construction. The plans, specifications and blueprints for the new Home Mission studies are not yet available for your Department Editor inasmuch as her "mansions" are, like those in Dr. Gordon's famous dream, "strictly limited by the material sent up from below," namely, supplied in summer conferences and schools of mission study. An abundance of detailed plans will be ready for our readers a little later. Meanwhile foundations may be laid according to the fundamental principles enumerated in this issue, and some specific plans of value are given herewith. Sharpen up your tools!

On the Ground Floor

1. Adapt plans to age-requirement and type of mind. Fortunately most denominational agencies for missionary education bring out annually courses and programs prepared by experts familiar with pedagogy and current needs. "What is sauce for the goose" is no longer considered "sauce for the gander," as was formerly the case in making up missionary programs for men and women. adults and children. But even well-graded material needs to be adapted locally, and this requires genuine work on the part of leaders. First write your department of missionary education or the literature secretary for all the plans and materials

to be used in the year opening in September, then thoroughly study them with your local groupings in mind. If possible, attend a summer conference where the new material is exploited.

2. Cater to appetites in the matter of variety and pleasing Don't serve the new flavor. things in the same old ways of last year. Cast the material in the form of plays, pageants, original dramatizations of the study books and leaflets, costumed impersonations, visualizations, object lessons, debates, discussions, book reviews, moving and stereopticon pictures, capitalization of special days and events, exhibitions, demonstrations, expressional projects for hand, mind and pocketbook-all the kaleidoscopic colorings for truth which this Department has tried to pass on from its constituency from month to month. Write to The Religious Motion Picture Foundation, 140 Nassau St., New York City, for its catalog covering the widest variety of moving pictures available at an insignificant price, if you can possibly arrange to buy or borrow a projector (several churches sharing the same instrument, as in some friendly Study variety communities). and utilize the imagination.

3. Make sure you serve up worthful material, not froth and flavor meant as appetizers. Use materials provided in the United Mission Study Courses, supplemented by your specific denominational plans and amplified by at least one independent publication such as THE REVIEW, which sees beyond the boundaries of the various communions into the Land of Universal Brotherhood and Cooperation. "Togetherism"

is one of the slogans of the new day.

4. Try to give every person in your organization or group something to do in the line of his aptitude. All should work, learn, pray, give; but why hamper the expression of truth by asking Moses to make a speech or Aaron to lead a multitude? It might well be the task of a definite committee to find not a but the job for every member. Remember that aptitudes which nature has dyed in the wool can't be faded out in the wash.

4. Direct all study or information into the channel of some expressional project which shall conserve instead of evaporating emotional energy. We learn about this or that people in order to do for them.

5. Use new charts. Find new machinery. Steer new courses. But never lose sight of or subordinate the unchanging goal of salvation through Jesus Christ for the whole world. Social service is a good means to the end; but it must never be mistaken for the end. A unique illustration of adaptation of old means to new conditions is afforded by the project called

Cooperation Between the P. T. A. and Church Schools

The following article is contributed by Mrs. J. D. Burton, District President of the Tennessee Congress of Parents and Teachers in the Sixth District:

The early history of education in Tennessee is the story of the early academies, in the main private schools taught usually by ministers who had come into the communities for purposes of evangelization. At that time these church schools were looked

upon as "foreign enterprises" and the teachers as having nothing in common with the communities in which the schools were located and no cooperation with the public schools. This is no longer true, and the leaders in the private church schools and in the public schools have learned to work together. It is unifying education and public sentiment in the Cumberland Mountains. The church schools today are rendering a fine service in Christian education and are pursuing the method of cooperation with other groups in the region. The leadership of the two lines finds a common meeting ground in the Parent-Teacher Association Movement which serves the home, school and community. It is nonsectarian and nonpartisan. Much is being accomplished in the way of coordination of effort. Through this method public and private educators meet in joint deliberation as to ways in which their programs can be coordinated for the good of all. This involves unification of effort, coordination of endeavor and economy of expenditure.

The Sixth District of the Tennessee Congress of Parents and Teachers is composed of seven counties in the heart of the Cumberland Mountains. There are 406 public schools in the district. The problem of isolation is a large one in a number of places. Church schools are maintained here by the Congregational, the Methodist Episcopal, the Methodist Episcopal South and the Presbyterian churches, all operating under the boards and agencies of these denominations. The method followed is to have the private schools as members of the P. T. A. Movement, and to have their leaders participate in the Sixth District Conference of the State P. T. A. Leaders of public schools meet and make contact with leaders of church schools in this way, thus promoting mutual understanding of viewpoints and needs. The joint efforts are eliminating many obstacles to the educational development of the region through the P. T. A. program.

Is it not possible that Mrs. Burton has, in the foregoing, outlined one of the "next steps" in Home Missions?

Instead of a "Preachment"

by the pastor or a program by the laity, why not have an occasional forum? Due to changes in psychology as well as current pedagogy, this method of releasing information is becoming increasingly popular, particularly among the educated folk inclusive of the younger people (but then don't we remember the exciting debates in "the little old red schoolhouse" of our youth?). From Stanley Jones' round table discussions in India even to successful American evangelism. pro and con discussions under a leader who holds the reins firmly to direct and to prevent a runaway seem to fit the mood of the present generation. Given a live topic, a skilful leader, a small group of round-table talkers who know how to talk, and permission for a later free-forall from the floor, with a definite time limit, such discussions among persons of any age above the grammar grades may prove They may even most fertile. furnish a good Sunday evening service for the harassed pastor who preaches himself hoarse to a handful.

In these days of doubt as to the need of Foreign Missions, why not arrange a forum to exploit such live topics as these:

Have Foreign Missions outlived their usefulness? Are we justified in diverting funds so badly needed at home to present the Gospel to an unwilling people filled with the nationalistic spirit?

Can western Christianity be grafted on to Oriental civilizations? Or are not their own reformed and modernized religions better suited to the backgrounds and needs of Orientals?

Will not Buddhism be adequate if revamped by Christianity?

Is any Oriental religion or philosophy sufficient for personal salvation? "By their fruits"—a comparison of

"By their fruits"—a comparison of twenty centuries under Christianity with a similar period under any non-Christian religion or philosophy.

May the sacred writings of Buddhists or Confucianists be considered their Old Testament, on which to graft the Christian New Testament?

To what extent may we now withdraw our support in money and missionaries from mission churches?

Similar themes but much simpler ones must be used among junior groups. Are the foregoing too hard for the average minister or his membership? The study necessary for adequate discussion will in itself be one of the high values of the project. Do we "tremble for the ark of the Lord," fearing to "unsettle" our church folk? Most of them, particularly among the younger generation, have already raised the questions and guidance in their thinking will tend to clarify rather than to unsettle. This guidance is one of the major tasks of wide-awake pastors and leaders and will be a direct contribution toward the missionary cause.

The forum method is particularly adapted to the consideration of subject matter in our new Home Mission study books, outstanding among which for adults is "Toward a Christian America: The Contribution of Home Missions," by Hermann N. Morse. (Cloth, \$1.00; paper, 60 cents.) An idea of its contents and of the debatable material may be gained from the chapter headings:

- I. Home Missions and the Christian Ideal for America.
- II. Home Missions Reach Out.
- III. Home Missions Come of Age.
- IV. Home Missions Take Stock of the Present.
- V. Evangelization-the Need.
- VI. Evangelization-the Means.
- VII. Home Missions and Social Welfare.
- VIII. The Ministry of Service.
- IX. Can Christians Cooperate?
- X. The Promise and Its Fulfilment.

This study is most timely. Its keynote was sounded at the International Missionary Council in its meeting at Jerusalem, by R. H. Tawney, when he said: "You cannot at once preach the religion of Christianity and practice the religion of material success, which is the creed of a great part of the western world and is the true competitor of Christianity for the allegiance mankind." of The 1935-36 studies face up to this fact and study the remedy. After the program builder has read one or more of the books written for

our consideration, forum topics will suggest themselves, especially when the study is linked up with the book of two years ago, "Christianity and Industry in America," by Alva W. Taylor. (Price the same as for current books.) Some general discussion topics might well be:

Has social service a legitimate place in Home Mission study and endeavor, or should we confine ourselves exclusively to evangelistic effort?

Can the needs of village or town be better met by a community church than a variety of denominational organizations?

A study of "cooperatives."

American Christianity and a mechanized civilization.

Capitalism and Christianity.

Cooperation vs. competition. The new Home Mission Frontiers.

Sample Programs

The study of frontiers is a particularly helpful one among the problems of the day. Where are they? What type of leadership do they demand? What support can we render from the home base? Suggestive program captions might be: Trails across Frontiers; Trail Breakers; A Christian Guide for the New Frontiers; Scouting for the Kingdom in the Homeland; Scouting for the Christianity at the Crossroads in 1935; Rediscovering America. This Department is indebted to the Disciples' publications for packets of literature furnishing studies on Frontiers, for young people. Programs might well be built on the topics and subtopics of which the following are examples:

GUIDEPOSTS THAT POINT THE WAY

Jesus Christ the Supreme Pioneer. Modern Guideposts Disregard Boundary Lines of Tradition or Race.

To the Frontier of Life Work.

To That of Racial Understanding. To World Peace.

To Law Enforcement.

To Daw Enforcement.

To Foreign Lands.

Call to a Crusade to Cross and Possess Open Frontiers.

OPEN FRONTIERS

"Frontiers are not East or West, North or South, but wherever a man fronts a fact."

A Survey of the Facts:

Freedom of youth to make its plans and choose its life work.

Common attitude of white people that of superiority to other races or colors and consequent denial of equality in opportunity.

Disproportional spending upon ourselves in building churches and educational plants to the neglect of the less privileged.

War the traditional method of settling disputes.

Food raised in abundance and destroyed, while many are in bread lines.

Personal expenditure on trivialities and neglect of missionary benevolences. What can you find in the spirit and daring of the Pioneer that can be used by us as we plan a Christian solution in crossing these "open frontiers"?

List the qualities or characteristics of Jesus which you think would be needed by the Christian youth of today who would enlist in this crusade?

(The word "pioneer" is used several times in Moffatt's translation of the New Testament. See Acts 3:14 and Heb. 12:2.)

WHAT ARE THE NEEDS OF HUMANITY?

This study is to guide young people in discovering the common needs of humanity around the world and help them become aware of the human values to which Christianity has given emphasis in dealing with the problems of the world's needs. Ask the question of the topic and list replies on the blackboard. Leader of the discussion then directs the group thinking to the conclusion that we all need about the same things, regardless of geography, race or color; that some races in our own land would have their needs met if we as Christians shared with them more fairly; that the nations of the world would enjoy a different standard of living if Christians set out with a determination to share as they have been blessed.

The common needs: A good Christian home; a sound body; a chance for an education; an opportunity to work; wholesome recreation; friends and neighbors; worship and fellowship in church.

Institutions through which our needs are met: Home, school, library, church, park, places of entertainment, hospital, stores, banks.

What is expected of each individual if these institutions are to function and meet the needs of the people?

Each person should contribute by (a) Living and sharing as a good citizen, regardless of race or color; (b) Working and sharing by giving of the particular ability that is his in contributing to his fellow man.

Do your fundamental needs differ from those of others in your community? Your nation? The world? Why?

Compare the community in which you live with those of mission fields (home or foreign) of which you have studied. Think of the different races in the U. S.—Negroes, Orientals, Mexicans, etc., and say whether they have the privileges which you have.

As Christian youth, in what ways can you carry out Christ's ideals as expressed in His commands to His followers? (The devotional service may well feature these commands.)

PUTTING THE "I" INTO "FRON-TIERSMEN"

This program may either be given illustrated with the blackboard or a chart on which the letter "i" has been placed, that letter being enclosed in a ring in each of the suggested words written by the speaker as her theme develops — "p arties," "movies," "thrills," "selfishness," "laziness," "service," "faith," "industry," etc., treating the large capital "I" in the same way; or two cards about 8x10 may be prepared with lower case "i" on one and the capital on the other, two speakers giving the talk so that one may handle the undesirable and the other the desirable qualities. Instead of being written at the time, as mentioned previously, the words might be prepared beforehand and circled with red as discussed.

Speaker says the letter "i" represents you and me—small and insignificant as we feel sometimes, so that we think it makes no difference what we do or say. So we put this "i" into "movies," "thrills," etc., and get so engrossed in putting it into "good times" that we forget to use it anywhere else. So long as we do that, it will remain small "i," for it will find its way into "selfishness," "indifference," etc., and even, perhaps, into "unbelief." As none of us wish to remain "i" all our lives, we must study to put the "i" into "service," "faith," "trustworthiness," "generosity," "kindness," "stewardship," "worship" and similar activities, in the course of which it will grow and become large. (Draw large "I," or second person comes forward with card.)

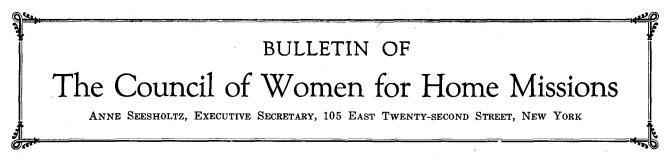
Many "I's" have become great by being put into "frontiersmen" who go forth with faith in God and man to some worthwhile task. There are many worthy frontiers. Let us discuss some sponsored by the Church the field of missions.

(The ensuing portion of the program includes short talks by several members who give sketches of pioneers in various fields, either of their own denomination or the world at large— Whitman, Grenfell, John Mason Peck, William Carey, Adoniram Judson, etc.)

Some of us would like to substitute the letter "u" for "i" in "frontiers," but it does not work. We cannot turn over our responsibility to others without halting progress.

* * *

God has a plan for each of us and it is our duty to make the most of the talents and opportunities He gives us, knowing well that the frontiers He appoints for us to develop will enable us to render a worthwhile service and to find genuine happiness. We know that He will not fail to put the "I" that is Himself into the word: "Thou hast been faithful in little things, enter thou into the joy of thy Lord."



WATCH AND PRAY

Recently, an exiled German Christian leader answered the question, What can we do now for the German people? by saying quietly — "Too late, too late, for the practical help which would have come if the allies of the last war had granted but a little armament and had proceeded to disarm in their own countries but a little. And now I can only say 'Watch and Pray." The implications of his "Watch and Pray" are that friends will keep steadfast and not curse another people; also, that prayer may bring wisdom how best to help. Do we "watch and pray" that our own national leaders, especially in public affairs, be given wisdom? An American Christian leader startled a group by praying for Mr. Hitler that he should "look upon his own people with compassion, and thus find wisdom for the next steps." Have we prayed for Hitler? "Lord we believe. Help thou our unbelief.'

A communication dated March 28, 1935, from the Woman's Disarmament Committee of International Organizations with headquarters in Geneva, Switzerland, sent an appeal to the women of the entire world "to remain calm in the face of the complications and anxieties of the present hour." It begs them not to circulate alarming and unsubstantial reports, but on the contrary, never forgetting the interdependence of nations, to keep intact their faith in the ideal of international cooperation. Do we "circulate alarming and unsubstantial reports" and so add to the general disorder? With the Psalmist, may we pray now, "Set a watch, O Jehovah,

before my mouth; Keep the door of my lips."

Recently, Pope Pius XI led his people in praying that the war makers in the world might be scattered. The implication of such praying is that cooperation with God, our Heavenly Father, in prayer and action would hasten the day when, as Isaiah foretold-"justice shall dwell in the wilderness; and righteousness shall abide in the fruitful field. And the work of righteousness shall be peace; and the effect of righteousness, quietness and confidence forever." And there shall be no more war! During Holy Week, the presidents of the Federal Council of the Churches of Christ in America, the American Section of the Universal Christian Council, the World Alliance for International Friendship through the Churches, and the International Missionary Council, sent out a world-wide call to prayer for peace "To All Who Love Our Lord Jesus Christ." Written at a time when "the spectre of war again haunts the world" and when "today the world for which Jesus Christ died seems ready to crucify Him afresh," the appeal urges upon all Christians to pray for peace in every public service, and in their homes; also that "in our own lives we so truly have the spirit of peace that we can be co-workers with God in building a peaceful world."

The next World Day of Prayer for Missions sponsored by the Committee on Women's Work of the Foreign Missions Conference, and the Council of Women for Home Missions will be on the first Friday in Lent, February 28, 1936. The program for 1936 has been prepared by Seňoritá Laura Jorquera of Santiago, Chile. The theme is "On Earth Peace, Goodwill Toward Men." Senorita Jorquera writes:

Close upon three thousand years ago, a prophet of Israel laughed derisively, saying: "They see visions of peace, and there is no peace" (Ezekiel 13:16). And his bitter words have rung through the years, and are being constantly repeated in the same derisive tones today.

All things to the contrary notwithstanding, we believe in and we work and we pray for the advent of peace among the nations, for goodwill among men.

Does any one ask if working for peace is home missions? Answer: What price home missions if the world goes to war?

Study and Act Rightly

Months and years have gone into the study now offered in the new home mission study text "Toward a Christian America," by Hermann N. Morse. A discussion outline to be used in connection with the study of "Toward a Christian America" has been prepared by Kenneth Dexter Miller, pastor of the Presbyterian Church, Madison, N. J. Determined effort to bridge any chasms existing among the young, the somewhat older, and older church members is back of the other texts --- "Christian Youth in Action" by Frank W. Herriott, and "What Will You Do About It?" by Frank W. Herriott and Sue Weddell.

Will you also seriously consider if last year's study of "The Oriental in American Life" has changed prevalent attitudes toward Japanese, Filipinos, and Chinese? Are our homes, churches, and communities changed because we studied? God forbid that it could have been only a passing show!

The Lost Generation of American Indian Youth

The lost generation of Indian Americans is the present one. Here and there are bright areas where Indian boys and girls are having the opportunities to "life, liberty, and the pursuit of happiness," but over and around the few bright areas are storm clouds of suspicion, animosities, heated arguments, and the destruction of life processes by the persons and groups who should instead give life energy to constructive measures. Even church groups during the storm have given less and less Christian leadership and money for religious education work among Indian students. They have grown weary in well-doing or they too argue about matters which should be secondary to the religious training of these potential leaders of a minority group of American citizens.

From the March number of *Indian Truth*, published by the Indian Rights Association, the following is quoted:

When the Wheeler-Howard bill became a law June 18, 1934, it authorized appropriation of \$12,500,000 although not one penny was actually made available.

The Budget estimates as submitted to Congress carried the following items for operating the Wheeler-Howard Act: Revolving Credit Fund \$5,000,000 or one-half the amount authorized; for land acquisitions \$1,000,-000—one-half of the authorized amount; for student educational loans \$175,000—which is \$75,000 below the authorization; and for expense of tribal organizations, \$250,000—the original authorization.

As Congress specifically authorized certain appropriations to carry out the provisions of the act, it would seem to be in duty bound to at least accept the budget estimates; otherwise any failure to secure the results expected cannot be charged against the administrative officers.

One controversial matter which limits advance in religious work is the advantages and disadvantages of recognizing the best in the old Indian culture and customs and using these best elements as bases for growth into Christian ways of life, and true American citizenship.

At a recent meeting of the Indian Committee of the Home Missions Councils this question It was sugwas discussed. gested that missionaries among the Indians should be supplied with good books on anthropology, as for instance "The American Indian" by Clark Wissler; "The Indians of Today," by George Bird Grinnell; "The Story of the American Indian," by Paul Radin. "Facing the Future in Indian Missions" by Merriam and Hinman, and the latter's study, "Indian Americans and Christian Missions" are still available. "Indians at Work," issued by the Office of Indian Affairs, is available on request from the Department of Interior, Washington, D. C.

In the present liquor situation in the U.S.A., Christian citizens living near Indian neighbors can be of service in preventing exploitation of "the lost generation." Merriam in "Facing the Future in Indian Missions" points out that originally Indians were not distillers of liquor. "An Indian with a little money is a good customer for the illegal dispenser. . . . Prohibition has brought a new set of problems. Ever since 1802 the Federal Government has attempted to control the sale of liquor to ward Indians . . . the bootlegger takes advantage of open country." And the people are destroyed!

One of the directors on the staff of the Home Missions Councils wrote recently:

Joe comes from a reservation in South Dakota. South Dakota is mostly farming country. In times of drouth there are no crops. When there are no crops there are no jobs, and no money. From Joe's home to the nearest well of water was a walk of over a mile. Joe's father and mother did not care much any more. Joe went away to a vocational school. Painting seemed to fit him best, and he was good at it. Not particularly gifted as a leader, Joe was nevertheless cooperative and community minded. The staff depended on his support in student activities. Then at his graduation, Joe went back to the reservation. If ever a place needed paint it was Joe's own home. But the old people grinned, where was the money to buy paint?

He applied to the agency for such a job. There were no jobs just then. He wanted to be kept busy, he would do some painting anyway if the agency would furnish the paint. The agency had no paint to furnish. Joe hung around the reservation. Futility, boredom, the ridicule of the old people —well, drinking helped to get through the day. Joe started to drink, first once in a while, then whenever he could get some one to pay for it, or get an odd job for enough to buy a drink.

Schools and communities where a staff of Religious Education Directors is now being maintained by the Indian Committee of the Home Missions Councils:

Albuquerque and Santa Fe, New Mexico. Number of students enrolled: Albuquerque, 690; Santa Fe, 487.

Flandreau, South Dakota. Students, 450.

Haskell Institute, Lawrence, Kansas. Students, 675.

Lac du Flambeau, Wisconsin. Largely community work where pupils are in public schools.

Salem Indian School, Chemawa, Oregon. Students, 300.

Sherman Institute, Riverside, California. Students, 658.

The educational policy of the Government is concerned with building up family-and-community life for Indian people. The seven schools in which the staff is at work will continue. Several other large high schools have asked for religious education directors. The opportunity for mission enterprises of a community type, such as at Lac du Flambeau, is increasing. With more cooperation of church groups and individuals, the Home Missions Councils are ready to serve more adequately the Indian youth of today.

Bright Areas

Young Indian Wedding: "Not long ago a couple of our fine young people expressed their desire to be married. Both were graduates from the Sherman Indian Institute. The young man is employed at the Institute on the farm. As they wanted a quiet wedding we were delighted to have them choose our home for the occasion.

"On the morning of the chosen day the bride brought arm loads of wildflowers to decorate the fireplace. Red candles were placed on the mantle in accordance with their wish. Lovely sprays of apricot blossoms completed the decorations.

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THE YOUNG INDIAN COUPLE

"By eight o'clock in the evening a few close friends and beloved teachers had arrived. The soft light of the candles and the open fire shed a mellow welcome.

"As the music began, the bride, dressed in blue, and wearing a bouquet of violets, came quietly in on the arm of the tall young groom. As the age-old service proceeded the look of earnest reverence on their faces was indeed beautiful. And as they knelt in the firelight for the closing blessing a prayer ascended from each of our hearts that they might be kept for many happy years of usefulness."

Eunice Lynn and Viola Meroney are both graduates with honor from Sherman Institute, a Government Indian Trade school. Both girls graduate this spring from the Riverside Junior



VIOLA MERONEY

College where they have been students for two years, living at Sherman Institute and earning their board and room by rendering twelve hours' work each week.

Both girls are making very good records in their studies being on the honor roll. They are planning to become teachers of



EUNICE LYNN

Home Economics. Both have been active in the Christian work at Sherman, being Church School teachers and leaders in various activities.

ACT AGAINST LYNCHING

Of great interest not only to those church groups and individuals who have endorsed a federal anti-lynching law but also to those who have hesitated to do so is the following statement, which comes from the Commission on Interracial Cooperation, Atlanta, Ga. This organization represents thoughtful and conscientious men and women, white and Negro, from the fourwomen, teen Southern states. Its mem-bership is composed largely of church leaders and educators whose wide knowledge of conditions makes any statement issued by them of unusual significance. This statement which was given to the press and sent immediately to all the Southern senators, is as follows:

Hitherto the Commission on Interracial Cooperation has taken no position relative to federal anti-lynching legislation. We were agreed that the primary responsibility for the prevention and punishment of lynching rested upon state officials and courts, and that, in the last analysis, public opinion was largely the determining factor. Consequently, the Commission from its inception has worked continuously along these lines, seeking antilynching legislation in a number of states, urging vigorous preventive measures when lynchings were threatened, asking effective court action against the members of mobs, and at the same time seeking through all possible avenues of publicity and education to build up a public opinion that would no longer tolerate crimes of this character.

Lynching records of the last fifteen years indicate progress along the line of prevention. Officers generally are more vigilant than formerly in the protection of prisoners, thereby reducing the lynching toll. Meantime intelligent public opinion is practically unanimous in condemnation of mob violence.

On the contrary, with rare exceptions, attempts at prosecution in lynching cases continue to be futile. In nearly every case the community hysteria which gives rise to a lynching makes impossible any effective court action against the perpetrators of the crime. Consequently, in not one case in ten is an effective effort made by the authorities to identify and prosecute the members of lynching mobs. Even in the rare cases in which such efforts have been made indictments have seldom been obtained, and convictions have usually proved impossible.

Disappointed by this record of impotence on the part of state and local officials, the Commission has reluctantly been forced to the conclusion that little is to be expected from this source, at least in the immediate future, and that an appeal to the federal courts in such cases is justified and demanded by the conditions.

The Commission favors, therefore, the enactment of federal legislation to this end, in the hope that federal agents and courts would be in better position to act fearlessly and effectively in the prosecution of participants in the crime of lynching.

During the months since January, when the Costigan-Wagner Anti-Lynching Bill was introduced, multitudes of church people throughout the country have gone on record in its favor. The Department of Race Relations of the Federal Council of Churches has acted as a clearing house for the denominations in respect to this measure, keeping church leaders in touch with its progress.



NORTH AMERICA

A "City of God"

"St. Augustine was not the last to dream of a 'City of God,' ' says a writer in the *Presbyte*rian Tribune. The new mayor of Vancouver, B. C., ran on a platform of Christian reform and during the campaign daily attended special prayer services conducted by the First Century Christian Fellowship. His first public act as mayor was to proclaim a Day of Prayer, and closed the proclamation with the prayer that He who had once given a vision of the Holy City 'will grant us a vision of our city, fair as she might be; a city of justice, where none shall prey on others; a city of plenty, where vice and poverty shall cease to fester; a city of brotherhood and happy homes, where all success shall be founded on service and honor given to nobleness alone; a city of peace, where order shall not rest on force, but on the love of all for the city in which they dwell."

Important Centenaries

The present year marks the centenary of a number of important missionary developments in the Protestant Episcopal Church—among them:

The reorganization of the Domestic and Foreign Missionary Society and the formation of the Board of Missions, superseded in 1919 by the present National Council.

The departure of our first missionaries for China.

The appointment of our first missionaries to Liberia.

The inauguration of the Spirit of Missions.

The year 1935 also marks the 150th anniversary of the first General Convention held in Philadelphia September 27, to October 7, 1785.

-The Living Church.

Student Beliefs

Dr. William Lowe Bryan, President of Indiana University since 1900 and a consecrated Christian leader, has had inscribed in the lobby of the new Union Building the following inscription:

The University regards the Universe Within whose infinity have emerged Order—Life—Mai,

Aristotle, Galileo, Shakespeare, Lincoln, Jesus Christ.

A questionnaire has been circulated at the University, the result of which is given in percentages of students answering:

Do you believe in God? 96 per cent yes; 3 per cent no; 1 per cent doubtful.

Do you believe in Jesus Christ? 93 yes; 5 and 2.

Do you believe Jesus to be divine? Answers, 80, 5 and 5.

Do you attend church? Answers 89, 8 and 7.

Do you believe in prayer? Answers 89, 9 and 2.

--- Presbyterian Banner.

Consolidation Proposed

A project for uniting two organizations with assets of \$47,-000,000 and annual expenditures of more than \$5,500,000 will be one of the questions to be decided by the annual General Assembly of the Presbyterian Church in the U. S. A., opening at Cincinnati May 23. The two bodies to be merged are the Board of Christian Education, and the Board of National Missions.

More than 60 languages are used by the 3,900 workers of the Board of National Missions. They conduct 7,000 activities, from Alaska to Cuba and Puerto Rico; among mountaineers, migrants, Negroes, industrial groups, Orientals, Indians, Eskimo and Spanish-speaking Americans. They operate hospitals,

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dispensaries, schools, colleges, community houses, Sunday schools, churches.

Fifty-two colleges, twelve theological seminaries and fortyeight universities are among the centers of work of the Board of Christian Education. It aids the of educational work 9.000 churches and Sunday schools, and maintains sixty-five Presbyterian ministers for work among 50,000 Presbyterian students in universities. It gives financial help to students, recruits new ministers and missionaries, educates the Church in money-raising and in social progress, stimulates and develops worship and work in the local churches, and every year publishes millions of copies of Sunday school lessons and illustrated weekly papers.

The proposed merger would bring the boards and agencies of the Presbyterian Church down to three; twenty years ago there were seventeen.

New Homestead Project

Two hundred families on relief are to be transplanted to the Matanuska Valley in Alaska. They have been tentatively selected from those who from experience and habits are best fitted to lead the rigorous life of pioneers in a northern climate. They will live in tent cities during the summer while the government is building log houses and clearing the woods. The settlers will take with them all their household belongings; and tractors and other essential equipment, farming together with live-stock, will be transported to the site of the rehabilitation project. Each family, under the FERA will be assigned a tract of 40 acres of improved land and a house. The site is 125 miles north of the port of Seward, on the Alaska railway.

It is estimated that this valley of 128,000 acres will accommodate 850 additional families on the basis of 40 acre tracts.

Since the Presbyterian Church in the U.S.A. has accepted responsibility for this area, it is prepared to care for the religious welfare of these new com-Rev. B. J. Bingle, munities. who has carried on an itinerant extension work in the Matanuska Valley and is familiar with the conditions, has offered his services to the Board for a ministry to the new families, and he will be on the ground ready to welcome them. Arrangements are being made to erect a house of worship as soon as a suitable site has been designated.

To Relieve Tension

Senator Thomas, of Utah, has a plan, not yet proposed as a definite measure, that there be an interchange of American and Japanese students on a large scale. As Senator Thomas points out, students have been coming from the Far East for a number of years, but comparatively few Americans have been studying in the Orient. He believes that the Japanese universities would provide excellent opportunities for graduate work. Ten thousand exchange students could be financed for the price of a single battleship.

-Presbyterian Tribune.

The Multitude of Sects

In a recent newspaper an-nouncement of Sunday services in New York, Hindu cults outnumbered Methodist services advertised. It is believed that for every religious group which advertises in the press, there are ten which meet in private, in hotels, halls and apartments. This is the case not only in New York, but in Chicago, San Francisco and London. All this is indicative of the present confusion in religious thinking. The speed with which these cults come and go is most significant. Since 1925 no less than 214 new religious sects have arisen in Hamburg, Germany, and 123 of those then existing have disappeared.

Only eleven groups contain more than a thousand adherents, the remaining 383 having only a dozen or two. These minor sects grow at the expense of the larger ones, and multiply most rapidly when the parent group becomes spiritually weak.

-Christian Advocate.

New York's Indians

The Cattaraugus Indian Reservation, some thirty miles from Buffalo, is approximately twelve miles long and five miles wide. It has a population of 1,500 Seneca and Cayuga Indians. The Thomas Indian School at Iroquois, which is state supported, has an enrollment of more than 225 orphan and needy children from the six reservations in the state. A bus service takes 40 Indian boys and girls to the High School at Gowando.

Baptist. Presbyterian and Methodist Episcopal churches have united in a program of ministry to these Indians, including home visitation, daily vacation Bible schools, young people's conferences, week-day religious training, social activities, welfare work and related enterprises. There are also a Ladies' Aid, Red Cross Society and Girl Scout organizations. There is a fine relationship between the Indians and their white neighbors.

-The Christian Advocate.

"The People's Friend"

For over twenty years the above announcement has appeared on the bulletin board of the San Antonio Mexican Christian Institute. There are now approximately forty thousand Mexican people, either immigrants or families of Mexican extraction, living in the Institute's area. Through its clinic and health service, about 100,000 people have been helped in these twenty years. Home life has been improved, living conditions have been transformed; every activity is impregnated with the Christian message and ideal. The Institute has, indeed, been "the people's friend." ---World Call.

Mission Exhibit Dividends

A recent mission exhibit in Ottawa disproves the idea that such methods have had their The younger Episcopal day. clergy of the diocese of Ottawa sponsored this display. Work among Canadian Indians, the Eskimo, and work in China, Japan, India and Palestine was represented. Missionaries were present and gave frequent addresses, telling about the work in which they were engaged. The building was crowded every afternoon and evening during the week. After paying all expenses a substantial balance was left over to be devoted to the missionary work of the church.

-The Living Church.

LATIN AMERICA

New Objectives in Mexico

In March a conference of educational leaders and Board Secretaries was convened in Coyoacan, Mexico, to study the whole educational problem in the light of shifting conditions. Α new line of advance was suggested and a new policy formulated, involving social centers and hostels as substitutes for the traditional evangelical day school, now made practically obsolete under the new legislation; intensive promotion of Christian education in the home and the church, and the preparation and publication of abundant and adequate Christian literature. Lay leadership training, parent training and more literature in the homes were recognized as foremost needs.

-World Sunday School News.

Disaster Turned to Account

In Mazatlan, Mexico, the Mexican Congregational pastor was denied the right to preach because the quota of clergy allowed to the state was already full. His church had been satisfied with the regular routine of public worship, with hardly any interest in social service activities. This recent restriction suddenly waked up the congregation, and in cooperation with the pastor (acting as a layman) in a program for social action, they are serving the community more effectively than when their privileges were intact. For church services they have joined with the Baptists, whose pastor has a permit to officiate.

-Missionary Herald.

At Guatemala's National Fair

Guatemala's annual fair in November, 1934, gave a splendid opportunity to present the Bible to the people. This fair is attended by open-minded people who accept everything that is offered in a friendly spirit. Α booth was secured in a good location, expenses were provided locally, missionaries cooperated with enthusiasm. There was also an Indian helper who had had experience in bookstand work. He had his daughter with him, in Indian costume. She had been taught to play the organ. This in itself drew many people to listen, as it is unusual that an Indian woman should do anything but grind corn, do the cooking and care for the children.

Many bought copies of the Bible or Testaments; portions and hundreds of Gospel tracts were given out to all classes of people. Cultured business men stood in astonishment, listening to words of wisdom from the lips of the Indian brother, or from a plain-looking student. The sale of Bibles was larger than for many years.

—Bible Society Record.

High Standards in Trinidad

Rev. D. R. Macintosh, a worker for the United Church in Canada, writes from Princetown, Trinidad:

I was surprised to find the work of the church in Trinidad so well organized, and am much impressed with the high standards of the schools. Our mission schools stand high in grading among the schools of the colony, in agricultural work they come first. One of the schools in this field holds the record, having taken first place for the third year in succession in 1933.

I never cease to wonder at the fitness of so many of our native preachers for their work. They have surely made the most of the opportunities when one considers the handicap which some are under in not being able to read English. There are so few books in Hindustani. One of the men bought a copy of *Tarbell's Sunday School Lessons* at the beginning of the year. I knew he could not read a word of English and asked him what he would do with it. He replied that he would have his little boy read it to him each day. During the year some have come to us from Hinduism, and are giving good account of themselves.

—United Church Record.

Brazil Forward Movement

A committee to carry out a two-year program of spiritual development along the lines of the Forward Movement was appointed at the 37th annual Council of Southern Brazil. Statistical reports show gratifying increases in the number of public services, in the total number of communicants, in the number of pupils in the day schools, and also a slight increase in total receipts in Brazilian currency.

A committee appointed a year ago to study the question of selfsupport had reported the following recommendations:

1. That the self-supporting parishes maintain their contributions made up to the present time for the support of the clergy;

2. That the congregations not yet self-supporting increase their contributions toward the support of the clergy according to a sliding scale. The scale includes every mission in the district;

3. That each parish in addition to these contributions pay the $7\frac{1}{2}$ per cent due the Pension Fund;

4. That in every parish, congregation or mission, there be created and intensified the spirit of general cooperation in the work of the Church, and that the members be taught to contribute liberally toward the support of the clergy as a means not only of hastening the independence of the Church but also of stabilizing its establishment in Brazil.

—The Living Church.

The Argentine Field

Facts about the work in Argentina were brought out at the annual meeting of the Evangelical Union of South America, held in London. An account was given of the establishment of a church in a small inland town, where first results were very meager, but the work of a Bible teacher at open-air services for children attracted many to Through the children church. adults were won, and a virile work grew up. Young converts became keen evangelists and visited neighboring villages, in many of which groups of Christians formed. Opposition is not so open as it was twenty-five years ago, but petty persecution is persistent. Thousands of people are tired of Rome, and unfortunately many of them have turned to atheism, socialism or spiritualism.

-The Christian.

EUROPE

Religious Film Society

A new organization in Great Britain called "Guilds of Light" acts as advisory body to all Christian agencies anxious to experiment in the use of the moving picture for Christian ends. It has founded the Religious Film Society, whose work is

1. The collection of all possible information likely to be of value to anyone desirous of experimenting with the film as a Christian implement.

2. The stocking, exhibiting and hiring of the types of projector and other apparatus most likely to be satisfactory in the hands of the amateur exhibitor.

3. The production from time to time as funds permitted, of specially written films which would be available on easy terms to all members of the Society.

Two of the Society's films have already been exhibited, "Mastership" and Inasmuch"; while "David Livingstone" is being prepared.

-Religious Tract Society.

Paris Three-Day "Mission"

In the Latin Quarter of Paris a three-day "mission" in January attracted large numbers of listeners. The speakers—Charles Westphal, W. A. Visser 't Hooft, Pierre Maury—presented three subjects: Existence de Jesus-Christ; Humanite de Jesus-Christ; Devinite de Jesus-Christ. Students in the Latin Quarter have come to expect the missions of the French Student Christian Movement which have been held each winter for three years. The meetings were attended by in-

creasing numbers during the three days — a heterogeneous group of foreign students, Student Christian Movement members, communists and many Roman Catholics. All participated in the discussions. Perhaps the greatest lesson which the organizers of the mission have learned is that students are eager to find out about the central truths of the Christian faith, and that therefore it is much less necessary than generally is believed to spend large amounts of time and energy on the preliminary or introductory subjects, to which in previous missions a rather considerable amount of attention had been given.

Intercollegian and Far Horizons.

In Old Castile

Valladolid, at one time the capital of Spain and famous in history as the place where Ferdinand and Isabella were married, Columbus died in poverty, and Phillip II was born, is now a city of about 100,000. Rev. F. H. Grey was given permission to hold an eight-day mission in this center of Spain's Reformation, where many perished in the Inquisition. He writes in the Latin American Evangelist:

We had sought to prepare the ground by special prayer and the distribution of 4,000 invitations, this latter being zealously taken up by the young men of the congregation. From the beginning we felt conscious of the power and working of the Holy Spirit in our midst. Notwithstanding the political unrest and fear as to the future which followed in the wake of the Revolution, the attendance at the meetings was very good, and the results were a real spiritual uplift for the believers, quite a number of souls brought under the sound of the Word, some for the first time, and deeply impressed, and, finally, some led to a saving knowledge of the Lord Jesus Christ.

Present State of German Missions

Prof. Martin Schlunk of Tübingen says in an introductory article in the *Neue Allg. Mis*sionszeitschrift concerning the condition of the German missions, "German missions are in the utmost peril and in their long history I know no single moment that approaches the present in its terrible seriousness."

He concludes his article with the following words: "We dare not expect too much from men. There is only one thing that we can do and that is, to appeal to all our friends in all the world to pray to God with us. He can help. He has proved this often. He can turn his severest extremity of German missions into blessing. Therefore let us pray. The danger has reached its peak. Let all help that can!"

The missionary societies of Germany are joined in a general association known as the German Evangelical Missionary In 524 stations they have Diet. 1,586 European workers, and 10,951 paid helpers. They care for 1,225,792 native Christians and 67,000 inquirers. They conduct 3,982 grade schools and 109 higher schools with 250,000 pupils. They maintain 31 hospitals with 37 physicians.

Protestant Movement in Austria

It is reported from the Bureau of Interchurch Aid, Edinburgh, that about 80,000 Austrians are preparing to leave Catholicism, in addition to the 22,000 who have already joined Protestant churches. This is in the face of many handicaps. A Roman Catholic has twice as much opportunity for employment as a Protestant and has no church tax to Protestant churches are pay. self-supporting. The movement, which was at first from all classes of urban population, is now spreading out in the country among the farmers. It was penalized by Dollfus and still is. Those leaving the Church of Rome are ordered to be medically examined as to their sanity. Ministers have been fined for writing about Protestant opinion of history or even for explaining Protestant doctrine. When giving religious instruction to converts they are put under police supervision. Yet the movement mounts ever higher.

-Sunday-School Times.

AFRICA

New Film Project

What promises to be a valuable film project is to be undertaken in Africa by the Department of Social and Industrial Research and Counsel of the International Missionary Council. It is proposed to establish an experimental film-producing studio at Vuguri, Tanganyika Territory, where both instructional and recreational films, based on African life, with African actors, will be made. These films will then be exhibited to native audiences over a wide area in Northern Rhodesia, Nyasaland, Kenya and Tanganyika. The object of the scheme is to find out how the African can be helped by means of the film to adapt himself to the new ideas, morals, customs and laws, according to which his life has more and more to be ordered; and to introduce him to the best of these before his morals and his tastes are corrupted by less desirable films. The whole project will be worked with the close cooperation of missionary, anthropological and government specialists, and will, it is hoped, prove to be of great value to all who are working for the welfare of the native in Africa.

The scheme, which will require from 18 months to two years to complete, has been made possible by a grant from the Carnegie Foundation.

Changes in Seventy Years

Seventy years ago in what is now the Diocese of the Niger, where Bishop Crowther began work, there were no churches or schools. To become a Christian then was to face the risk of persecution, even martyrdom. Today, as the result of C. M. S. work in the diocese, there are 1.285 churches and 620 schools with an enrolment of 33,000 pupils. Scores of towns and villages are still unevangelized, and wherever new openings are made there is a ready response to the Gospel. In the Nsukka district, where pioneer work began only some six years ago,

there are now forty-five churches with an average attendance on Sunday of 4,000 people, and the life of the district is being changed. In the Nupé district of Northern Nigeria, which has been a hard and somewhat barren field, the past year has witnessed a record number of baptisms (fifty in all) and also the ordination of Mr. D. T. Sheshi, a native of Bida. He was the first convert from Islam through the work of the C. M. S. in this area. —The Life of Faith.

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Chieftain Finds the Way

Sekulu Malenga was a chieftain who had an important part in the development of the Galangue Mission as teacher and adviser of the missionaries in things relating to the country, language and tribal customs. He died not long ago at the age of ninety-seven, and just before his death he said to the missionary, Mr. McDowell:

I am an old man. I have held my children's children's children. I am now tired. In my old age I have been blessed with new friends and acquaintances, principally the Lord Jesus, the child of the Great Chief. I go to Him and to my fathers with ill-will toward no man. My going is no mystery. Rid of this tired body and face to face with my Saviour and in the presence of the great Elders of the people, from Sekulu, Moses and Joshua on down to the present time, I hope to be able to think more clearly and help to a larger degree my friends and children.

Sekulu became a Christian about seven years ago. At that time he held a large audience spellbound with the story of his search for life. He ended with this statement:

Today I join the caravan of a great Leader, and I trust Him to lead me to a just settlement of all problems. The little that I have already heard and understood of His way of life gives me enough to make a start, and no caravan leader explains the whole trip at its beginning. For these many years I sought after something, I knew not what. Now I have found it.

-Missionary Herald.

Girls at Tiger Kloof

Higher education for African girls is, as yet, the privilege of the very few. In their present

stage of development, the prominence is given to subjects connected with home building. At the L. M. S. School in Tiger Kloof girls have the choice of four distinct courses: teacher training; secondary school; spinning and weaving; industrial, comprising domestic science and needlework. Each course requires three years' study. Personal and community hygiene are emphasized throughout the course. One of the chief needs of the African girl is to know how to use her leisure wisely. When she leaves school and goes back to her home there are often hours a day when she is left to her own devices. "Wayfaring" (Native Girl Guides) is one of the ways that Tiger Kloof is trying to meet this need. The industrial girl with her knowledge of crafts is an invaluable help in "Wayfarer" work in distant places. For eighteen years about six Christ-consecrated

Afrikaans Bible Sales

girls pass out of the school each

year.

-The Chronicle.

Although it is only a year since the Bible was translated into Afrikaans, over 250,000 copies have been sold in South Africa. As many as 10,000 Bibles were bought in a single week. About 250,000 other people of the erstwhile Dark Continent will be benefited when the translation of the whole Bible into Bavenda is completed. For the last fourteen years the Bavenda, a tribe of northern Transvaal, have had to be content with the Psalms and New Testament.

-The Christian Advocate.

WESTERN ASIA

Syria's Needs

In recent years, new communities have sprung up rapidly in northeastern Syria. These are very inadequately occupied in the missionary sense. At a meeting of the United Missionary Council of Syria and Palestine in Beirut, it was urged that this territory be made a field for united effort, especially on the part of the Presbyterian Mission and the American Board. Accordingly, a joint visit was made in November by representatives of the two societies, and of the Syrian Church. The deputation was impressed with the urgent need, but reported one encouraging piece of work. At Kamishli a church building has been erected largely as a result of the efforts of the local community. This church was dedicated while the deputation was present, in a service conducted in four languages, Armenian, Turkish, Arabic and Syriac.

Syrian is becoming more and more conscious of the needs of the rural areas. Village welfare projects were conducted during the summer by the American University of Beirut and the Junior College for Women; but as yet not much has been done to meet the religious and evangelistic needs of rural areas. The Presbyterian Mission is studying the problem, with a view to making it one of its aims in the future.

> -Near East Christian Council News.

Palestine's Mission to Jews

The Church Mission to Jews in Palestine lays the chief emphasis upon follow-up work with the individuals who seem of most promise. The work of one individual with those who are really seeking the truth is held to be of more permanent value than the crowded program of a large staff of workers. The hospital in Jerusalem attracts a large number of Jews, and there are vast opportunities for reaching the whole Jewish population. The mission center is on the outskirts of Tel-Aviv, with its purely Jewish population — about 85,000. There are many individual Jews and Jewesses living in Tel-Aviv who are definitely seekers after truth, and some who are very open to Christian influence. The task of the missionary is to find them out and to keep in touch with them.

A new development is recorded among Jews in Bagdad. An ordained Hebrew Christian has gone there in the dual capacity

of pastor to an Arabic-speaking Christian congregation, and missionary to the 80,000 Jews living there. He has a difficult piece of pioneer work to tackle, which will make a heavy demand on his patience, pluck and tact.

-Near East Christian Council News.

Persia Now "Iran"

Another change in geographical names went into effect March 22d, when Persia became officially known as Iran — its orginal name. It links its people racially and historically with the ancient Aryans. This is merely an instance of nationalistic sentiment, as by no means all Persians are Aryans. Out of 10,-000,000 people fully 3,000,000 are nomads of uncertain racial origin. Hundreds of thousands of Jews live here. Many other people are of distant Mongolian origin. Nobody knows definitely whence came the nearly 1,000,-000 wild mountain tribes known as Kurds. But by whatever name it is called, its missionary needs remain unchanged. Of its 10,000,000 people less than 65,-000 are Christians. The only agencies at work are the American missionary societies of the Lutheran, Presbyterian and Seventh Day Adventists, and the English Church Missionary So-The entire Protestant ciety. membership is less than 4,000, with 2,000 of them Presbyterians. The Roman Catholics have more than 60,000 communicants. -Missions.

With Afghan Mullahs

Rev. J. Mark Irwin of Meshed describes an opportunity which came to him on a recent visit to Afghanistan. He asked permission of the governor for a visit with the leading Mohammedan ecclesiastics. The governor cordially arranged this. Mr. Irwin writes in the *Presbyterian*:

At ten o'clock we were taken to the government headquarters, and there seated around a great table were some ten or more *mullahs*, with the chief of Foreign Affairs and several other men. At first I drew a deep breath and thought, 'Now what shall I say?" After formal greetings, I said: "Perhaps you would like to know why I am a Christian?" They signified yes, and I said: "First of all, of course, I was born into a Christian home. But while still a boy I knew little about Christ until I started to read the Gospels myself. Then I discovered that Jesus Himself said, I am the Bread of Life: I am the Living Water. I am the Light of the world. I am the Way, the Truth and the Life. I am the Resurrection and the Life.'" Certainly they would agree that no man could live without these things. To this they nodded assent, and I said further that since I had found Jesus as Saviour and Lord, there had been peace and joy and satisfaction in my life. There followed long dissertations from various ones, some of which I did not fully understand. They were attempt-ing to show that all the prophets became in reality all that Jesus claimed as to the way, the truth, water, life, etc. They said that of course there were some things that they did not believe about Jesus, for instance that He died and was raised again from the dead. I replied: "Of course, every book must bear its own witness. We Christians believe Jesus did rise from the dead because of the witness of the Gospels and the Apostle Paul." I told them what the Apostle Paul wrote in 1 Corinthians 15. Then I Then I said, "But not alone from this wit-ness do we believe Jesus arose and is living. We have the witness of our own hearts, and the experience of the Holy Spirit, and His love and peace. For these reasons we believe that He arose from the dead and is living. I had carried with me a copy of each of the Gospels, one of Acts, and a copy of the Psalms. I said to them, "I have some copies of the Engil with me. Perhaps you would like to see them and have them." They signified yes, and I drew them from my pock-et. The *mushtihid* raised them in both hands to his forehead, and then sat there holding them with a show of great reverence. Soon they were in the hands of the others and they were all looking at them, and reading them as the conversation continued.

INDIA AND BURMA

Industry and Evangelism

Ten years ago Edwin Lawrence, a young engineer who held an appointment in India, was led to found a new type of service which he named the "India Industrial Mission," and located in a vacant mission property at Cossipore, Calcutta. The first to join the Mission was a Brahman, who came looking for on office position, but learned that India sorely needed production workers, and that this Mission had no funds for overhead

expense until its industrial production justified it. Dakhina, quick to grasp this principle, in spite of his priestly caste, decided to learn the dignity of manual work. He also learned the wonders of God's grace, and now prays that in spite of Hindu wife and relatives he will be bold enough in his belief in the Lord Jesus as his Saviour, to testify to it through baptism. Other Hindus have followed, some have been baptized.

From various missions and distant parts of India, many Indian Christian young men, of ages varying from 17 to 25, and often outcaste from industry or dependent on missions, were selected as students. Many have learned not only to be self-supporting but, being grounded in the Word by means of the threeyear systematic Bible course, and in prayerful dependence on God, have started out to become "Young Pauls." Some have saved their earnings and set up small work shops in their own Life of Faith. districts.

Week of Evangelism

Christian forces in Mid-India united in a week of evangelism March 11-18. "Every member a witness for the Lord Jesus" was the ideal kept in mind.

Methods suggested by the Rev. G. H. Singh, Honorary Director of Church-Centered Evangelism for Mid-India, included the following:-

1. Christians testify, teach and work among their own relatives. 2. Efforts be confined to a single

group or caste.

3. Use of newly-prepared drama on life of Venkaya, famous robber chief of South India, available from Mis-

sion Press, Jubbulpore, for 2 annas. 4. Prayer, undergirding the work every step of the way. 5. Thorough preparation prior to

March 11.

6. Work continued for 12 months of the year, fostered by a special committee appointed at next meeting of the Church Council.

—The Indian Witness.

Floating Hospitals for Bathers

Hindus of India every 27 years observe a religious festival, of which one feature is a pilgrimage to the sacred Ganges

River for a ceremonial bath of purification. The year 1935 brought a recurrence of the festival, which took place on Februarv 3d. More than 750.000 pilgrims invaded Calcutta, taxing its over-night lodging facilities to the utmost. All along the 1,500 miles of river millions of others gathered for the same purpose so that the British Government was gravely concerned over possible epidemics in Calcutta from the influx of throngs of pilgrims. Floating hospitals carrying large quantities of disinfectants circulated among the bathers. -Missions.

Tamil Missions

The veteran missionary of the Danish Missionary Society, Knud Heiberg, reports in the Dansk Missionsblad that conditions in South India are becoming more and more difficult for many of the older missions. The Americans have been compelled to retrench increasingly and the German missions are in a pitiful state since the German Government is preventing the sending out of monies. He says that what makes the matter all the more difficult, is that those in India can not obtain clear answers from their country or their boards on the real conditions.

The Tamil Evangelical Lutheran Church has given almost all its workers notice of dismissal by May 31, and the conditions will doubtless force the German missionaries to give up their fields of work, unless a change comes before that time. One German mission which he knows was in this predicament—in January it received an amount of 80 rupees, while its budget required more than 3,000 monthly.

There are some who have great ideas of having the Indian Church continue the work without the help of the older churches. But the time has by no mean's arrived, and even if there are parts of the work which the Indian Church can undertake in places where the branches have taken deeper roots, the present crisis has brought it about, that much work has already had to be given up even in the Danish Mission, which has had less to suffer than others.

Sangli Church Life

Sangli, in the Krishna River valley, is the center of many Willingdon Colenterprises. lege, with its 350 students, two boys' high schools, a newlyfounded girls' high school and many primary schools make it educational and cultural an center. Through the American Presbyterian Industrial and Agricultural School which dates from 1884, Sangli is a pioneer in village uplift and rural recon-Within 20 years it struction. has become a center of light for depressed classes. To pursue all these lines of service, the station force last year numbered fifty; one ordained and four unordained village evangelists, thirty-one teachers, five Biblewomen, two colporteurs and seven missionaries. Within that year the Central Church has been able not only to meet every obligation, including the pastor's salary, but to open a free library on the Mission compound, to buy instruments for the singing band, and to supply fuel and oil to 30 students attending the fiveday Bible Institute which was sponsored and financed entirely by the Sangli Church, with some help from the village churches. The Mission had no responsibility except friendly cooperation on the part of the missionaries in Sangli. The Women's Society is a going concern. Tt maintains five Bible classes.

-Western India Notes.

Preaching at Festivals

Two Brethren missionaries have recently preached the Gospel at two large heathen festivals. The first was held near Christianpettah, where the god worshiped is supposed to be an incarnation of Krishna. Mostly low-caste people worship at this temple. The evangelists had to put up with plenty of noise and smoke, but they learned a great deal more of the native customs and methods of thought. About a dozen native Christians joined the missionary and rendered valuable service.

The other festival was at Courtallam, where thousands of pilgrims gather to bathe in the large waterfall. The people, however, were very indifferent, and many said, "Your religion is not for us."

-The Christian.

Outcaste Wins a Brahman

Mr. Pickett, author of Mass Movements in India, tells this incident:

While touring in South India I talked with an educated Christian Telegu, formerly a Brahman, and asked him how he came to accept Christianity. He replied: "Because of a most marvelous personality whom I met." He went on to tell how he had been traveling with a gentleman, an Indian, whose conversation and manner were so cultured and interesting that he had spent with him three of the most delightful hours of his life. He asked this acquaintance on the train what caste he came from. He could hardly credit his statement that he had been an outcaste. The first speaker said he could not get away from this fact, and in the end bought a New Testament and studied it. He said the mystery was explained, "I understood the power that could transform a life, and I too accepted Christ as my Saviour. I hunted up my friend of the train and asked him to baptize me."

-World Call.

Mass Marriage of Infants

Their childish eyes bewildered and their bare feet chafing the grass, 374 infant couples were married March 31 in North Bombay Presidency. It was the largest mass child marriage ceremony held in India in many years. Some brides and bridegrooms were mere infants in arms; some were small children. Many babies, too small to walk, slept in the arms of their elders. Others gurgled happily at the booming of gun salutes which were a part of the ceremony. Young bridegrooms arrived in decorated bullock carts and were carried before the priests. Many were not old enough to have even an inkling of what was taking place. All the tiny couples

then united in a feast, in which the parents joined.

-New York Times.

Meet the Missionary!

Rev. C. E. Chaney, field secretary for the Baptist Mission in Burma, after a tour in the Chin Hills district, writes in the Watchman-Examiner:

On arrival at Haka various ones came to meet us and shake hands with us. One was a blind Christian who had heard of the visiting missionary and had walked 100 miles just to shake hands. Two preachers walked 25 miles to meet the visitor from the south. One evening I saw the shadow of a man on the veranda. He was slipping away. I called my companion's attention to him and went to speak to him. He had walked over 30 miles, and had, unknown to us, been waiting a long time to see the visitors. He was too timid to intrude. During the past 35 years great changes have taken place among the Chins.

It was my privilege to meet the first Chin convert, baptized in 1905, who is now a pastor in the hills. There are fully 3,000 baptized Christians, and nearly 500 came into the church this past year.

CHINA

Christianity in Last Decade

Prof. James T. Addison of the Episcopal Theological School, Cambridge, believes that while Christianity in China suffered a setback during the Nationalist Movement of 1925-1928, it really benefited by the trials of those years. A winnowing of weaker and half-hearted members took place and the great majority who remained loyal were strengthened in their faith. The Nationalist Movement served to accelerate a movement towards further placing of responsibility for the Chinese Church upon native shoulders and towards developing a truly indigenous Christianity.

The other salient feature in history of Christianity in China during the last 10 years has been the efforts towards union among mission bodies. One-third of the Protestant communicants now belong to the Church of Christ in China.

Dr. Addison names four distinct attitudes apparent towards Christianity. The prevailing attitude of the vast bulk of Chinese is complete indifference. Among the more educated classes Christianity is viewed as a foreign importation, an alien, cultural invasion. There is the Communistic attitude which declares Christianity to be a form of economic imperialism and which condemns it, as it does all religion, as a deadly drug. The typical attitude of the young Chinese today is that of the agnostic or secularist.

-The Churchman.

The Best Governed Province

In a recent survey of conditions in China, Dr. Sherwood Eddy reports that of all the provinces he visited Szechuen is the richest but worst governed, while Kwangsi is the poorest but the best governed. Here the work of Dr. James Yen and the National Economic Council was in almost complete operation. Every school is in process of developing into a community center, is designed to include the whole community in a scheme of practical education, which aims at the reconstruction of all life. But while Dr. Yen's work is deeply important and hopeful. without a single exception his projects are being opposed openly or secretly by the beneficiaries of the old order, especially the old officials, fighting to keep their own selfish profit, privilege and prestige.

Dr. Eddy suggested to General Chiang Kai-shek that China needed not only new men but a new system beginning with a 1. To have fivefold program. only a few laws but enforce them; to protect the peasants from extortionate taxation; and to adequately pay officials so they will have no excuse for squeezing, as in the efficient cus-2. To budget, toms service. audit and publish all accounts. 3. To promptly and surely punish all offenders. 4. To reward the honest and efficient. 5. Equal impartial justice to all, without protecting or promoting unworthy officials or incompetent relatives and backers of one's own clique.

-China Weekly Review.

Effective Bravery

Dangiong, Fukien, is in a district much troubled by bandits, who make frequent raids on any unguarded place, burning, looting and killing. As the bandits had shown a certain degree of respect for the Christian church and its workers. Christians in Dangiong sent their valuables to the church for safety. The bandits heard of this, and choosing a time when they knew the Bible woman was alone at the church house, they planned a raid. The Bible woman, suspecting their intentions, had already persuaded the Christians to remove their belongings. Then she put a notice on the church door saying: "If you want to come and search the church, knock and I will open the doors. Don't break down the doors." The second night that she was alone the bandits came, shouting and battering the doors. She quickly opened them and asked the men not to destroy the church, for there was nothing of material value there. Quietly talking, she made the bandits quiet. They searched the place, and finding nothing, withdrew quietly; the brave woman then fastened the doors and praised the Lord. —C. M. S. Outlook.

Gospel Bands in Fukien

Special meetings in Fukien Province led to the formation of 120 gospel bands. These volunteer teams have won large numbers to the Kingdom. Rev. Leonard Christian tells the story of two members of a team. They were working in a suburb and in each of four instances when they had brought persons to the point of becoming learners, a man with much influence there undid all their work and turned people against them. Praying for guidance, they were led to go in person to this man and explain the Gospel. Taking literature and hymns and all the courage they possessed, they came away radiant, for the man, and his son

also, enrolled themselves as learners before the afternoon was over.

-Missionary Herald.

JAPAN

"Golden Castle" School

This (Southern) Presbyterian school opened in Nagoya with only three students. To the general public it was just an insignificant part of the Jesus religion. Forty-six years have passed and today it stands with complete internal organization and full external recognition, a Girls' Junior College.

At present there are about 1500 graduates of the school. These are scattered as far as Korea and Manchuria, and even to America and England. Among them are wives helping their husbands, mothers bringing up their children, consecrated evangelists of the Gospel of Christ, teachers in kindergartens and girls schools, employees in banks and business houses. All of them are adding to the school's repute. Of those originally connected with the school, only an old fir tree remains. It was planted by Mrs. Randolph, the founder.

-Presbyterian Survey.

Rural Advances

In spite of rapid industrialization, 47% of Japan's population is still rural. One of the most significant accomplishments of the Kingdom of God Movement has been its pioneering in this field. It adopted the strategy of trying to capture the nation's almost 12,000 villages by evangelizing and training potential village lay leaders. One hundred short-term Peasant Gospel Schools have been held in twenty-five prefectures, either under the direct auspices of the movement or with its assistance. Each of these schools has gathered some twenty twenty-five \mathbf{or} young men and women from as many villages and given them a week or ten days of intensive training for Christian leadership in their respective villages. Over 2,000 rural young people have been enrolled in these schools.

Most of these have gone back to their villages and started something—a Sunday school, a Bible Class, a Reading Circle, a Recreational Center or a Better-Farming Lecture Course.

These Peasant Gospel Schools, however, have only touched the fringe of the problem.

> —Intercollegian and Far Horizons.

Kyoto Episcopal Mission

In a crowded section of Kyoto, where most of the people are engaged in silk weaving, the Episcopal Church maintains a center of work, both through the spoken word and through practical help given to the everyday life of the people. Its small and inexpensive building is wholly insufficient for the need. The church is always crowded. A kindergarten, night school, boys' and girls' clubs, a reading room and a summer camp for 50 children are some of the activities. Japanese doctors and nurses carry on a clinic, and if you should happen to be in the church when Dr. Fujino, a vestryman in Kyoto, arrives to begin the clinic, you will see him first of all kneel at the altar to ask God's blessing on what he has come to do.

Much of the cost of this work is supplied by a group of fifty Japanese patrons, each of whom contributes the equivalent of \$15 American currency a year.

-The Living Church.

Temperance Movement in Korea

All Christian churches of Korea are temperance organizations. No one having anything to do with liquor as maker, seller, distributor or user can be a member of any of the churches, but until recently church workers have been so busy winning believers and creating their churches that they have not felt that they had the time or energy to give to temperance work for nonbelievers. The W. C. T. U. has been at work for years, but it was felt there should be a man to lead in this movement. For

the past year Rev. Song Sang Suk has been giving one half his time to special temperance work. Last June he staged and managed a great temperance parade in Pyengyang City where 5,000 people marched with banners and flags through the city and some tens of thousands of sheet tracts were given out. He has made a point of urging that oratorical contests and essay writing contests on temperance be held in all schools of higher grade; out of this an interest has developed among students.

Strenuous Programs

With an expenditure of \$30 twelve students of Chosen Christian College were sent out to six of Korea's 13 provinces, two men to each, during the summer of 1934. These men visited 17 different places and did work in 29 separate churches from 10 to 24 days at a place, a total of 105 days, which made the work cost about 30 cents per day. In these meetings they taught a total of 10,201 children in the day time; and preached to a total of 22,881 The persons in the evenings. program was intended to include the teaching of language, arithmetic, geography, singing, story telling and Bible, to boys and girls in the day time, and a popular night meeting for adults. In most cases, the men, ashamed to let down the reputation of the college or to admit their own inability, worked in the wee hours of the night and attempted to oblige these eager, expectant The men of the village folk. gathered in their room after the evening services to talk until midnight and the children were knocking on their doors by daylight the next morning eager to begin the day's work.

-Korean Mission Field.

ISLANDS OF THE PACIFIC

Jubilee in Papua

Sixty years ago, on November 21, 1875, William G. Lawes, with his wife and small son, landed in Port Moresby, New Guinea, the first Europeans to make a home in that savage land. They came in the John Williams as missionaries of the London Missionary Society. Now a strong Papuan church has been built up and over 500 Papuan boys and girls attend the Christian day school. Today Port Moresby is the residence of the British Governor General and airplanes fly over the land that was formerly only traversed on foot through dense jungles while war canoes plied the bays and rivers.

Early Days in Borneo

Just after the Boxer uprising when 16,000 Christians became martyrs, a Christian Methodist of Foochow, a man of wealth and education, decided to do as the Pilgrim Fathers and seek a land of religious freedom. He found many willing to go, but where was the land? Like Abraham he set out, not across the plains, but into the South Seas, not knowing where he went. When he arrived in Singapore, he was directed to Sarawak as the land best suited for such an undertaking, where Raja Brooke owned 36,000,000 acres of good land. Here he met the Rajah, who not only liked the scheme, but willingly gave land and money to charter a boat to bring the colonists over. Then he returned to China to get his men, and out of the crowd he picked about five hundred men and twenty women, mostly Methodists, and put them on his chartered boat. but sailing away from friends and home filled many with fear, and they put in at Hong Kong. It happened that Bishop Warne was there on his way to Manila. When he heard of this boatload of Methodists on their way to Borneo, he went to visit them, and when he saw how fearful they were, he said, "Don't be afraid; I will go with you." He stayed ten days with them, organized a church, and from this band has grown a Christian community of more than 10,000. The small clearing in the jungle is now more than 200,000 acres of cultivated land; five little chapels have developed into 46 appointments; a membership of

over 300 is now over 3,000, with 900 adherents and more than 1,500 baptized children under twelve years of age. The school of 33 boys has grown into 38 schools with over 1,800 children, of whom about 1,600 are Christians, and from a staff of two teachers, there are now 91, all of whom are Christians.

----Malaysia Message.

Hurricane in Cook Islands

Raratonga, Cook Is., is associated with John Williams and his feat of building the Messenger of Peace with no previous shipbuilding knowledge and no ordinary shipbuilding materials Just as the London or tools. Missionary Society was rejoicing in a report of encouraging work done there, and plans for further improvement, a hurricane brought crushing disaster. The full extent of the damage is The Mission not yet known. House is far enough from the sea to have escaped complete destruction. The New Zealand Government, which has the mandate, will do all it can in relief measures, but cannot be expected to rebuild churches and hous-Friends of the L. M. S. have es. subscribed £150, but much more will be needed.

-The Chronicle.

MISCELLANEOUS

Epochal Religious Events

The only secular newspaper summary of the events of 1934 which touched the field of religion appeared in the Boston Transcript. Other papers printed necrologies, chronicles of disaster and crime, but none attempted to evaluate the trends in religion except Dr. Dieffenbach who, in the *Transcript*, singled out several religious events which in his opinion are epochal as those \mathbf{as} which marked the transition from the Middle Ages to modern times. Briefly they are:

1. The admission of Russia, an atheist state, to the League of Nations.

2. John Dewey's Yale lectures, A

Common Faith, a religion with God left out, advocated in a college which was once a Puritan stronghold.

3. The resistance of seven thousand German evangelical pastors to Hitler's edicts. They declared: "Obedience to the present church government is disobedience to God."

4. German Catholics making common cause with German Protestants in defense of their faith.

5. The activity of the National Conference of Jews and Christians in the United States.

6. Declarations by thousands of Protestant ministers against a cruel competitive economic order and against war.

7. A reemphasis of the importance of personal religion.

8. The religious literature of 1934 shows a tendency away from the destructive criticism which has long been prevalent and toward a spiritual harmony.

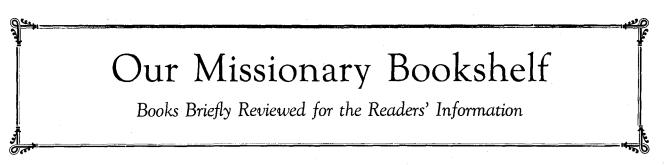
World Convention of C. E.

The ninth quadrennial World Convention of Christian Endeavor will be held in Budapest in August — postponed for one year because of conditions in Europe. The program will give equal recognition to three languages — Hungarian, German and English—and the speakers and conference leaders will be chosen from every part of the world. Budapest has been a strong center of Christian Endeavor for many years.

Baptist S. S. Growth

At the close of 1934 the number of Baptist Sunday school scholars throughout the world was advanced by nearly 1,200,-000. This includes an increase of over a million in the Negro National Baptist Convention. Dr. J. H. Rushbrooke attributes this large increase in Negro scholars to the adoption of stricter statistical methods, since a round figure of 1,500,000 previously reported is replaced by a very precise 2,588,834. There is decrease of approximately 11,000 in Europe, and this is explained by the fall in Britain. Other continents show little change, with the exception of South America, where last year's total of 40,213 has increased to 45,250.

-Watchman-Examiner.



Good Books on Home Missions*

Prepared by the Office of Education and Publicity Board of National Missions, Presbyterian Church, U. S. A.

What do we ask of a reading list? That it shall add to our That it body of information? shall illumine our study with the story of the lives of those whose compulsion was and is: Woe is me, if I preach not the gospel? That it shall provoke to a further study of the aspects of need, underlying problems, and recognized trends to which a single volume can serve only as an introduction? Brief as it is, it is hoped that the following list meets these requirements.

THE CANVASS

The Epic of America. James Truslow Adams. Little, Brown & Co., Boston. \$2.50. Reprint 1934.

Narrative account of the growth of America, told through the story of the most momentous episodes and the biographies of outstanding leaders in their relation to the panorama of American life.

SPIRES AND STEEPLES

The Religious Foundations of America. Charles L. Thompson. 1928. Fleming H. Revell Co., New York. \$1.50.

Story of the religious elements which like the members of different races have entered into the making of America with an account of their influence on the national life.

CHURCH AND NATION

The Frontier Spirit in American Christianity. Peter A. Mode. 1923. Macmillan Co., New York. \$1.75. Study of the American fron-

* Suggested Reading List in "Toward a Christian America," by Hermann N. Morse.

tier in relation to its significance in church history and its influence in bringing into being the distinctive characteristics of American Christianity.

Religious Backgrounds of American Culture. Thomas C. Hale. 1930. Little, Brown & Co., Boston. \$3.00.

The author traces the course of religious history from the time of the English "dissenters," through the period of dissent in New England and Virginia, down to the present-day phases of religious interest.

FRONTIERSMEN OF THE CHURCH

The Life and Labors of Bishop Hare. M. A. DeWolfe Howe. National Council of the Episcopal Church. \$1.00.

Interesting account of one of the foremost leaders and champions of the Indians, the first Episcopal missionary bishop to go into South Dakota to labor among the Dakotas. In his thirty-seven years of service he established church policies with relation to Indians which are still being carried out.

Peter Cartwright: Pioneer. Helen Hardie Grant. 1931. Abingdon Press, New York. \$2.00.

Life of a "great Methodist and a great man," a pioneer prairie preacher responsible for keeping slavery out of Illinois and "hero of many a picturesque affair in the early days of the state."

Sheldon Jackson. Robert Laird Stewart. 1908. Fleming H. Revell Co., New York.

Biography of an outstanding pioneer worker, a "foreign missionary" to the Choctaws, a pioneer in western frontier service, best known for his sacrificial devotion to missions in Alaska. We Must March. Honore Willsie Morrow. William Morrow Co. \$2.00. New York.

Authentic narrative of Narcissa Whitman, the first white woman to cross the Rocky Mountains, and the part she and her husband played in the early history of Oregon.

How Marcus Whitman Saved Oregon. Oliver W. Nixon. 1895. Star Publishing Co., Chicago. Out of print.

A biography of Marcus Whitman, with the interesting incidents of life among the Indians and an account of Whitman's part in the opening of the Northwest.

Francis Asbury, the Prophet of the Long Road. Ezra Squier Tipple. 1916. Abingdon Press, Methodist Book Concern. \$2.00.

Organizer, founder of schools, and "faithful shepherd."

Vanguard of the Caravans. Coe Hayne. 1931. Judson Press, Philadelphia. \$1.00.

Life story of John Mason Peck, Baptist missionary on the Illinois frontier who preceded the covered wagon caravan across the Mississippi River in 1817.

Jason Lee: Prophet of the New Oregon. Cornelius J. Brossman. 1932. Macmillan Co., New York. \$3.00.

Romantic, authentic story of the work of the first missionary to enter the Oregon country. He founded the first permanent American settlement although other attempts had been made without satisfactory result.

Mary and I: Forty Years with the Sioux. Stephen R. Riggs. 1887. Congregational Sunday School and Publishing Society. Out of print.

Fascinating account of the toils and sacrifices, joys and rewards of a pioneer missionary

Any of the books noted in these columns, and now obtainable, will be sent by the REVIEW publishers on receipt of price.

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family which began and carried forward mission work among the Dakota Indians.

THE GEOGRAPHY OF HOME MISSIONS

Home Missions Today and Tomorrow: A Review and Forecast. Edited by Hermann N. Morse. 1934. Home Missions Council, New York. Paper, 75c.

This summation of an intensive study made by the Home Missions Council is a valuable source and reference book on the definition, interpretation, analysis, outlook, and forecast of the home missions task.

HOME MISSIONS, THE CHILD OF THE TIMES

The Challenge of Change—What Is Happening in Home Missions. John Milton Moore. 1931. Council of Women for Home Missions and Missionary Education Movement, New York. Paper, 25c.

The author presents a wider scope for home missions than is commonly held and challenges the church to build according to these specifications.

The Church in America. William Adams Brown. 1922. The Macmillan Company, New York. \$3.00.

From a wide experience and varied contacts the author summarizes the place and work of the church in our post-war national life.

CROSS CURRENTS

Industry

Christianity and Industry in America. Alva W. Taylor. 1933. Friendship Press, New York. Cloth, \$1.00; paper, 60c.

Out of the conviction that our greatest social and moral problems are industrial and that our industrial life has far outstripped our moral and social adjustments is born this plea for practical Christianity.

Protestant Churches and the Industrial Crisis. Edmund B. Chaffee. 1933. The Macmillan Company, New York. \$2.00.

Individual Christians and the Church must face their relations to economic life, the writer contends. Labor Temple in New York City, which has been guided by Dr. Chaffee for twelve years, serves as an illustration of the working out of this principle.

Roving with the Migrants. Adela J. Ballard. 1931. Council of Women for Home Missions and Missionary Education Movement, New York. Paper, 50c.

The challenge of the migrants came to the author through work with them. In this brief book she points out the need of the migrants for love to God and the need of the church for love for man.

The Machine Age in the Hills. Malcolm Ross. 1933. The Macmillan Company, New York. \$2.00.

This book sets forth the problems of the isolated mountaineer who in recent years has been drawn by the wheels of industry into the hazards of mining life and communities.

International Relations

Why Wars Must Cease. A Symposium edited by Rose Young. 1935. The Macmillan Company, New York. \$1.00.

Arguments against war are forcefully set forth by ten writers nationally and internationally prominent. These arguments batter down all defenses of war.

Race

Brown America. Edwin R. Embree. 1932. The Viking Press, New York. \$2.50.

Here is a frank, unbiased statement of the trials and triumphs of the "new race," the intermingling of black, white, and yellow, which forms a tenth of the population of the United States.

The Jew and the World Ferment. Basil Mathews. 1934. Friendship Press, New York. Cloth, \$1.50; paper, 75c.

The writer purposes to discover how we should act toward the Jew whose prominence in the affairs of the nations as well as in personal conflict is evidence that he is in the midst of the world ferment.

Orientals in American Life. Albert W. Palmer. 1934. Friendship Press, New York. Cloth, \$1.00; paper, 60c.

The author shows his readers what is behind the Oriental mask—a likable, overwhelmingly human Christian brother. While our attitude toward the Oriental is still flexible he recommends bending it toward human unity and Christlike understanding.

EVANGELISM

Turn to your own denomination for books and leaflets presenting the "pageant of the triumph in Christ."

SOCIAL RELATIONS

Religion Lends a Hand. James Myers. 1929. Harper Brothers, New York. \$1.50.

Religion as a helper in social progress is the theme developed. Investigation of the institutions in the United States which apply this ideal furnishes authoritative illustrations.

God and the Census. Robert N. Mc-Lean. 1931. Council of Women for Home Missions and Missionary Education Movement, New York. Cloth, \$1.00; paper, 60c.

Looking beyond the figures of the census, the author presents the forces which cannot be tabulated, the spiritual realities of underprivileged groups.

In the Shadow of Liberty. By Edward Corsi. Macmillan Co., New York. \$3.50.

Family and personal experience appear to have shaped the heart and mind of Edward Corsi –immigrant boy, settlement worker, Commissioner of Immigration, Director of the Home Relief of the City of New York to a particularly human viewpoint of Ellis Island. His career has been profoundly influenced by his father, Filippo Corsi of Abruzzi, Italy, who, because of his aggressive support of agrarian reform, was driven into exile. Fortunately he was recalled by his election to the Italian parliament—an office which he never occupied for he was stricken as he was about to give an impassioned response to the ovation of his fellow-townsmen. The young son was his father's companion in exile, and was thrilled by his father's spectacular career.

At ten years of age, with his mother, stepfather, brothers and

sisters, Edward landed in New Two emotions possessed work. him in turn. His wonder and exhilaration prompted by his first view of the Statue of Liberty and by the New York skyline which, through the haze, he mistook for mountains, quickly gave way to fear when he overheard his stepfather express concern lest they be turned back at Ellis Island because of their limited cash. Fortunately for Edward and for America this fear was not well-founded for the Corsi family was included among the one and a quarter million immigrants admitted to America in 1907.

Referring to the next decisive experience which came to him as an immigrant lad, living in wretched quarters on the lower east side of New York, Mr. Corsi says,

Down the street on which I lived there was a little brownstone house, which to many in the neighborhood seemed shrouded in mystery. It was a settlement house, which some of our parents feared had been put there to draw Italian children to the Protestant faith . . . The day came, however, when we decided to investigate that house and find out for ourselves what it was there for . . . I remember clearly the day I led my gang into that house of mystery . . . My admission to the Home Garden, later Haarlem House, marked a decisive advance in my career . . .

My settlement contacts and experiences gave me a new understanding of American life and American ideals. It was a new understanding, because until then such dreams as I had had of the land of promise were well-nigh shattered by the grim reality of what I had been forced to undergo. Long before my mother had gone back to Italy both she and my stepfather had realized the futility of their adventure. America had failed to offer its pot of gold. It had offered instead suffering, privations, and defeat.

After graduation from Fordham College Mr. Corsi returned to the Haarlem House as a fulltime social worker. While here, one morning in 1931, Secretary Doak of the Department of Labor summoned him to Washington and President Hoover appointed him Commissioner of Immigration at Ellis Island.

Edward Corsi presents Ellis Island as a reflector of the everchanging American mood. The steady march of the great cara-

van through Ellis Island, until arrested by the World War and finally brought to a standstill by the Immigration Act of 1924, reflects the extraordinary optimism of America. Mr. Corsi analyzes the composition of the caravan-English, Dutch, French, Scotch-Irish and German-to the middle of the nineteenth century and then fresh accession to the number of Germans, Irish and British. But then the composition of the caravan changed to Italians, Austrians, Hungarians, Jews, Slavs, Poles and Russians though the inflow of Irish and Scandinavians continued in considerable numbers.

While opposition to immigration sprang up from time to time, in the main Americans believed that America was the land of unlimited opportunity where any honest man could get a living and where every clever man could amass wealth. This confidence was not shaken until the world depression settled upon America like a blight. True America had imposed upon immigrants restrictions designed to safeguard public health, public morals and to debar potential paupers. Unfortunately these regulations did not eliminate "dumping" by foreign countries nor preclude the immigrants' use of Canada as a half-way house. The first racial groups, as racial groups, to feel the restraining of America were the Chinese and the Japanese. The Contract Labor Law became particularly difficult to enforce. Agitation over literacy tests, just before and after the World War, reflected the new temper of America towards immigration. But this temper did not have full expression until 1921 when the first Quota Law, based upon the census of 1910, was adopted. This was followed in 1924 with a more rigid Quota Law based upon national origins with the census of 1890 as the base-line. This law clearly marks a change in the American mind towards immigration.

From about 1928 the immigration trend, or to keep to Mr. Corsi's figure, the movement of the caravan, was checked by eco-

nomic conditions in America. By 1932 the outward movement of aliens exceeded the inflow. That America continued to be a land of desire, however, is strikingly and pathetically illustrated by the large numbers debarred because of quota restrictions or because of surreptitious entry. Perhaps at no time in the history of America has American hysteria over immigration been more unhappily illustrated than by the arrest, the examination and deportation of undesirable aliens. Speaking of this American mood after the World War Mr. Corsi says "quickly the national hatred turned from a defeated Germany and lashed itself into a rage against all forms of radicalism and all sorts of radicals. Victor Berger, of Milwaukee, was a conservative so-cialist. Senator La Follette was a Republican Progressive. Federal Judge Landis of Chicago, in sentencing Berger to jail and prison, said he regretted that he could not have him shot." It was during these days that the cells at Ellis Island were packed. It was then that the "Soviet Ark," the Steamship Buford, was dispatched with 249 prisoners, all to be deposited in dead of winter at the Russian border. This was all a part of what Mr. Louis F. Post, one-time Assistant Secretary of Labor at Washington, termed "The Deportations Delirium of Nineteen Hundred Twenty." Unfortunately as Mr. Corsi came to know, the expression of this delirium did not end in 1920 but found expression during Mr. Corsi's term of serv-Speaking of unknown deice. portees Mr. Corsi says, "I found that many of them were like men condemned to die, praying and crying for last-minute reprieves -clinging to fraying threads of hope.'

The human interest in Mr. Corsi is dominant. He tells in considerable detail the experiences of notable "guests" at Ellis Island both before and during his official relationship with the Island. He found some of these experiences humorous, others pathetic and others tragic. In the first category is that of Migi Cogic who was ordered deported because of defective eyesight but the Government was compelled to hold Miji as its guest for the full period of the war and during that time he plied a lucrative trade as tailor and barber.

Pathetic indeed is the story of Paula Patton who was deemed to be mentally defective and therefore not admitted. Her case shows political vacillation of the authorities at Washington extending over a period from 1914 to 1925 when she was granted legal residence.

"Prince" Mike Romanoff was a grotesque though not uninteresting figure. Repeatedly he appeared as an immigrant and repeatedly he was sent back. A mong other distinguished guests were Mrs. Emmeline Pankhurst, Emma Goldman and Ignatius Timothy Trebitsch-Lincoln "whom Scotland Yard referred to as 'the most elusive man in the world' and whom United States Marshall James M. Power characterized as 'just an ordinary thief.'"

Mr. Corsi's book is full of dramatic interest. It breathes with human sympathy and reflects a fine social sense.

CHARLES HATCH SEARS.

The Episcopal Church in Town and Country. By Goodrich R. Fenner, of The National Council (Protestant Episcopal Church), New York City. 1935.

This excellent book begins unfavorably for the non-Anglican, as it makes so much of the priest and his "calling." Outside of the churches which have had governmental alliance, there is small respect for the "divine calling" of the pastor. Their respect is for the calling of the sinner. But Mr. Fenner, subsequently appeals to the pastor to recognize his responsibility for "making his people better farmers,"-"mental hygiene," "child training," "visiting the jail."

In his treatment of the "Parish Program" the author is strong for surveys, organizations, publicity. He shows that he is not only a priest but a man, a brother, and an American; not merely an Anglican—he might even be accused of being a nonConformist. No Anglican needs a survey to define his parish.

The pages devoted to "Ministering to Several Mission Stations" should be read by all American rural Christians. His discussion of lay readers might well be translated into the Presbyterian, Baptist, and Methodist languages. These denominations indulge their members with "once a month preaching." They dilute the worship of God from its Sunday holiness to a pale, lunar, shirt-sleeve langour. They should learn of Mr. Fenner to sanctify the Sabbath and to make the house of God holy-Sunday a day of worship. He would train a young man to read a sermon every Sunday and conduct a service of worship while "the preacher is away at another charge." This abuse of little churches, closed on a Sunday, when the minister is elsewhere, constitutes one of the great abuses of American Christianity. There used to be a Southern Methodist Bishop who shocked his hearers with the statement that "10,000 of our churches were closed last Sunday." He meant that their preachers were This "religion of the away. moon" Mr. Fenner would convert by training lay readers.

The treatment of worship and of architecture are excellent, as one would expect, and the standards of "church singing" are properly high, for the Episcopal Church has regard "for the beauty and majesty of the worship that is ordered."

The chief value of this book is in its presentation of the interest of a church which sanctifies its houses of worship and keeps them apart from secular use, which sanctifies its ministers and reminds them that they are priests of God. Mr. Fenner, however, does not carry us as far as he might, for he could well have developed the Anglican tradition in explaining the holy offices of marriage and of the funeral service. In both of these the rural pastors have much to learn from the Church which has a 'Prayer Bookgreat repository of religious faith through the ages.'

The sociological expressions of religion are the goal of the book which Mr. Fenner writes for the men of his own communion. There are excellent advices upon religious education, recreation, and the rest of those disciplines upon which many men have written well. There are bibliographies for the socially minded to use in humanizing their priestly manners. But today the rural saints are turning to worship and to holiness, with order and majesty as the goal of their aspirations. The Anglican from whose Ember Days we have rebuilt Rural Life Sunday can teach us about the social ministry of the priest in the day of joy, of fear, or of grief.

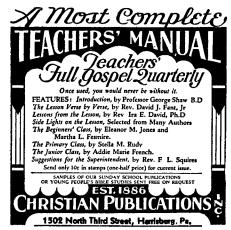
The contribution of Mr. Fenner is the latest expression, and in many ways the best, of the denominational hand books for the Church and Country Life Movement. A generation ago men told me that the country church would be the clue to the union of churches. On the contrary. Each denomination and each of the Christian associations has had its own organizations and its own handbooks in the interest of its own rural They all do what Mr. units. Fenner has done. They interpret the country church economically and socially. I am amused to see the most conservative of these churches advised to "make the farmer a better farmer. That was heresy, for which I was denounced twenty-two years ago. Now rural missions and agricultural missions have gone all over the world and they have the highest approval, yet we stand today as denominational as we were when Theodore Roosevelt commanded us to promote better farming and better living.

The time seems to have come for the different communions to do what Mr. Fenner has in part done and for each to contribute the great religious heritage it has to the purely religious development of the country church in worship, in ceremonial, in sacrament, and in prayer.

WARREN H. WILSON.

New Books

- Daughter of Brahma. E. Elizabeth Vickland. 64 pp. Revell. New York.
- Education in India in 1932-33. 118 pp. British Library of Information. New York.
- The Flying Boat. Robert N. McLean. 184 pp. \$1.00. Friendship Press. New York.
- A Grand-Canyon of Resurrection Realities. Robert G. Lee. 172 pp. \$1.00. Eerdmans. Grand Rapids, Mich.
- The New Home. Capt. Reginald Wallis. 96 pp. 1s. Pickering & Inglis. London.
- Report on the Bihar Earthquake and on the Measures Taken in Consequence Thereof up to Dec. 31, 1934. W. B. Brett. 100 pp. Government Printing Office. Bihar, India.
- Statement Exhibiting the Moral and Material Progress and Condition of India During 1932-33. S. F. Stewart. Map. 197 pp. 3s. H. M. Stationery Office. London.
- Wisdom and Waste in the Punjab Village. M. L. Darling. 368 pp. 12s. 6d. Oxford University Press. London.
- India Calling: The Memories of Cornelia Sorabji. Cornelia Sorabji. Illus. 308 pp. 12s. 6d. Nisbet. London.
- Historical Lights of Liberia's Yesterday and Today. Ernest J. Yancy. \$2.50. Aldine Pub. Co., Xenia, Ohio.
- Two Centuries of Student Christian Movements. Clarence P. Shedd. 466 pp. \$3. Association Press. New York.
- The Modern Missionary. A study of the human factor in the missionary enterprise in the light of presentday conditions. C. Hoffman, A. G. Hogg, F. Mackenzie, S. Neill, R. Rees, M. Wrong, W. P. Young. Edited by J. H. Oldham. 128 pp. 1s. 6d. Student Christian Movement Press. London.
- The Japan Year Book, 1934. Map. 1,356 pp. \$5. Foreign Affairs Assn., Tokyo.
- Hot-Hearted: Some Women Builders of the Chinese Church. F. I. Codrington. Illus. 111 pp. 2s. Church of England Zenana Missionary Society. London.
- Jesus Through Japanese Eyes: A Study of the Daily Life of Jesus. Toyohiko Kagawa. Trans. by H. F. Topping and M. Draper. 160 pp. 3s. Lutterworth Press. London.
- Outline of Buddhism. C. H. S. Ward. 140 pp. 2s. 6d. Epworth Press. London.
- An Outline of Islam. C. R. North. 127 pp. 2s. 6d. Epworth Press. London.
- Toward the Sunrising. B. H. Bruner. \$1.50. 280 pp. Cokesbury Press. Nashville, Tenn.



- Modern Trends in World Religions. Edited by A. Eustace Haydon. 255 pp. \$2.50. University of Chicago Press. London.
- Race Relations: Adjustment of Whites and Negroes in the United States. Willis D. Weatherhead and Charles S. Johnson. 590 pp. \$3.20. Heath. London and New York.
- The Drama of the Eucharist. Stacy Waddy. 107 pp. 2s. 6d. cloth, 1s paper. S. P. G. London.
- A Desert Journal. Evangeline French, Mildred Cable, Francesca French. 261 pp. \$3. China Inland Mission. Germantown, Pa.
- Evolution Disproved. Wm. A. Williams. 127 pp. \$1.00. Wm. A. Williams, Camden, N. J.
- Forerunners of a New Age. Basil Mathews. 75 cents. 90 pp. I. M. C. New York.
- Four Patterns of Revolution. Ethan Colton. 312 pp. \$2.50. Association Press. New York.
- In the Shadow of Liberty. Edward Corsi. 321 pp. \$3.50. Macmillan. New York.
- The Jew and the World Ferment. Basil Mathews. \$1.50. 186 pp. Friendship Press. New York.
- Let Us Go Into the Next Town. George P. Pierson. \$1. 93 pp. Revell. New York.
- Men and Women of Far Horizons. Jesse R. Wilson. \$1. 214 pp. Friendship Press. New York.
- The Niger Vision. R. S. Roseberry. \$1.50. 254 pp. Christian Pub., Inc. Harrisburg, Pa.
- Partners in the Expanding Church. A. L. Warnshuis and Esther Strong. 62 pp. 35 cents. International Missionary Council. New York.
- Protestant Church as a Social Institution. H. Paul Douglass and Edmund de S. Bruner. 368 pp. \$2.50. Harpers. New York.
- Spirit of Modern France. Helen Hill. 26 pp. 25 cents. Foreign Policy Assn. and World Peace Foundation. New York and Boston.
- A Student's Philosophy of Religion. Wm. Kelley Wright. \$3. Macmillan. New York.

Studies in the Gospel According to Matthew. E. Schuyler English. \$1.75. 226 pp. Revell. New York.

South American Adventures. Alice Curtis Desmond. \$2.50. 284 pp. Macmillan. New York.

Personal Items

(Concluded from page 257.)

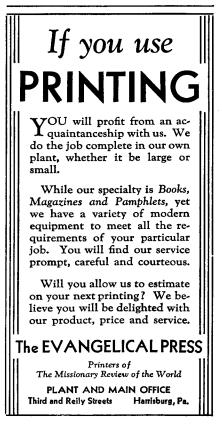
man, New York City, was elected secretary.

Dr. and Mrs. Jonathan Goforth, veteran missionaries of the Presbyterian Church of Canada, have returned home and were given a public reception in Knox Presbyterian Church, Toronto. Dr. Goforth is now blind.

- * * *
- Dr. Frederick Douglass Patterson who was born in Washington, D. C., thirty-four years ago, has been elected president of Tuskegee Institute, Alabama, to succeed Dr. R. R. Moton, who retired after twenty years of service. Dr. Patterson has been for seven years head of the Agricultural Department at Tuskegee.

* *

Dr. J. H. Rushbrooke, General Secretary of the Baptist World Alliance is spending two months in the United States, expecting to return to England in July. His plans include addresses at the Northern Baptist Convention in Colorado Springs. He is making preliminary arrangements for the Sixth Baptist World Congress which is to be held in Atlanta, Georgia in 1939.



The Importance of Latin America

The Foreign Mission study topic for the coming year will be "Revealing Christ to Latin America." This will be the subject of a series of articles in our October number. These are being prepared by men and women of wide experience—Anglo-Saxons and Latin Americans.

A SPANISH AMERICAN FEAST

Important Facts as to Twenty Republics	Mary W. Williams
Unevangelized Areas of Latin America	
Religious Trends Among Spanish Americans	John A. Mackay
The Indians of the South Lands	Joseph A. Davis
The Conflict of Church and State	Chas. S. Detweiler
Latin American Youth of Today	G. Baez Camargo
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Dates to Remember

- July 2-7—International Christian En-deavor Convention, Philadelphia, Pa.
- August 7-12 World Convention of the Disciples of Christ, Leicester, England.
- August 11-18—Foreign Missions Week of the Southern Baptist Convention of the Southern Baptist Convention in the Blue Ridge Mountains on the Southern Baptist Assembly Grounds, Ridgcrest, North Carolina. August 12-18—World Alliance for In-ternational Friendship Through the Churches. Geneva, Switzerland. August 18-22 — Universal Christian Council for Life and Work. Geneva, Switzerland
- Switzerland.

Summer Conferences and Schools of Missions

- Bethesda, Ohio. July 29-August 2. Miss Mary I. Scott, 310 Tomlinson Ave., Moundsville, W. Va.
- Chautauqua, New York. August 18-24. Institute of World Missions, Mrs. F. C. Reynolds, 309 Woodlawn Road, Roland Park, Baltimore, Md., Chairman.
- Eaglesmere, Pa. June 26-July 3. Cor. Sec.-Mrs. Edith C. Ashton, 1939 Grant Ave., Bustleton, Philadelphia, Pa.
- Houston, Texas. October 28-November 1. Mrs. E. B. Mohle, 2309 Rob-inhood, Houston, Texas.
- Minnesota (Minneapolis St. Paul). September 16-23. Mrs. A. F. Au-guster, 1536 Van Buren St., St. Paul, Minn.
- Mountain Lake Park, Maryland. July 31-August 6. Mrs. B. H. Sincell, 103 2d St., Oakland, Md.
- Northfield, Massachusetts. July 5-13. Mrs. Virgil B. Sease, Parlin, N. J.
- Warren, Ohio. September 17 and 24. Mrs. Geo. Konold, 314 Scott St., N. E., Warren, Ohio.

Personal Items

Bishop J. H. Linton, of Isfahan, Iran (Persia), a missionary bishop of the Church of England for over fifteen years, is returning to England, having been appointed by the Bishop of Birmingham to the rectory of Handsworth, in succession to Canon W. J. Lyon. The loss of Bishop Lin-ton to Iran will be greatly felt as he has been a leader in the evangelization of Moslems and in movements toward uniting evangelical mission work. * * *

Prof. Hachiro Yuasa, of the Im-perial University at Kyoto, has been elected and installed as President of Doshisha University, Kyoto, founded by Joseph Hardy Neesima. The new president is a graduate of Doshisha and has received degrees from three American institutions. He is a third generation Christian, his grandmother and his father having been baptized by Dr. Neesima. Dr. Yuasa is also chairman of the Board of Trustees of the Kyoto Y. M. C. A.

* *

Rev. Ladislaus Harsanyi, pastor of the First Magyar Church, New York City, has been awarded the service pin of the Presbyterian Board of National Missions for 25 years of service ir that Board's work in his present field.

*

Mr. Albert Griffith Adams, of the West Africa Mission of the Presbyterian Church in the Cameroun, has been honored by the French Govern-ment with the "Order of the Black Star of Benin." This is the highest honor of the Government given in Africa, and is conferred because of Mr. Adams' financial ability.

* * *

Dr. John Henry House, for sixtyfour years a missionary under the American Board in the Balkan States of Europe, celebrated his 90th anni-versary on May 28th. Thirty years ago, Dr. House founded the Thesso-lonica Agricultural and Industrial Institute of which he is president emeritus. This is also known as the American Farm School and is located near Salonika, Greece. He still re-sides there and his birthday anniversary was celebrated with the aid of U. S. Minister McVeigh, the British Consul and representatives of the Greek Government.

* . * George Walker Buckner, Jr., has become editor of World Call, to suc-ceed Harold E. Fey. Dr. Buckner is the youngest son of a minister of the Disciples of Christ.

*

* *

John Buchan, an elder in the Presbyterian Church of Scotland, has been appointed Governor-General of Canada, the first commoner to fill that post.

¥

Dr. Friedrich Siegmund-Schultze, formerly a professor in the University of Berlin, director of the East Berlin (Concluded on 3d cover.)

THE MISSIONARY **REVIEW OF THE WORLD**

DELAVAN L. PIERSON, Editor

VOL. LVIII JULY, 1935 No. 7

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Editorial Chat

The special Home Mission (June) number of THE REVIEW has already made a hit. Orders are being filled as promptly as possible as long as the We cannot reprint a supply lasts. We cannot repr new edition. Please order now. *

Since we do not issue an August REVIEW this July issue is larger and contains a rich and varied program. Many of our readers will not wish to miss a word of it. Will you pass on copies and recommend them to your friends? This will make them your debtors and will promote interest in Christ's work in all lands.

*

* We deeply appreciate the many kind references to THE REVIEW and edi-torial commendations that appear from time to time in contemporary magazines at home and abroad. All Aĺl who are living to exalt Christ and are working to advance His cause, can accomplish this end best by working in close and sympathetic fellowship with Him and with each other. There can be no selfish rivalry among Christians.

The September REVIEW will have a rich table of contents with articles on the present situation and progress in Turkey, Africa, China, Japan, Ko-rea and America. Do not miss your copy by a failure to notify us of any change of address.

The Latin America number of THE REVIEW will be out about October 1st. The articles include very informing and stimulating papers by Latin Americans and by such well-known authorities as John A. Mackay, Web-ster E. Browning, S. G. Inman, Ralph



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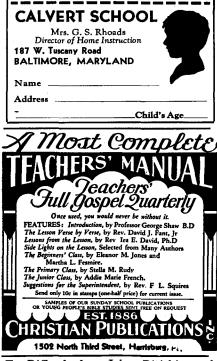
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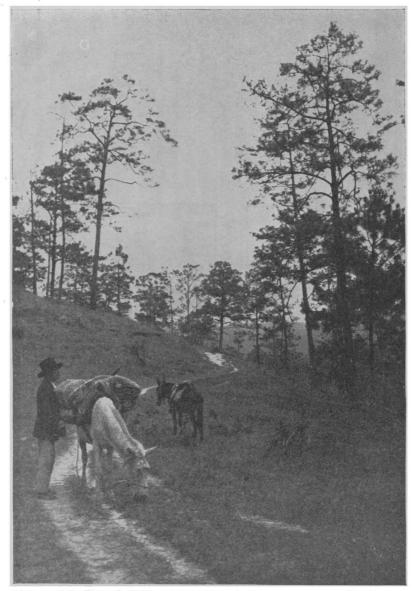
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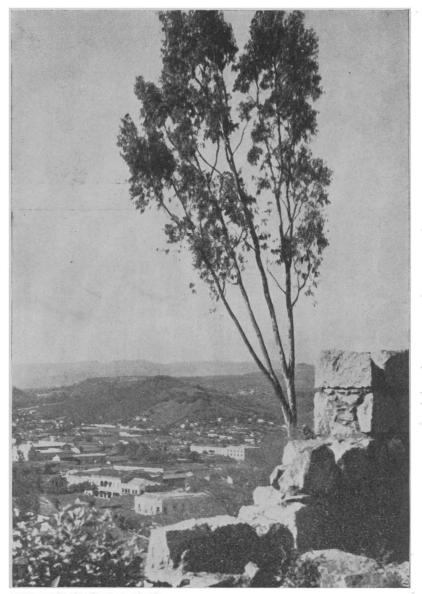
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Photograph by Kenneth Grubb TRAVELING ON ONE OF THE TYPICAL ROADS IN HONDURAS



Photography by Kenneth Grubb A GLIMPSE OF THE CAPITAL OF HONDURAS—NOT ON THE RAILWAY

REVIEW WORLD

AN INTERDENOMINATIONAL REVIEW OF WORLD-WIDE CHRISTIAN PROGRESS

VOLUME LVIII

JULY, 1935

NUMBER 7

Topics of the Times

A PEACE MESSAGE FROM JAPAN

Missionaries of Christ are true peacemakers. True Christians are one the world over. They may not be able immediately to change government policies or to control moral conditions, to correct economic and social evils or to establish true Christian educational methods, but they seek to live in harmony with the Will of God and at peace with fellow Christians. A recent letter (April 20th) has come from missionaries in Japan to fellow Christians in America. It is, in part, as follows:

"As Americans living in Japan we find ourselves in a position of peculiar privilege. To the rich heritage of our own citizenship, there is added the wealth of life and friendship with another nation. Our experience has deepened our appreciation of both peoples and has convinced us that priceless benefits will continue to flow naturally from growing intimacy and cooperation between them. For the historical friendship between Japan and the United States is not a mere phrase; it is a fact which rests upon deep sentiment, mutually advantageous commercial interests, and fortunate geographical positions. This relationship has the additional advantage of being enlivened by differing but complementary cultures. Obviously only a structure of peace should rest upon such a foundation.

"In saying this we would not ignore differences in point of view on some vital issues. Such differences are inevitable between strong and aspiring nations but they should be made stepping stones to mutual respect and cooperation through the workings of enlightened statesmanship and the diplomacy of peace. . . .

"However, in the presence of forces which, if unchecked, may easily endanger this long record of unbroken peace, we would urge our friends in the United States to redouble their efforts to understand the problems and difficulties confronting the Oriental peoples, to remove all sources of friction and misunderstanding for which our nation may be responsible, and particularly to cultivate attitudes that will spurn any suggestion of seeking solutions of our problems by means other than the employment of peaceful diplomacy. We plead for the will to peace.

"With a solemn sense of our responsibility as Christian Americans in Japan, and in the light of our intimate knowledge of the Japanese people, we declare our conviction that the cause of peace and mutual welfare will be served if our fellow American citizens resolutely and conscientiously consider the following proposals:

(1) To study with care the laws proposed in our legislative assemblies, or already on the statute books, that bear upon our relations with foreign countries, and more particularly to remove the aspects of our Immigration Act which offend the self-respect of Oriental peoples;

(2) To condemn the subversive propaganda against foreign countries frequently appearing in certain of our newspapers;

(3) To bring to bear the force of Christian principles upon the foreign policies of our government;

(4) To support our government in every effort to avoid giving offense to friendly nations by such incidents as indiscreet declarations on the part of public officials, naval manœuvers on the borders of friendly powers, and other provocative gestures of force;

(5) To encourage our government to take the lead in disarmament proposals which, while protecting legitimate national interests, shall eventuate in reduction of armaments to police status;

(6) To cherish the faith that peace can be won and maintained wherever men of good will unite in sacrificial and intelligent cooperation, and to encourage the roundtable method of solving the complex but by no means insoluble problems now confronting the nations in East Asia;

(7) To reenforce our government in every possible way in a policy of cooperation with other nations through the International Labor Office, the World Court, and all other effective agencies for world regeneration. We believe that the entry of the United States into the League of Nations would greatly contribute to the maintenance of peace in East Asia, removing a serious obstacle to Japan's return to the League, and encouraging her cooperation in all international affairs.

"We would stress the need of forbearance and sympathetic understanding of the spiritual aspirations and material needs of all the Oriental peoples; we urge the exercise of a fearless and enlightened conscience in the discernment and support of the moral principles involved. We believe in facing these problems upon the plane of Christian love rather than that of materialistic selfinterest. We assure our fellow-Americans of the presence of this spirit and point of view among many of our Japanese friends, both Christian and non-Christian, and we pledge ourselves to work to the end that in the critical issues before us the advocates of reason and peace on both sides of the Pacific may speak the final word."

ALCOHOL AND CRIME

The use of intoxicants is not the only or the chief cause of crime and immorality. The lack of high ideals, defects in modern education, unwholesome home and family life, a dominating desire to gratify selfish instincts, and above all a disregard for God and the supreme claims of Jesus Christ are the real causes of weakness and deterioration in individuals and in society today.

At the same time sociological studies reveal the fact that increase in the use of intoxicating drinks promotes disease, crime and immorality. Alcohol as a beverage lowers resistance, weakens inhibitions, interferes with judgment and takes away self-control. Physicians and police officers declare that even one drink is enough to incapacitate a man or a woman for safe driving of an automobile. There is good reason why locomotive engineers are forbidden to use intoxicants and yet *their* engines run on rails! The number, freedom and power of the modern motor cars make it essential that every driver have all his mental and physical powers under perfect control. Men and women do many foolish and hurtful things when strong drink has taken away or lessened their powers of calm judgment and self-control, giving in their place false courage and greater disregard for results.

Advocates of the repeal of prohibition stated that crime would decrease with the return of license. As a matter of fact the Department of Justice states that crime is increasing since the repeal. Jails and prisons are overcrowded—very largely as a result of strong drink. Mr. Sanford Bates, Director of the Bureau of Prisons, stated to a subcommittee of the House of Representatives Committee on Appropriations (March 4, 1935):

There was a great decrease in liquor offenses which continued through the repeal. As soon as the Treasury Department undertook the enforcement of the revenue act of May, 1934, the cases began to come in again under the revenue procedure. . . The increase in practically all kinds of crime has carried us beyond the estimate. In other words, the lag we were expecting to get through the repeal of prohibition did not materialize.

If prohibition does not "prohibit," even more is it true that licensing the manufacture and sale of alcoholic drinks does *not* decrease crime or the cost of law enforcement. The Department of Justice also states that there has been no decrease in the number of prisoners since the repeal and that "appropriations must be increased to provide for more inmates in penal and correctional institutions."

It is encouraging on the other hand to note the number of Christian educational and welfare agencies that are studying the situation and are endeavoring to cope with the problem through the introduction of scientific instruction and character-building programs. The "Allied Youth Movement" and similar organizations are working diligently to enlist the youth of the country in promoting moral and spiritual strength and to increase true patriotism and the observance of the laws of God and of the State.

ALL-INDIA CHRISTIAN CONFERENCE

The Christians in any land, because of their high ideals, their general intelligence and strength of character, should be able greatly to influence legislation and standards of conduct in the country of which they are citizens. The difficulty is that they cannot unite on a course of action or that many of them fail to stand strongly for Christian principles when the test comes in regard to public questions. The acceptance of Christian standards plus Christian unity may accomplish wonders in national and international life, under the guidance of God.

The recent All-India Christian Conference is an example of how Indian Christians are getting together in an effort to make their united voice felt in Indian life. This conference met at Moradabad, April 19th and 20th, with delegates from United Provinces, Bombay, Panjab, Behar and Orissa, and Madras. The president was Dewan Bahadur A. Appadural Pillari of Madras and the general secretary is Mr. Behari Lal Rallia Ram.

Among the resolutions adopted by the conference were the following:

1. An appeal to the viceroy to grant amnesty to political prisoners not guilty of violence.

2. A resolution urging the substitution of the term "Backward Classes" for "Depressed Classes" as more in harmony with the Christian spirit. The conference urged that all agencies and organizations make every effort to remove all social, economic and educational disabilities from which some Indians suffer on account of their ancestry, occupation or residence. The United Provinces Association has successfully appealed to the Government to call a conference on the education of village Christians and to avoid referring to converts from "Backward Classes" by their old caste titles in public returns and documents.

3. The conference suggested better cooperation between Roman Catholics and Indian Protestants, on questions of general public welfare, through the appointment of a joint committee of fourteen. This committee would deal with civic and other matters affecting the Indian community as a whole.

4. The conference expressed its conviction that the "Government of India Bill," now being enacted in the British Parliament, fails to give adequate recognition to the Indian Christian community and that this bill should contain a declaration in favor of guaranteeing the fundamental rights to every citizen in the full exercise of his religious beliefs and of the rights of minorities.

5. The conference also called attention to the need for revising the Indian Christian Marriage Act of 1872 since under that Act an Indian Christian girl is placed under great disadvantage if she marries a man whose religion entitles him to be governed by his own personal laws.

Christians in every land recognize that their true "citizenship is in Heaven" but they cannot therefore escape from the responsibility for unitedly seeking to make the laws of the land in which they live more in harmony with the eternal laws of God and the Spirit of Jesus Christ.

THE EARTHQUAKE IN BALUCHISTAN

Quetta, the capital of Baluchistan, northwest of India, has been completely destroyed by an earthquake (May 31) with the loss of over 40,000 lives in the earthquake zone — including at least 200 Britishers.

Baluchistan has an area of 134,638 square miles and a population of 800,000; the British administered territory includes 54,228 square miles with a population of about 425,000. The city of Quetta, beautifully situated in the mountains, had a population of about 60,000. British troops and government officials were stationed at Quetta, and here the Royal Air Force headquarters were entirely destroyed, as well as practically all the houses in the civil area. The cities of Kalat and Mastung were greatly damaged as were all the villages between Kalat and Quetta.

The only Protestant Christian missionary work in Baluchistan is that conducted by the Church Missionary Society in Quetta (opened thirty-five years ago); the Church of England Zenana Missionary Society, with seven missionaries (opened thirty-four years ago); the Christian and Missionary Alliance of New York withdrew its missionaries from Chaman a few years ago.

There has been practically nothing done for the people of other districts in Baluchistan, most of whom are either Sunni Moslems (735,000) or Hindus (55,000). Christians number about 7,000 and Sikhs 8,000.

No word has yet been received as to the fate of the missionaries. It is reported that the city of Quetta will not be rebuilt.

YOUTH CONGRESS IN PHILADELPHIA

An "interdenominational youth congress" is what Christian Endeavorers call their coming international convention which is to meet July 2-7. In the societies represented in the Philadelphia County Christian Endeavor Union are seven thousand young people and within a radius of five hundred miles live approximately one-third of the Christian Endeavor members of North America. The meetings will be held in the civic Convention Hall which has thirty or more conference rooms for sections of the day-time program and an auditorium seating several thousands for evening mass meetings. Among the speakers announced for the Philadelphia convention are Dr. Robert E. Speer, missionary statesman; Dr. Norman V. Peale, of the Reformed Church in America: Dr. Oscar W. Blackwelder, a Lutheran leader from Washington; Dr. Lynn Harold Hough, a Methodist preacher and educator, Drew Theological Seminary; Dr. Daniel A. Poling, editor of Christian Herald and president of the World's Christian Endeavor Union; Dr. Edwin T. Dahlberg, a Baptist clergyman from St. Paul. Minnesota: Miss Margaret Slattery, widely known author and a popular speaker to young people: Hon. Lester H. Clee, D.D., Newark clergyman who is speaker of the New Jersey House of Representatives; Dr. Louis Evans, Presbyterian minister of Pittsburgh; Dr. Abram E. Cory, Director of the Pension Fund of the Disciples of Christ; Dr. Norman E. Richardson, a leader in religious education; Dr. William Hiram Foulkes, Newark, leader in international religious projects; Dr. Roy A. Burkhart, Columbus, Ohio, youth leader; Dr. Samuel W. Hughes, of London, secretary of the National Free Church Council of Great Britain; Dr. James Kelly, of Glasgow, general secretary of the World's Sunday School Association; Harry N. Holmes, international Christian leader in peace movements; Bishop M. H. Davis of the African Methodist Episcopal Church; and the Rev. and Mrs. Vere W. Abbey, secretaries of the Christian Endeavor Union of India and Burma. More than

seventy young people and leaders of young people will compose the faculty of the daily school of the convention, where young people will discuss timely issues in many phases of church and community service. "We Choose Christ" is the general theme of the convention.

Several hundred delegates are expected to accompany President Poling and Mr. and Mrs. Abbey to the World's Christian Endeavor Convention in Budapest, Hungary (August 2-7). "Thy Kingdom Come" is the theme of the World's Convention, at which a delegation of eight hundred is expected from Great Britain, with large representation from Germany and delegates from Northern Italy and the missions fields.

UNIVERSITY STUDENTS TODAY

Dr. Robert P. Wilder, known and beloved by many as the founder of the Student Volunteer Movement and a tireless worker for Christ among students in India, Europe, America and the Near East, has recently visited British universities under the auspices of the Inter-Varsity Fellowship. These conferences have produced effective results in the deepening of spiritual life and the presentation of the call to Christian missionary services.

It was forty-three years ago that Dr. Wilder first visited the British universities for the purpose of helping to enlist students as volunteers for missions. The changes that have taken place in Christian program in the universities in the past forty-three years are significant. He says in a recent issue of the *Inter-Varsity Magazine*:

•1. When I first visited the British universities, there were in the main only three objects emphasized:

- (1) To win fellow students to a personal faith in Jesus Christ;
- (2) To build them up in Christ by prayer and by Bible study for personal spiritual growth;
- (3) To encourage them to go forth as workers for Christ into needy places at home and abroad.

Now the Christian undergraduate is expected to study social problems; to align himself with peace movements; to study economic, racial and international problems, and to work for the unity of the Church. In the pressure of these various interests which compete for his attention, the three primary objects are frequently lost sight of. Undergraduates today have no more time for extra curriculum activities than they had forty-three years ago.

2. Forty-three years ago there was a strong belief among Christian undergraduates that those who are not saved are really lost. There are today a number of students who feel that to mention hell is "bad form." The future destiny of one who lives an evil life had better not be discussed, is the feeling of many. The power of student leaders like D. L. Moody lay largely in their conviction that those who are not saved are really lost. St. Paul "warned men night and day with tears" because he knew their real condition.

3. Forty-three years ago Christian undergraduates knew

such a thing as personal conviction of sin. Now, for many, sin is rather a misfortune than a fault. Conviction of sin, if it comes, seems to result from a study of the social wrongs rather than from a sense of personal sin.

4. Forty-three years ago, the Bible was regarded by Christian students as the Word of God. Now it is regarded by some as merely containing the Word of God, and each undergraduate may decide for himself what parts of it are the Word of God. The result is that there is a lack of faith in the absolute trustworthiness of the sacred Scriptures.

5. Forty-three years ago, doubt was regarded with alarm, now sometimes there is a danger of placing a premium on doubt. Our Lord did not congratulate Thomas on being so clever as to doubt His resurrection. Of course we should not favor credulity; we ought to have a reason for the faith that is in us.

6. Today the presentation of Christian truth to university men and women is much more "highbrow" than it used to be forty years ago. The appeal in those days was to the will more than to the intellect. The appeal now seems to be largely to the intellect. Jesus said, "If any man willeth to do His (the Father's) will, he shall know of the teaching."

Many workers among students today need to be reminded of the words of Christ, "Except ye be converted and become as little children, ye cannot enter the Kingdom of Heaven." Many today join groups to discuss *about* the Bible rather than to study the book itself.

7. During my first visit to Great Britain, missionary addresses were usually based on the Bible as giving the charter for the work. The need of the non-Christian lands was explained. Now speakers frequently appeal to their audiences on the political, industrial and social needs of humanity. Christ is so presented as the fulfilment of all that is good in non-Christian faiths that some students think that while He is the best way to God, He is not the only way.

In my recent tour one was much encouraged by the size of the audiences. Thank God there were some conversions and several believers were deepened in their faith in Christ. In England, Ireland and Scotland it was a joy to find liberals present at many of the meetings. At the Guildhall in Cambridge there were 800 to 1,000 students present and there were some real spiritual results following that meeting.

It is a joy to see so many students coming back to the "Morning Watch" and personal evangelism which were so prominent forty years ago.

Much the same comparison can be drawn between American students-even professing Christians—today and those of forty years ago. They are less concerned with their own eternal welfare and that of others all over the world; they are interested in social, economic and political problems and methods-almost to the exclusion of the religious and spiritual; they are prone to accept as their code the prevailing customs, standards and philosophy of men even when these contradict the Word of God as revealed in Christ and the Bible. But there are encouraging signs of a return to Christian faith and practice. Modern materialism and humanism have failed to solve present-day problems and there is a growing consciousness of need for superhuman wisdom and power to guide human thought and destinies.

Hitler and the Jews-A Christian View

By CONRAD HOFFMANN, Jr., New York Director of the International Missionary Council's Committee on the Christian Approach to the Jews

THE phenomenal rise to power of Adolf Hitler, his anti-Semitism, and most recently, his decision to rearm, the Versailles Treaty prohibitions notwithstanding, have made him Europe's post-war surprise package or Jack-in-the-Box. Few people ever expected him actually to become Germany's "Fuehrer." Even those whose authority and judgment we respected and trusted predicted as late as January, 1933, that he would

never come to power in Germany. Yet only two months later, as a result of an overwhelming landslide majority vote of the German people, the Austrian painter and political fugitive of a few years back was officially and enthusiastically inaugurated as Germany's leader and heralded by many as Germany's saviour.

To understand these unexpected developments, we must go back to the war days and take up Germany's experience and history since then. Only as we comprehend the full portent of the war and post-war experiences for the German people can we hope to account for Hitler and his anti-Semitism.

We need to remember that the German people went into the war believing, rightly or wrongly, that theirs was a righteous cause and that God was on their side. (Incidentally, every nation that participated in the war went in with much the same kind of belief and conviction. It seems that the universal God of all mankind had been split into petty national gods by the respective national propaganda.) With this strong conviction the German people made every possible sacrifice to win the war, and the Allies remember to their sorrow that as a result Germany, practically single-handed, fought the world to a standstill for four long years. The Germans emerged from the war completely exhausted. All their sacrifices proved in vain, for as we know Germany was defeated.

As a result of this defeat, revolution broke out in Germany overthrowing the monarchy and replacing it by a republican form of government, for which the German people were not prepared either by temperament or training. They were monarchists and not republicans. Civil war continued more or less well into the spring of 1919, when the terms of the Versailles Peace Treaty were made public. The Germans had anticipated

Why do Germans dislike the Jews and wish to eliminate them from national life? Is there any justification for such persecution and discrimination of the Jews as they are experiencing; if so, what is it? The Christian viewpoint is very different and people in many lands have been stirred to protest. Dr. Hoffmann has recently gathered first hand information; read his article if you wish to know the inside facts and to learn the probable results to the Christian Church and program.

a peace on the basis of Wilson's Fourteen Points, but when the terms of Versailles were announced in May, 1919, complete disillusionment took place. The treaty placed upon the Germans two great burdens: the material burden of impossible war reparation demands, and the spiritual burden of carrying the whole guilt of responsibility for the war. Such guilt they refused to acknowledge; they could not and would not believe that their six million dead on the battlefields of Europe had died without some justice to their cause.

Inflation of the German currency followed, causing complete demoralization of the peo-

ple by removing the sense of security commonly placed in a country's money. From being one of the most thrifty peoples in the world, in the course of two years the Germans became the greatest spendthrifts. In times of a rapidly decreasing currency value, such as swept Germany during the inflation, the worst thing to do seems to be to save money and the wisest thing is to spend it as quickly as possible. The result was that the average German workman, clerk, or professional man, on receipt of weekly wage or monthly salary, instead of depositing a large share in savings bank accounts, hurried off to spend as quickly as possible and translate it into more stable commodities such as food, clothes, furs, jewels, but under no circumstances to keep the money. Even the little children caught the fever and knew that if they

did not spend the ten or twenty pfenning they received immediately they would get less and less candy the longer they kept the money. A sum of German marks which in the early days of the inflation period was sufficient to purchase an entire city block of houses in Berlin was, by the end of a year, scarcely sufficient to buy a pair of shoestrings.

Then came political disintegration. The German people, unaccustomed to the privilege of suffrage which came to them with the revolution, transformed that privilege into license. At the peak of this political disintegration there were as many as twenty-seven different political parties in the field, all competing bitterly for the control of the country. This in turn created disunity, civil strife, chaos, lawlessness, and disorder.

Finally, while these experiences were taking place, the Germans were in the throes, not of an economic crisis, but of a chronic economic depression which still continues, notwithstanding the drastic efforts of Hitler to promote an internal boom.

The inevitable consequence of experiences of this kind was to reduce the Germans to a state of utter despair. On the other hand, as they looked to the future there seemed absolutely no hope for them, in view of the unbending rigidity of Allied diplomacy toward Germany ever since the war. As a matter of fact it is very doubtful whether Hitler ever would have come to power had Allied diplomacy been a little more generous with men like Stresemann and Bruening, or had undertaken in some degree to fulfil the Versailles Treaty terms with reference to their own disarmament. In this the Allies helped Hitler's rise to power.

With the Germans in this state of despair and hopelessness it was natural for a messianic longing to develop. I The people craved something or someone to come and change the situation for the better, and so, like a drowning man grasping at a straw, they grasped at Adolf Hitler as their only hope of salvation and swept him into power on a great tidal wave of national yearning. I They were convinced that he could not make conditions worse but might greatly improve them. Thus Hitler became possible because of the desperation of the German people. Everything else having failed, resort to this desperate step was taken.

Whatever we may think of Adolf Hitler he is not a mere political mountebank. That was best evidenced at the time of his inauguration in Potsdam. Imagine the scene: A festive and flagdraped church in Potsdam of Frederick the Great fame. Crowded to the doors and windows with an august assembly of leaders of every walk of German life; innumerable representatives of foreign governments. Outside the church 100,000 or

more Germans, intently straining their ears in anticipation of his address. And beyond them the many millions of Germans listening in on the national hook-up that was to broadcast the inaugural ceremonies. Expectation everywhere. A rebirth of a nation. What an opportunity and temptation for a clever politician to play the "grandstand"! Hitler, however, displayed real genius; as he stepped forward to address that vast assembly. visible and invisible, he effaced himself and instead called upon the venerable General von Hindenburg. Placing the General between himself and his German audience he remarked simply, "to this man we owe this great hour" and made that the theme of his address. Hitler was well aware that Hindenburg was the idol and hero of the German people and by this act of recognition involving his own effacement he won for himself the acclaim and confidence of the German people who have ever since referred to him as "The Leader," many of them going further and speaking of him as "The Saviour."

That inauguration at Potsdam marked the birth of a new Germany. By resorting to brutal violence it is true that Hitler has eliminated all opposition by completely routing and exterminating the communist party, the social democrats, the Centrum, and finally Hugenberg's Stahlhelm, the group that had helped to put him into power. With open opposition gone, Germany gained a sense of unity. Moreover, Hitler gave German youth the prospect of participation and creative activity in the building of the new Germany. Finally, thanks to his Spartan idealism, he has carried through a great moral clean-up of Ger-In no cities of the world perhaps was many. there such flagrant display of vice as in Berlin and other German cities in the post-war period. Obscene art and literature, the nudist cult, the most vulgar and daring of night clubs and cabarets flaunted their vice openly and boldly. Hitler has eliminated all this and one might pray for a Hitler to help clean up some of the vulgar displays and vice centers of our own cities.

The Outbreak of Anti-Semitism

Let us now turn to a consideration of the outbreak of anti-Semitism. Why did it come to pass? Since the Germans went into the war believing theirs was a righteous cause and that God was on their side, they could never understand their defeat and post-war suffering. In their search for an explanation they dared not blame God, and naturally did not wish to seek the cause within themselves but rather looked about for some scapegoat. Under Hitler's leadership the Jews became this scapegoat and were held responsible for all the ills that had befallen the Fatherland. Trag-

ically throughout history the Jew has ever been conveniently near at hand to become the scapegoat of nations in time of crisis. To justify his accusation against the Jews, Hitler provided evidence in many ways. First, he called attention to the fact that the constitution of the Weimar Republic, which followed the overthrow of the monarchy was built up on the theories and doctrines of one Karl Marx who was born a Jew, although later he was baptized as a Christian. Hitler then proceeded to rationalize, pointing out that the republican form of government had created political disintegration, that this in turn had created disunity and chaos, lawlessness and disorder, and that as a result Germany had been unable to present a solid front to the Allies. This meant inability to have German demands accepted by the Allies, and left the future dark and uncertain. And so the ills of Germany in the post-war period were traced back to Jewish influence and the Jews as a whole held responsible for all the national misfortunes.

Again, Adolf Hitler called attention to the fact that, as a result of the large number of Jews in the professional and cultural life of the country, Germany was becoming Judaized. He failed to explain that in the pre-war days non-Jews invariably sought the military career, from which Jews were excluded, so that the Jews naturally turned to the professions. The war ended the military career, and non-Jews, who had formerly become military officers now turned to the professions in which they discovered a disproportionately large number of Jews. As the economic depression increased, the competition became more intense, with resultant growing bitterness against the Jews who were holding jobs which the non-Jews now wanted to fill.

Hitler also called attention to the presence of certain Jews as ringleaders in the communist agitation that had characterized post-war Germany. Moreover, he told of the large number of Jews that had come from Eastern Europe into Germany since the war. Actually only about 70,000 had entered but reference to Eastern Europe at once envisaged Soviet Russia, and the "bugaboo" of communism. Thus Hitler propagandized the Germans into believing that the Jews were responsible for the menace of communism in Germany. He had forgotten that during the war it was the German War Ministry which, as a war measure, had granted permission for Lenin and Trotzky to cross Germany from Switzerland en route to Czarist Russia, in the hope that they would stir up the communist revolution in Czarist Russia, break Russia from the Allies, and thus give Germany a better chance of winning the war. He also neglected to mention that in the last normal

election before he came to power over five million communist votes were cast in Germany. At the time, there were only 650,000 Jews in the country so that even if all these Jews, representing men, women, and children, had voted communist, there were still eight times as many communist votes cast as there were Jews in the country. Hitler himself tells us that not all the Jews voted communist for simultaneously he accused them of being the financiers and in control of the money interests of Germany. One has yet to find that communist and capitalist make good bedfellows!

He next called attention to the demoralizing influence that had been at work in Germany in the post-war period, above all to the anti-God and anti-church movement that had been raising its head. Because certain Jews were connected with these tendencies he held German Jewry as a whole responsible.

Finally, he pointed to the international connections of the Jews and insinuated that, by virtue of these international connections, German Jewry was intriguing against the best interests of the Fatherland.

Teutonic Racial Purity

On top of all of these accusations came his racial purity idealism.

When a desperate people are fed with this type of propaganda against a disliked minority, the inevitable result is an outbreak of more or less violent discrimination, which in Germany has manifested itself in the present evidences of anti-Semitism. In times of crises it is easy to fan the public opinion of a suffering people into hatred. The Germans, as we have seen, were desperate and were therefore neither objective nor reasonable; because certain Jews seemed guilty all Jewry was held responsible. We have here evidence of the curse of generalization of which Jewry has ever been the victim.

Hitler's anti-Semitism manifests itself not so much in actual physical violence done the Jews as in the commercial, political, social, and cultural ostracism and boycott of all Jews. The acts of violence against individual Jews, and the miniature pogrom in Gundershausen, are as inexcusable as are the numerous acts of violence perpetrated against many non-Jews who as communists, socialists or pacifists were regarded as opponents of the Nazi régime.

The average tourist to Germany will see little evidence of any Jewish persecution and as a result many have returned maintaining that there is no anti-Semitism, and even expressing admiration for the present régime. Owing to extensive press censorship many Germans are ignorant of actual conditions, and they remain inarticulate or maintain that the accusations concerning Hitler's anti-Semitism are malicious propaganda from abroad. Moreover, all articulate opposition to Hitler involves the risk of position, imprisonment, and even of life.

When one confers with German Jewish leaders. visits Jewish families, and delves beneath the surface, one quickly discovers how insidious and pernicious is the campaign against the Jews. The more vulgar and despicable aspects of the campaign are seen in Streicher's anti-Semitic publication known as Der Stürmer, and heard in certain public addresses against Jews made by representatives of the Nazi party. Der Stürmer stoops to crude, indecent, and undignified attacks on the Jew utterly unworthy of the Germany of Goethe and Schiller, and of what we commonly understand as German Ritterlichkeit. Newspapers frequently publish the names and addresses of Jewish doctors and lawyers, urging the German public not to patronize these. All Jews are denied positions in the civil service, in the teaching professions --- whether in the universities or the schools — as well as all participation in the cultural life of the country as represented by the opera, theatre, and music. The small trades are at present the primary outlet. But when a country is in the throes of economic depression there isn't much hope for many new thousands of people to enter the small trades and to earn a livelihood there.

A Campaign of Bitterness

During the early part of last winter one was led to believe that a more moderate policy with regard to the Jews was being introduced, but in recent months and notably during March, the campaign against the Jews seems to be greatly intensified in scope and bitterness.

The whole campaign is most vicious in that it is not confined to adults but is extended to the children as well. A Berlin clergyman recently sent the writer an anti-Jewish poem which his tenyear-old son and other Berlin school children were required to learn. Yet Heinrich Heine's "Die Lorelei," though written by a Jew, remains a popular folksong of the Germans. Members of the boys' and girls' youth groups are forbidden to have any social contact with their former Jewish playmates. The result is a poisoning of the minds of innocent German children with race hatred and the creation of spiritual anguish for the Jewish children.

Nor is the discrimination limited to Jews only. In pursuit of the racial purity idealism of Hitler it also includes all who within two generations back have the taint of Jewish blood in their veins. Such persons are known as non-Aryans. Their number in Germany probably exceeds three million as compared with the 650,000 Jews in pre-Hitler Germany. Fully 500,000 of the so-called non-Aryans are out and out Christians, and have been so for several generations, but because, by the accident of birth or inheritance, they happen to have Jewish blood in their veins they are dealt with as Jews and are being increasingly deprived of all possibility of a livelihood within Germany.

The net result of all this anti-Semitism is a gradual removal of Jews and Jewish influence from the life of Germany, which in some respects reminds one of the elimination of the bourgeoisie from Soviet Russia. Whereas it is not as drastic as the "blood purge" of June 30, it produces more spiritual anguish in addition to physical pain. Within the last few weeks rumors have been current that a definite plan of elimination of the Jews from Germany within the next twenty-five years is being seriously considered. To date not more than 60,000 of the total 650,000 Jews in Germany have actually been able or willing to flee Germany to escape this growing wave of ostracism. Many German Jews are really Germans — Germany is their native land and they are loath to leave it even in the face of so much antagonism and persecution. Some 27,000 have gone to Palestine for permanent settlement. The others have gone to France, Switzerland, Poland, and Czechoslovakia, where permanent residence for a few, and temporary residence for the many have been permitted. On the other hand, even if more desire to leave Germany, they cannot under present world conditions. Emigration is practically impossible, for immigration laws everywhere, made more rigid by universal unemployment crises, render any large exodus from one country to another impossible. And so we have the tragic experience of hundreds of German Jews who had fled to neighboring countries where they have been granted temporary domicile now finding themselves actually compelled to go back into Germany because no other country will have them. According to a report widely circulated, many of these returning Jews, on arrival in Germany, were at once placed in custody of the police or in concentration camps.

Can there be any justification for this extensive and apparently brutal discrimination and persecution of the Jews in Germany? Even though we admit that the accusations of Adolf Hitler are true with reference to certain individual Jews, there can, none the less, be no justification for the punishment of all the Jewish people of Germany because of the guilt, real or imaginary, of certain German Jews. Having advanced this principle, we must apply it to the Germans as well. There seems also no justification for punishing all the Germans by the boycott because Hitler and the Nazis are guilty of an unjustified and brutal anti-Semitism.

A Christian Viewpoint

From a Christian point of view we must specifically protest against Hitler's anti-Semitism. In the first place, it is a violation of human personality held sacred by the Christ whom Christians profess to believe in. In the second place, it is an utter denial of the spirit and teachings of that Christ. In the third place, anti-Semitism, if carried to its logical conclusions, must sooner or later become a menace to the continued existence of the Christian faith itself. As a matter of fact, a considerable number of Germans, in their desire to eliminate Jewish influence, are not content to eliminate it merely from their economic, professional, and cultural life, but are also attempting to eliminate Jewish influence from their religious faith. But if one would rid the Christian faith of all Jewish influence one must do away with Moses and the Ten Commandments, the psalms, and the prophets. In addition one must do away with Jesus Christ Himself, as well as the twelve Apostles and St. Paul. Thus little would be left. Incidentally, this analysis reveals how much the Christian faith owes to Judaism for its own content.

Following the shock of the outbreak of Hitler's anti-Semitism protests against it have been worldwide. In some cases these were engineered by the Jews themselves. In others Christians took the initiative. But unfortunately mere protests are of little avail and bring no relief to the victims. The simplest solution would be repatriation and rehabilitation of the Jews of Germany in other lands. But at present any large exodus of Jews from Germany to other lands is possible. America to date has taken in not more than 3,000 and these are very largely scholars, scientists, and musicians, admitted to help fructify American cultural life. We are no more desirous of having the rank and file of German Jew than is any other country in the world.

Moreover, in America we find a rising tide of anti-Jewish feeling and in view of our Negro racial problem and the brutal lynchings that take place every now and then, the Germans rightly retaliate when we protest, with the question, "What right have you to protest against our anti-Semitism? Are we doing anything that is worse than your lynchings?"

The world has wondered at the apparent absence of opposition and protest within Germany against Hitler's anti-Semitism. It is therefore significant that not all Germans have acquiesced. Whereas most Germans will admit that Hitler is their only hope, that does not mean that they necessarily agree with all his policies, as is shown by the courageous protests of Protestant clergymen against the totalitarian concept of Hitler. The fight for the subjection of the Church to the dictates of the State is not yet won. It is significant that of all the various agencies and groups in Germany the Church has been the only one which has dared openly to take issue with Hitler. Note also the remarkable stand taken by Cardinal Faulhaber, Roman Catholic Prelate of Munich, who in five Advent sermons,* preached in 1933, openly took issue with Hitler with regard to his totalitarian state, his attitude toward Jews and non-Aryans, and the neopagan trends in the wake of Naziism.

There are Y. M. C. A.'s in Germany which to date have never hoisted the Hitler flag and anyone who has been in Germany since Hitler came into power knows how conspicuous a building without a swastika flag is in present-day Germany. The marching thousands of young and old to the accompaniment of military music and the flying colors of the Hitler flag and the singing of the Horst Wessel song, as well as the extensive beflagging of all buildings and homes, give the impression of a continuous Fouth of July celebration. At least one Y. M. C. A., on hearing of the order requiring all youth organizations to enlist their members en masse in the Hitler youth movement quietly, and deliberately dissolved its own membership so that it had no members thus to enlist. It takes courage to do such things in Germany today.

Finally, I call attention to the experience of one of my intimate friends, a Roman Catholic, Fritz Beck by name, who lived in Munich. He was in charge of all student activities in Bavaria and was director of three student centers in Munich. Ever since the war he had been most active in international student affairs and while a loyal German was strongly international-minded and a very special friend of American students. Soon after Hitler came into power Beck received instructions to keep the Jewish students out of the student centers. A decision had to be made. Beck realized that if he refused to obey, the result would be at least loss of position-a very serious matter. But because Beck believed that the Fatherhood of God implied the brotherhood of man and that therefore to discriminate against any people was a direct violation of that fundamental conviction, he had the courage to refuse. As a result he lost his job, and moreover gained the enmity of many of the older Nazi students who swore vengeance. By a miraculous coincidence. Fritz Beck had many years ago befriended Roehm,

^{*} These sermons have been published by the Macmillan Company under the title "Christianity, Judaism, and Germany."

who at the time of Beck's dismissal, was German Chief of Staff. Roehm, hearing of Beck's dismissal, and remembering the friendly deed of many years ago, used his influence to reinstate Beck and put him under the wing of his protection. On June 30, 1934, as we all know, Roehm among others was shot in cold blood by Hitler's orders. The older students took advantage of the commotion of the purge to call on Beck in his office. Beck was "taken for a ride," apparently tortured and then shot in cold blood. Several days after his body, riddled with bullets, was found on a roadside near Munich. Beck paid with his life for his defense of the Jew.

Fritz Beck's last letter to me, written just six weeks before he was killed, gives evidence that he had a premonition of the fate that awaited him. None the less he went ahead, not swerving from his convictions, even in the face of death. In this letter (dated May 15, 1934), he wrote:

On June 4, God willing, I shall once again be at the old job in Munich. And even though it is with a bleeding heart that I view much of that which is now taking place in Germany I shall remain at my post as long as God wills. Indeed, it seems almost like a miracle of God that I have been able to continue at my task thus long, in spite of the fact that I have in no way changed my opinions. May God give me strength ever to bear witness to Him, even if the Powers that be should demand of me torture, imprisonment, or life itself.

Will not you also remember me in prayer—after all, separated as we are, prayer alone availeth. . . .

Thus we see that whereas Hitler and the Nazis are brutally anti-Semitic, there are many Germans who, at the risk of position, liberty, and life itself, are taking issue silently as well as openly in their protest against anti-Semitism. Let us not generalize with reference to the Germans any more than with reference to the Jews.

Other Issues in Germany

If space permitted, one should discuss the important German Church issue, as well as the character, and aims of the Nazi party and finally the implications for peace or war in Europe, growing out of Hitler's recent decision to rearm, the consequent conferences between Hitler, Simon, and Eden, as well as the Stresa meetings. However, our primary concern has been the Jewish question, with which we must limit ourselves for the present.

To complete our theme, we need a word on the implications of Hitler's anti-Semitism for America. It is well to remember that in the wake of Hitler's anti-Semitism there has come a renaissance within Jewry. It is significant that this renaissance is stressing the racial and national aspects of Jewishness rather than the religious. Moreover, in view of the extensive oftimes exaggerated agitation and protest against Germany, everything German of which certain American Jews and non-Jews have been guilty, American citizens of German ancestry are becoming German-conscious and are bitter against the Jews. Clashes and conflicts between Jews and such German-conscious Americans have been frequent. Most startling, however, is the large number of Americans who are inclined to be indifferent, if not actually sympathetic to Hitler's campaign against the Jews. As a friend sincerely interested in solving the problem of the Jew, one could wish for some recognition by Jews that certain Jews, by their attitudes, actions, and activities help to provoke anti-Semitism, and that such undoubtedly was the case in Germany. Hitherto there has been no such admission of possible guilt by Jews. To solve the problem of the Jew, both gentile and Jew must cooperate in eliminating causes of anti-Jewish feeling. The gentile alone cannot eliminate anti-Jewish feeling, even though we admit the burden of guilt rests largely on gentiles.

One-third of all the Jews in the world live in America. One-eighth of all the Jews in the world are in New York City. What is the future of these Jews? There are evidences of growing anti-Jewish feeling. The serious economic crisis which confronts America contributes to this. There are numerous small groups that are openly agitating against the Jews and it is here that the real challenge to the Christian Church of America comes. The American Church must be aggressive in the present situation lest through indifference or tolerance it become guilty, like the German Church, of actually fostering anti-Jewish feeling.

In the past nations have endeavored to solve the Jewish problem by forcible conversion of the Jew to the Christian faith, by his exile, by segregation in the ghetto, and even by massacre, but none of these methods have solved the problem. Anti-Semitism, no matter what form it takes, merely aggravates the problem of the Jew. The only other alternative is that of true Christian neighborliness, and it is this which the Christian churches of America must promote and immediately, if we are to avoid an outbreak of anti-Semitism akin to that which has taken place in Germany. This is the task of the Christian churches. It must be more than goodwill, important as that is; it must be a witnessing to the Jew who is our neighbor of the power that Jesus Christ gives men and women to live as true children of God and therefore as true brothers to our fellowmen, irrespective of race, color, or creed. Jesus Christ is the key to the solution of the problem of the Jew, here as in Germany and elsewhere.

Christian Youth and a New America

By ROY A. BURKHART, Columbus, Ohio

S OMEONE has well said that if Communism gets the upper hand in America Christianity will be to blame. Someone else has said that if we ever have a war again Christianity will be to blame. Someone else might well say that if our economic order, with its muddled and turbulent conditions, finally ends up in chaos, dragging civilization with it Christianity will be to blame.*

In one of the twenty-four youth conferences held in important centers as a part of the united youth program, "Christian Youth Building a New World," a boy stood up in a closing commitment service and made this significant statement:

Mr. Leader, how can you have the conscience to stand there and ask these young people to commit their lives to a religion that is a part of an economic order and a social system that is pagan to the very heart? You are asking them to give their lives to a religion that has wandered far from its Founder and that has become a battle cry for a civilization that has long since lost concern for human needs. I am the son of a Methodist minister. I am a graduate of a large university in engineering. Τ waited four years for a job-I could not get it. My life had no meaning. Now I am a Communist and my life has meaning. We Communists are building a new world. We may starve doing it but we have the satisfaction of working for a cause that will ultimately give justice to those who live after us.

The reader can well visualize what happened in that group. There was a deathly silence. Well thinking young people, realizing the devisiveness in our conception of Christianity, the lack of constructive action, the apathy of so-called Christian leaders, knew that this boy was speaking words which were far too true for comfort. They knew that young people in most churches have no sense of mission. Few have any sense of going anywhere except to church. They feel they want peace but they know of no strategy of action They want social whereby they can get peace. justice but they know that the economic power is in the hands of a small group of people. They know that as long as these people have the power there is little others can do. Consequently they have a sense of futility, spending their days wondering if they will be lucky enough to get jobs.

Because of these facts those who are close to the growing united Christian youth program, see in it far-reaching possibility. For the first time in the history of Protestantism all agencies working with youth are actually working together. It is a challenging movement. Youth and their leaders are responding in a most encouraging way. The Christian Youth Council of North America met at Lake Geneva last summer and most of the camps and conferences last summer built their program around this united youth movement. Many denominational meetings and all agencies looking into the summer and next fall are planning their programs in harmony with the major projects of the movement.

Twenty-four large regional youth conferences were held in March and more than 26,000 young people and their leaders were in attendance, with 1,600 local churches represented. Most encouraging reports have been received. Young people were challenged to the task to be done by Christianity and were made aware of their responsibility and their privilege in helping to build a new world. The young people received a great sense of fellowship and mission that are of great value. The young people went forth with a feeling that they were joining with others in building a new world and that they did not need to go alone because they had fellowship with Christ who has the power to make all things new.

The different agencies had not been working together but out of these conferences will undoubtedly emerge a strategy of cooperation in the community which should result in significant progress along many lines. Such cooperation will give young people a sense of mission and of a definite objective because of the fact that they are working with young people from many other groups. In one city they are planning a large peace parade with a hundred thousand young people. One church or one denomination could not go very far but all groups working together can speak and act with power.

In the past there has never been a distinct nation-wide Christian youth movement. There are at present hundreds of small movements of one sort or another, but none that is national in scope. Now, in the new program, many observers feel that there is a movement which is destined to become truly North American in scope. Including as it does all the Christian youth agencies in both the United States and Canada, there is every rea-

^{*} These statements are, of course, not endorsed by the Editor of THE REVIEW. It is only "denatured Christianity," Christianity without Christ—a misnomer—that can be blamed for failure. Those not loyal to Christ are to blame.—EDITOR.

son to expect great results from it. Not only should the ten or twelve million young people in the churches become active in this united effort, but thousands who are not now in the fold should be won to Christ and His program.

Already programs for camps and conferences are being shaped into the movement. Various denominations are planning national gatherings to build their own programs in harmony with the vision they have glimpsed. The camp conferences of the International Council of Religious Education are to be a real part of the movement. The biennial convention of the International Society of Christian Endeavor, to be held in Philadelphia in July, will have a distinct relationship to this great plan.

Late in 1935 or during 1936 an enlarged meeting of the Christian Youth Council will be held with 2,000 or 2,500 delegates, including key young people who are holding positions of leadership in national or area groups, present to report progress and to make plans. All over the world there is appalling misery and suffering. War clouds hang low. The poor are getting poorer and the insecurity of the dispossessed more intense. Those who have jobs have them at the expense of those who have none. There is fear, hatred, and gloom. But through the blackness and the mist, there is a reassuring ray of hope—Christian youth, working with their elders and with the youth of other faiths can build a new world. It is on that hope that many are bettering their lives.*

*The following material on the United Youth Movement has been prepared cooperatively and may be secured from the International Council of Religious Education, 203 North Wabash Avenue, Chicago, III.: "Forward Together," a promotional leaflet giving information about the movement. (Single copies, one cent; 100 copies, 75 cents; 500 copies, \$3.50; 1.000 copies, \$6.50.) A poster for the above material may be secured for ten cents. "Our Share in Building a New World," a printed pamphlet containing suggestions and resource materials for local groups (ten cents). "The Statement of Christian Conviction of the Christian Youth Council," including a worship service for use in connection with the signing of this statement (single copy, five cents; five or more copies, three cents each is 300 or more, three cents each less twenty per cent discount). A special pamphlet entitled "After Conference—What?" was prepared for use as follow up to the conferences mentioned above. This will serve as a splendid guide to youth groups in taking a creative part in this movement. Copies of this can be secured from the Board of Religious Education of the Disciples Church, at three cents per copy.

THE MISSIONARY MESSAGE OF THE CROSS

The word "cross" in the Scriptures never occurs in the plural. To Christ the cross meant one thing, and nothing less: His sacrifice of Himself to save others. That is what it must mean to every disciple—self-abnegation. To take up the cross and bear it after Christ is to undertake, like the Master, a life of self-crucifixion for the saving of others. It is to lose the self-life for His sake. It is to be willing to die, if need be, that others may live. When our Lord hung upon the cross His enemies tauntingly said: "He saved others: Himself He cannot save." No sneer ever hid a truth so sublime. In the Christian life, saving self and saving others are utterly incompatible; and the one great difficulty with the whole body of professed disciples is that most of them are trying to save themselves, and yet be saved. And so it comes to pass that thousands go to church, come to the Lord's Table, utter prayers and bear the name of Christ, yet live a life essentially worldly, and are engaged in no truly soul-saving work. They spend many times as much on self-indulgence as they give to feed the hungry, clothe the naked, or give the Living Bread to dying souls.

Consider what would be the result if every professed child of God could burn with Paul's passion for souls, could know the continual heart burden for the unsaved, that made it possible for him even to wish himself accursed that they might be saved.

That was cross-bearing. The Apostle Paul died daily; he was "crucified with Christ," he bore branded in his body the marks of the Lord Jesus. Could ten thousand of the millions of professed believers burn with such a Christ-like passion for souls, for one year, the Gospel would be carried round the globe within that year. Arguments and appeals are vain while you argue and appeal to the spiritually dead. Before the church can "convert the world," the members of the Church must be converted. The real difficulty is not in unsanctified purses, or unsanctified cradles, but in sanctified hearts.

A light that does not shine, a spring that does not flow, a germ that does not grow, is not more a contradiction than a life in Christ which does not bear witness to Christ. If there be a spring within, there will flow a stream without. If there is no witness, is there any experience? "He that believeth on me," as the Scripture hath said, "out of his innermost being shall flow rivers of living water." He who has no passion to convert, needs conversion. The saved man is not content to have unsaved men go unwarned, or the saving power of God to go unwitnessed.

It may well be doubted whether one who bears no part in testimony to Christ has any part in His salvation. Would that every one might feel the full force of this paradox of missions:

> "Christ alone can save this world, But Christ cannot save this world alone."

ARTHUR T. PIERSON.

The Spiritual Condition of the Heathen

By REV. HENRY W. FROST, D.D., Princeton, N. J. Home Director Emeritus of the China Inland Mission

I F THE heathen—those who have never heard the Gospel or received life through Christ are not "lost," one would feel almost warranted in openly disobeying the command of Christ and making no effort to carry the Gospel to them. For what use would it be simply to civilize them and give them our western culture? To be sure they need some things which go with our civilization, such as teachers, schools and colleges, and, particularly, doctors, nurses and hospitals. But it would cost too much to give them these at the sacrifice of separation from loved ones, living in

far-away lands, consorting with alien and uncouth peoples, enduring deep and long drawnout loneliness, exposing the body to serious climatic diseases, facing possible attacks by lawless mobs, and finally, it may be, passing through sudden and terrible death. Life is too precious to trifle with it and to throw it away by spending its strength in the pursuit of secondary objectives. It requires a strong inducement to warrant our giving up homeland advantages when the alternate is to be, not gain, but large and perpetual loss. For this

reason we should be tempted to say, in spite of the arrant disloyalty of it, Let us disobey Christ and stay at home, unless the heathen need the Gospel for the saving of their souls. In such a case, we should come to the conclusion that the Master had dealt ruthlessly with us when He commanded us to go to peoples, not lost but having sufficiently good religions of their own to save them.

Suppose, however, the heathen are lost; what then? Suppose their religions are false, their idol worship is vain, their long pilgrimages are wasted time, their sacrifices are destructive of everything good; what then? Suppose they are worshiping not God, but demons, and suppose, when they pass through the portal of death, they go out into an unillumined darkness and into an eternal separation from God and Christ and all that is pure and beautiful and holy; what then? If these are the facts, then indeed it would be worthwhile to leave homeland, kin and kindred, ease, comfort, physical and educational advantages, all that goes to make the home life alluring and profitable, for the sake of delivering souls from perdition and bringing them to Christ and, at last, to an eternal and beatific Heaven. In such a case, we should understand why Jesus said to go and asked us to sacrifice our all. And in such an event, we should not think Him ruthless, but, on the contrary, very compassionate, not only to the heathen, but also, to ourselves, in spite of our heavy loss. And in

One of the greatest points of disagreement between those who are and are not vitally interested in evangelizing the world with the Gospel of Christ is the question as to whether or not all non-Christians are "lost" and in danger of eternal separation from Many who take sides God. on this question have never really studied it. Dr. Frost presents the view of the "Word of God" — the only final authority.

such a happening, there would be those who would desire to go abroad instead of staying at home and would consider it a high privilege, honor and joy to obey the commandment of Christ to preach the Gospel to every creature. Yes, it would make all the difference in the world if we knew that the heathen are really lost.

Missionaries of old felt this to be the case; and they went. This was true of Judson, Carey, Livingstone, Morrison, Burns and Taylor. It has been true of a countless number of others who have followed in their

train. And it was true of that greatest of all missionaries, Paul, who became all things to all menthat he might save some.

Now it must be conceded that God is the only One, in heaven above or on earth beneath, who really knows whether or not the heathen are lost. For it is only His eye that sees the true condition of souls and their eternal state and destiny. This implies that there is not a man living, however educated, intelligent and spiritual, who, of himself, has the slightest conception of the heathens' spiritual condition. So far as the natural man is concerned, therefore, the subject is beyond understanding and had best be left unconsidered. But, in spite of this conclusion, a question may be asked: Has the All-knowing One made any revelation to man concerning the spiritual condition of the heathen? If He has not, we must remain in ignorance. If He has, we may rightfully seek to know what is revealed. This then, is our present attitude of mind. Feeling that we must know, if possible, the truth of God concerning the heathen, in order that we may understand what to do in reference to the command of Jesus to preach the Gospel to them, we turn to the Scriptures to discover what their testimony is.

The question of the spiritual condition of the heathen is discussed even in the Old Testament. David said, "The wicked shall be turned into hell, and all the nations that forget God" (Ps. 9:17); and again, "Confounded be all they that serve graven images, that boast themselves of idols" (Ps. 97:7). Isaiah wrote, "The idols he shall utterly abolish" (Isa. 2:18-21). Joel declared, "Let the heathen be wakened and come up to the valley of Jehoshaphat; for there will I sit to judge the heathen round about . . . for their wickedness is great" (Joel 3:11-13). Micah affirmed, "I will execute vengeance in anger and fury upon the heathen" (Mic. 5:15).

New Testament Declarations

When we come to the New Testament we find that it is replete with statements in reference to the heathen and their spiritual condition. We would review some of these declarations, as follows:

If we should be asked what verse in the New Testament most reveals the love and grace of God we should probably reply in these words, "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). But there are things about this verse of compassion and mercy which we do not usually recognize. They are these: It says that God loved "the world"; then we must conclude that all the world had need of that love and the gift that followed. Also, it says that God gave His Son to the world that it might "not perish"; then it follows that the world was perishing and that the only way in which it could be kept from perishing ultimately and utterly was by believing on the Son whom God has given. In other words the verse declares that the reason why God manifested His love and grace was because the whole wide world was lost.

Jesus put at the very heart of the Great Commission—according to Mark's Gospel—these solemn and startling words: "He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned" (Mark 16:16 R. V.). The Master here implied that the preaching of the Gospel was a matter of life and death; that the man who did not believe it would remain in his lost condition and would be divinely condemned, and that it was only the man who heard and received it who would be saved.

Christ, when He spoke from heaven and commissioned Paul to be a missionary to the Gentiles lifted the veil which hung over the heathen and discovered to the apostle and thus to us their spiritual state. He spoke as follows: "To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins" (Acts 26:17, 18). Here then, is the revelation of the All-seeing One. He affirmed that the heathen are spiritually blind and do not see; that they walk in darkness and need the light; that they are in the possession and under the dominion of Satan and require to be delivered from him and brought to God; and that their sins are so many and great as to call for a divine forgiveness.

Paul is profuse in his statements concerning the heathen. The following are some of his declarations:

"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned" (Rom. 5:12). In the light of this verse, we cannot say that the heathen will be lost if they do not hear the Gospel and be saved. The proper statement is that they are lost and will remain in this condition if they do not hear the Gospel and are saved. The spiritual "death," spoken of is the state of being lost and that death, because of man's transgression and universal sin, has fallen upon all. In other words, all men, including the heathen, are born in a state of spiritual death and need the redemption of Christ. The only question is, Will they come to know Christ and be delivered from their lost condition?

"For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness. . . . For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse" (Rom. 1: 18, 20). There is much talk about the "innocent heathen." But they are not found in experience and the Scripture never describes them as such. God, in the last words of our passage, definitely and positively affirms that the heathen are "without excuse," He being revealed in the physical world by which they are surrounded.

"For as many as have sinned without law shall also perish without law" (Rom. 2:12). The "law" here spoken of is the Mosaic law. The verse says then, As many as have sinned apart from the Mosaic law shall also perish apart from the Mosaic law. This refers to the heathen, and the reason of it is, first, though the heathen have not the Mosaic law, they have the law of conscience; and second, no man can be saved by law, whether it be that of Moses or conscience, for no one can keep the one law or the other (Rom. 2: 11-16). It is thus that God adds, not shall be *judged* without law, but "shall also *perish* without law."

"But I say, that the things which the Gentiles sacrifice, they sacrifice to demons and not to God" (1 Cor. 10: 20 R. V.). Let us observe from our verse, that the One who sees and knows does not look with complacency upon the sacrifices of the heathen, however earnest and self-denying these may be. He declares, in effect, that all heathen religions are nothing else than demonology. This is a serious charge, coming from such an One as God.

"And you hath he quickened, who were dead in trespasses and sins. Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world" (Eph. 2:1, 2, 12). Paul had a first-hand knowledge of the heathen, having been brought up in their midst. He knew, not only the worst of them, but also the best of them, having been highly educated and having been associated with those of scholarly minds and cultured lives. Also, he had in mind, in writing to the Ephesians, the refinement and high-plane living of many of the heathen who dwelt at Ephesus. And yet, he implies as to all of the heathen of that city and thus of all the heathen everywhere, that, they walk "according to the course of this world," and "according to the prince of the power of the air," namely, the devil; that they are "without Christ," are "aliens from the commonwealth of Israel," are "strangers from the covenants of promise," and are "without hope" and "without God in the world."

If these words do not describe the lost state of the heathen, including the best of them, we know now what words would. Take, for instance, these two words, "without hope." We hear much in these days, especially as related to the heathen, about the "larger hope." But God did not coin that phrase. His statement is "No hope," which, according to the word "no," must refer both to this present world and the next. So then the heathen at large, in spite of their religions, philosophies, altruisms and negations of self, are in a hopeless state. This, as God sees things, is being utterly lost.

"As other Gentiles walk, in the vanity of their mind, having the understanding darkened, being

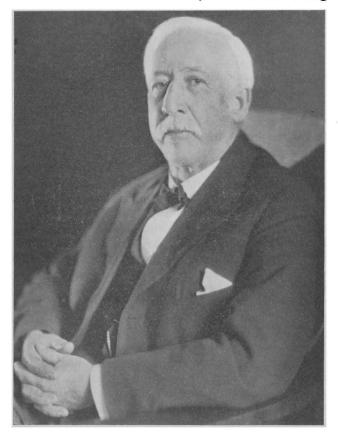
alienated from the life of God through the ignorance that is in them, because of the blindness of their heart" (Eph. 4:17, 18). There is infinite distance between God's thoughts and man's as touching the heathen. We count their ignorance of the way of righteousness an entire and valid excuse for their not walking in that Way. Ignorance in some cases is excuse. But this is not the case with the heathen. For their ignorance is the direct result of a wilful blindness of heart. God does not hold them responsible for not knowing the Gospel. That is the responsibility of the Church, and a heavy one it is. What they are responsible for is this, for not seeking to obey the One who has revealed Himself in sun, moon and stars, flowers, fruits and waving fields of grain, the rain that falls and the wind that blows, all of which are so many sights and sounds of the living and true God. Their ignorance, therefore, is self-imposed and it results from the blindness, not of their eyes, but of their hearts. It is for this that God will judge them. And as it has meant an alienation from God in this life, so it will mean an alienation in the other.

John, the seer, is given a vision of the last things and is permitted to give us to see what he saw, including the last of the last things, namely, the final judgment of God. As we look at this revelation, we shrink back appalled, for the view is other than we should like and is shocking to every fiber of our being. And yet, if we believe in God's Word and love truth more than ourselves, we shall look again and believe what we see through the words which we read. And as we read, we shall remember that it was the beloved apostle who wrote the words, the man of God who loved and pitied as no other man did. His words are these: "The fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death" (Rev. 21:8). And mark it, the items of sin mentioned describe the heathen almost more than any other class of human beings, for preëminently it is true of them that they are "abominable, murderers, whoremongers, sorcerers, idolaters and liars."

So then, we conclude that the All-knowing One has granted to us a revelation and has given us to see what He sees, namely, a perishing world. With this sight before us, it is easy to understand why Jesus, who loved us, said "Go"! He is not willing that any should perish, and, as God sacrificed Him, He is constrained to sacrifice us, if only the lost may be saved. All that remains, therefore, is for us to decide which we love the better, ourselves and our ease, or Christ and the souls of men.

A. A. Hyde—A Good Steward^{*}

A^T THE ripe age of eighty-six, and less than a week after teaching his Bible Class and delivering a message to the staff of his Menthalatum Company, A. A. Hyde, of Wichita, Kansas, U. S. A., passed quietly into the Higher Life, on January 10, 1935. He was a truly consistent Christian business man to whom Christ's injunction to "seek *first* the Kingdom of God" was the central motive of life. Two principles were his daily concern — the very core of his being:



THE LATE A. A. HYDE, OF WICHITA, KANSAS

first, the putting first of all the Kingdom of *God*, and second, regarding *all* he possessed—material, physical, and spiritual—as a trust from *God*, to be administered as a *steward* rather than as owner.

Andrew Carnegie's theory that it is "a disgrace to die rich" was Mr. Hyde's practice. He began his business career by pledging *one-tenth* of his receipts to the building of the Kingdom of God, but during the past quarter-century when his success increased, he gave *nine-tenths*, and finally everything beyond frugal living expenses. Promoters and even friends with schemes for profitable investment found Mr. Hyde too busy to be interviewed, but he always had time to hear the appeal in behalf of the most humble Christian enterprise. He did not give without investigation and sound judgment, but he did give without stint or condition and he helped to put dozens of worthy causes on their feet. His advice made them stand up and walk. These benefactions he considered his real *investments*. They circled the globe and are pushing the frontiers of the Kingdom into the neglected areas of mankind.

But Mr. Hyde did not end his missionary responsibilities by gifts of money and counsel to distant projects. He practiced the Kingdom brotherhood in his home, his church, and his community. His employees were fellowmen and women. His Negro chauffeur was his personal friend and companion. His "servants" were people-members of the household. His brotherhood did not discriminate against either race. or cast. or nationality. His guests were made members of the family. On Sundays it was the regular thing for young men to be brought home, after church, for a most informal luncheon—in the pantry, on the good solid food stored up on Saturdays in the refrigerators by the cook-who would be off duty for Sunday.

One became acquainted with Mr. Hyde in thirty minutes and could not spend that much time with him without knowing that he was a practicing Christian—vitally interested in the Kingdom of God. Yet there was nothing about his unceasing zeal that bored or alienated others; quite the contrary. A citizen of his city declared that, although out of sympathy with the Church, he looked up to A. A. Hyde as his ideal of both manhood and religion.

On his seventy-seventh birthday the City of Wichita officially celebrated with a banquet attended by 1,100 people—many coming from distant parts of the United States—with a program and souvenir book which took half a year in preparation by a great committee of the leading citizens from all walks of life. Because he sought no glory for himself; because he gave everything —to such extent that his own family almost was brought to the point of disrepair; because he practiced with unprecedented faithfulness and zeal the principle of Christian stewardship there was not a person in his community who would grudge him the title of *First Citizen of Wichita*.

^{*} Revised from The Omi Mustard-Seed, Japan.

Taking the Gospel to the Dyaks*

By C. DAVID CLENCH, Borneo Missionary of the Christian and Missionary Alliance

THE rivers of Borneo are wide, and of a dirty, yellowish gray color. On the mud banks we see here and there a crocodile sleeping in the sunshine. Hearing us, he jumps and disappears in the water. Then we are attracted by a sudden shaking among the trees and see a monkey spring from one branch to another. Then suddenly we see a host of them—a whole crowd of monkeys chattering in the woods.

Just ahead is a bend in the river. These bends become so monotonous at times that we wish we would never see another. On both sides of the stream, is the forest as far as eye can see, but no birds and blossoms with gorgeous coloring in Borneo. This flat monotony of land influences the Dyak. If there were more variety, more contrast, more beauty, the people also might benefit by it.

The Dyak is an animist. His gods are in the trees. Rather, they are not gods but devils, for the Dyak's religion is one of fear. A bird conveys a message. The Dyak seems to be one with the nature in which he lives. He considers it a bad omen when a whirlpool swings his canoe around. He stops, pulls out a match, and burns bark as an offering to appease the evil spirits, before he can proceed. These are taboos and customs which he dare not ignore. In short, the Dyak has a religion, but it is a religion of fear.

As we proceed up the river, we find many rapids to push through. The current is swift, and the boatmen have to hug the banks to make any progress. Seizing the branches of the trees, they pull themselves forward with all their great strength. Some Dyaks have developed a very striking physique, wide of shoulder and deep of chest, wonderful specimens of muscular perfection.

After the rapids, the stream becomes smaller and smaller. There is probably not a river in Borneo over 500 miles long, but all are very swift and rise rapidly. Borneo is like a cake, high in the middle and low at the edges, a natural watershed. When a rainstorm comes, the water rushes down from these mountains into the gorges. In a single night the streams rise fifty feet. In the evening one may look down a steep bank and see a tiny little stream far below. A rain comes, and in the morning one cannot see any river bed at all, only a great wide sheet of rushing water filling the gorge completely. For this reason boats are always pulled to the top of the gorge.

After a long journey we reach the Dyak country, in the center of Borneo, high up in the hills.



A TYPICAL DYAK OF THE MOEROET TRIBE

The Dyaks are difficult to reach. As we approach, we look here and there for dwelling places or "long-houses," which are great long greenhouses built on poles and make up the Dyak village. They are made of bamboo and thatch.

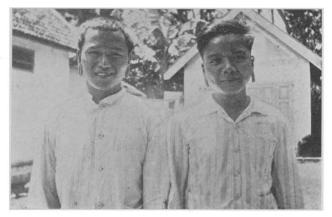
We draw our canoes up to the bank and look for a log that has been thrust down the bank and securely fastened. In this log steps are cut in such a way as to make a natural ladder. If the water is high, it is not necessary to use these steps. If the water is low, the bank is slippery, and if that stairway were not there, we would have a hard

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^{*} Condensed from The Alliance Weekly.

time climbing up the bank. We tie our canoes to this log and gingerly step out on it. If we are not careful, it will turn over, and over we shall go. We climb to the top of the bank and may or may not have a reception.

The Dyaks may not know there is a white man within a thousand miles. In that case, when we appear, the children see us first and immediately dash for the log that leads into the long-house. In a mad scramble they rush up the steps and disappear. The Dyak dogs see us and begin to howl. They are small, mangy-looking dogs. As we draw near the long-house, we wonder if anybody is around. We see wooden images cut from wooden logs, and set upright, a grotesque image of a man, or a bird, or a beast. The Dyaks cannot live at peace unless they set up these images. Finally we reach the stairway that leads to the longhouse and do not know whether to enter or not.



TWO CHRISTIAN DYAK BIBLE SCHOOL STUDENTS

Sometimes it is very foolish to go in unless we are invited. Eyes peer out at us through the walls, the dark eyes of the children and women. Perhaps the chief comes to the door and invites us to enter. There is usually a railing on each side of these log step-ladders. The door is low, and we have to bend down to enter. Most of the longhouses are very gloomy, and if light is wanted, a portion of the roof is raised.

A partition extends down the center of the whole length of the long-house. The families live on one side, which is further partitioned off. Here they sleep, cook, and eat. The other side is left open, and here they do all their talking. The floor is made of bamboo splints, not interlaced, but laid across the poles or beams. Looking down one can see the chickens, dogs, cats, and pigs on the ground below. The Dyaks keep their chickens in wicker cages. As we walk across the floor, the whole building trembles; and if the building is old, it even shakes if a little dog runs across it.

The chief brings a mat to the center of the hall and invites us to sit down. Then the chief may say, "Sir, we should like to invite you into our long-house as a brother, a friend. In order to do this, we have a custom, a rite which we wish to perform. We agree, and the chief orders some of his men to get a chicken and cut its neck. They then take the blood of the chicken and bring it before us. The old chief may dip his hand or a piece of wood, in the blood, and put that blood on our forehead, our hand, and our foot. They bring some water and the old chief takes a branch, dips it in the water, and sprinkles us with it. After performing some other rites, he says, "Now you are no longer a stranger, an alien; you are just like a Dyak. We believe in you. We trust you. You can sleep here. You can have fellowship with us. Your skin may be a little whiter, but you are one of us, a Dyak."

We thank him for his wonderful hospitality and for the honor they have done us. We then begin to tell them how *they* may have fellowship with the great God of heaven. We tell them about the Blood of Christ which speaketh better things, and about the water of cleansing. As we preach Jesus and Him crucified, as we tell how Christ's Blood can be applied to them, their own custom makes it easier for them to comprehend.

Some modern critics may think the Blood too deep a subject to present to the Dyak, but with the Spirit's help, there is no one who cannot un-There is nothing we present to the derstand. Dyaks they so readily understand as Jesus Christ, God's Son, giving His life, pouring out His Blood for them. When we tell them that Blood can be applied to them, that they can become God's children, no longer aliens, no longer afar off, no longer strangers, but through the Blood brought nigh by Jesus Christ, the truth lifts their pall of darkness and breaks their chains of false superstition. It takes away heaviness from their hearts and they receive the light and respond to the love of God revealed in Jesus Christ.

Then we begin to question them and sing little hymns in the Malay language.

What can wash away my sins? Nothing but the blood of Jesus.

As we sing, we tell the story and as we pray, the Spirit of God works. As we lift up Jesus to the Dyaks, they, too, are made a "habitation of God through the Spirit."

One of our Dyak students became estranged from the rest of his people through his discontinuing the observance of Dyak superstitions and religious practices. Then he came and heard the Gospel, going back later among his people to tell them the glad news that Jesus saves. That Dyak boy and I are not aliens. We both speak the same language. Many, many times we have knelt and prayed together.

[July

The Younger Men's Missionary Congress

By the REV. MILLS J. TAYLOR, D.D., Philadelphia, Pa. Associate Secretary of the Board of Foreign Missions, United Presbyterian Church

N EARLY a thousand persons, of whom approximately two-thirds were laymen, registered as delegates for the four-day sessions of this Congress in the Stevens Hotel, Chicago, May 2-5. They came from twenty-seven states and ten or twelve foreign countries. Among the men were 299 Protestant ministers and one Jewish rabbi. Sixty-four women were regularly registered and "listened in" from the gallery. Twenty-six foreign missionaries took part in the program and thirty-six Foreign Mission Boards cooperated in the Congress.

The place of meeting is about the last word in accommodation for such a gathering—comfortable and convenient, with commodious rooms for group, committee and mass meetings. In spite of the special rates offered by the hotel, many delegates were under the necessity of seeking accommodations elsewhere at lower rates.

"JESUS CHRIST AND THE WORLD TODAY" was the Congress theme. Like a shining thread it ran through the program, an ever present thought in all meetings and addresses. The song services, skillfully conducted, and the Scripture readings and devotional talks, impressively led, kept the Congress in a reverent and worshipful attitude, ready to hear what the Spirit might say through any speaker.

The conference nature of the Congress had been thoroughly planned by arranging for twenty groups to meet simultaneously in four unhurried sessions under the general supervision of Dr. Cleland B. McAfee, Secretary of the Board of Foreign Missions of the Presbyterian Church. Each group was presided over by a young layman who, as a rule, had associated with him a missionary, a young pastor and a board secretary. In some instances the presence of a Christian national from some mission field added interest and strength. One of these groups was fortunate in having Dr. C. J. Lin, President of Fukien University, Foochow, China. Each group appointed a committee to prepare findings which were sent to a general committee to be studied and prepared for final approval by the Congress.

Certain sentences stand out here and there in these findings:

"World peace and the avoidance of war are secured only by the spread of vital Christian religion as it should be lived in each country and practiced in international trade and intercourse. The perilous problems of our time present a new sense of the urgency which makes delay in advancing the Christian movement perilous."

"The weakness in our present system is not the validity of our motives but ignorance of the facts."

"The fundamental difficulty of the present time is the sense of dire need in the homeland. But the abandonment of help to churches in mission lands would destroy the internationalism of Christianity."

"The Congress finds that the pulpit is the largest single hope of an aroused church. There should be more and better preaching of missions."

"Missions committees should be established in local churches."

"Schools of Missions should be encouraged."

"Accent needs to be laid on the missionary education of men. The Congress commends the plan of men's organizations for missions."

One of the most interesting moments was when a pastor, the Rev. George A. Brown of Elyria, Ohio, told the Congress of a "Men's Missionary League" that is growing in popularity and power in his congregation.

At one point during the Congress the executive committee of the Laymen's Missionary Movement invited the secretaries of the Mission Boards and others to meet for unhurried counsel about the weakness and strength of this organization and its plans and prospects for the future. This was a heart-to-heart conference when difficulties were frankly faced. The immediate result was that the laymen were again assured of the desire of the secretaries to have the movement remain a laymen's affair, managed and financed by them, facing living issues with Jesus Christ in the world today and with the promise that, in the future as in the past, the Mission Boards would offer counsel and assist the laymen to secure effective speakers.

One result of the Congress was that the Laymen's Missionary Movement was encouraged to seek a sounder basis financially by enrolling thousands of laymen for a small fee and in other ways to raise a fund to articulate its program. The Movement's executive committee has the authority to prepare a program and to build a suitable organization for carrying it out, but the Mission Boards will not be solicited nor expected to assist in financing the Movement. Its work is "to enlist the interest of men in Christian missions and to encourage them to discharge that responsibility through the missionary boards with which their church membership identifies them."

As to the program of the Congress, one hesitates to mention particular addresses among the many that were informing and inspiring. Plans are under way to publish some of them in this magazine. Having been present throughout the National Men's Missionary Congress, held in Chicago in 1910, I can say that in missionary passion, world vision, loyalty to Jesus Christ, scholarship and experience the messages at Chicago this year lacked nothing that was heard in the Congress twenty-five years ago. There was lacking something of the size and therefore impact upon the church which the former National Congress gained by being the climax to a series of great state conventions.

The opening address was delivered by Dr. Sherwood Eddy. Other speakers were Bishop George Craig Stewart, John A. Mackay, Roy A. Burkhart, J. Warren Hastings, Ralph C. Hutchison, Frederick A. Agar, missionaries from at home and abroad, nationals from China, Japan, Korea, Persia, India, Africa. The closing address by Dr. Robert E. Speer stated graphically what the Christian missionary enterprise has been and still is, and challenged the coming generation, into whose hands "the torch" is being placed, to accept the challenge and hold up the Cross of Christ.

Appropriate responses to this challenge were made by an American Student Volunteer and a young Christian national from India, among whose closing words, and almost the last words of the Congress, were these, ". . . men and women will catch the torch from those splendid Christian personalities who have so remarkably demonstrated the power of Jesus Christ. The youth of India are very much impressed by this devotion and intend to carry on. It is with this thought that the meaning of Christ becomes personal to me. As one of those who have been loved, led and lifted by the Spirit of Christ and who have given themselves to the great program of reconstruction in India, I feel that it is my privilege and obligation to walk the Indian road with Christ and my fellow workers. I am convinced that the power of Jesus will make us able to bear the responsibilities we must face. In India, as everywhere on this bewildered planet, it is Christ or chaos."

Findings of the Younger Men's Missionary Congress

Based on the Reports of the Group Conferences, Dr. Cleland B. McAfee, Chairman

Motives for the Missionary Enterprise

THE Congress sees no weakening of the five fundamental motives which have become historic: the commission of Christ; the need of the world for all that Christ brings; the nature of the Christian faith in its universal truth and its value for all men; the need of the home church to fulfil its life in the widest expression of its spirit; and the work already done and now in progress in all lands.

(a) These motives must be supplemented for our own day by the need for Christ as the only solution to all world problems. World peace and the avoidance of war are secured only by the spread of a vital religion lived in daily life and in international relations. International Christianity is an essential part of the program of the Church. The impulse to supply an adequate religion to all people is a natural Christian response to the inner urge of faith in Christ.

(b) These historic motives need constant reinterpretation, always adjusted to the conditions of the world and yet always held in right relation to Christ as the moving force of the Christian faith. The only cure for the sin of the world which disrupts the human family is the restored family of God with right relations among all its members, God seen as its Father and all men as brethren in Christ.

(c) Both the historic motives and those peculiar to our time involve a new sense of urgency which makes delay in advancing the Christian movement perilous and unchristian. The fullness of life which Christ brings is needed at once.

(d) The weakness in the present situation is not so much refusal of the validity of these motives in the hearts of Christian believers as general ignorance of the facts and needs of missions. The need is not for more motives but for more understanding of the world and the power of Christ in caring for its needs. We are more or less "side-stepping" the real issue when we discuss motives, whereas the real problem is to get the facts of missions known to the people of the Church.

Objections to **M**ission Work

The Congress learns of few new objections to missions at home or abroad. They continue to be such objections as recurring nationalism, provincialism, sectarianism, and common selfishness. In some quarters there are fears regarding existing missionary operations either on the field or in the home lands, but these are not against the work of missions as a whole.

The fundamental difficulty of the present time is the sense of dire need in the home lands, whether it would not be well to direct attention to the cure of evils which make America so often an argument against the principles of Christ, as in race prejudice, exploitation of the weak, selfish attitudes toward other groups in the same nation, etc. The laymen of America can make a great contribution to world missions by laboring with greater zeal for a really Christian social order here. At the same time there seems to the Congress no effective way of distinguishing between the local ministry of the Gospel of Christ and its world-wide service. The argument for worldwide work increases rather than lessens the demand for more effective service in the home lands. The need of the world is not less because the need of the West presses so heavily on the churches of the West.

The growing strength of the churches in mission lands should not prevent continued concern for their development. They are still far from adequate to carry the whole burden of evangelizing their own lands while strong Western churches are able to aid them. Abandonment of them at this stage would tend to destroy the internationalism of the Christian Church which is so much to be desired.

The Congress realizes the effort so widely made to interpret the faith of Christ in undenominational terms in its presentation to new groups but it feels that one of the weaknesses of the present situation is the tendency to reproduce on mission fields the distinctions and denominations which obtain in the West. Without passing on the wisdom of this in certain ways and at certain points the Congress still feels that it should be given greatest consideration by those who are responsible for future plans.

Changes to Meet the Present Situation

The Congress makes few suggestions regarding definite changes that may be possible or desirable. It simply urges that every effort be made to keep the work fully sensitive to the current situations in the world. This will involve a frank recognition of values now known to exist in present religions and cultures, appreciation on the part of missionaries, together with most careful preparation and selection of missionaries. It involves recognition of needs newly sensed in all lands, such as that among rural populations and the elimination of leprosy. It involves also the treatment of the work as *one enterprise* committed only temporarily to foreign agencies and to pass in direction and control as rapidly as possible into hands of the people of the lands where the work is done. The Congress would express its hearty fellowship with the brethren of these churches as full partners with the sending churches in the one cause of Christ.

Missions in the Home Churches

The Congress finds that the pulpit is the largest single hope of an aroused Church. There should be more and better missionary preaching throughout the Church. However, the pastor is powerless unless he has at least a nucleus of laymen who will take the work seriously and devote to it the time required for the spread of effective information. The training of the Church needs to begin with its youth and the Congress renews the appeal for larger and more effective use of missions in the Sunday schools and Young People's Societies of the churches. A special missions committee in the local church is urged, formed from various groups in the church which will advance the interest of missions in all bodies of the church life. Accent needs now to be laid on the education of men regarding missionary work, for the deepening of their sense of obligation. It is urged that there be a large development of the specific object plan of support of missionaries and the Boards are reminded that the Church looks to them for the statesmanship need for the hour. Local official boards are not agencies for the local work alone but are responsible for making the Church what a Christian Church ought to be as a world factor. There is needed a clearer assurance of the cooperation of forces on the field as an inspiration to churches at home, so that their own programs can be unified. For this reason the development of group gatherings for the propagation of the missionary idea is much desired.

The attention of the home church should be directed to the enormous areas yet untouched by Christian missions as an encouragement to more active participation in the work. The existence of men's organizations for missions is gladly recognized and the Congress commends the plan to thoughtful consideration. Schools of Missions Missionary education should be encouraged. should be made a regular feature of every church program and sustained by the men as well as by the women and young people. The Congress earnestly desires the unifying of interdenominational missions in local churches. It calls for a more effective offering of Jesus Christ to the young people in terms which show His right to their loyalty and devotion and His winsomeness for their lives. It desires the extension of the present growing movement for week-day religious instruction during public school hours so that the young people may be informed and instructed in missions and in the total Christian program.

The Congress instructs the Executive Committee of the Laymen's Missionary Movement to issue and send to the missionaries in foreign lands and in America its assurance of affectionate fellowship with them in the work which we feel they are doing not alone for Christ and for those who know him but little, but for us as well. We look upon them as our representatives in a work which is committed to us as well as to them. We have confidence in them and bid them Godspeed in the work which is both ours and theirs.

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What Jesus Can Mean to India

An Address Delivered at the Younger Men's Missionary Congress, Chicago

By KONIGAPOGU JOSEPH DEVADANAM, Hyderabad, Deccan

NE of my first memorable experiences after coming to America taught me something significant about missions. I was walking toward the university campus one morning when a small boy ran up to me, looked at my dark complexion with a thunderstruck expression, and shouted, "Do you know what my mother told me?"

"What did she tell you?" I answered.

"She told me not to drink black coffee!" Once again he looked at me as if he had made an important discovery. "I'll bet you drank some!"

Ever since that warning I have been using a great deal of cream in my coffee, with no results whatsoever! But that small boy set me to thinking. I wonder whether most of us are any less naïve in our thinking about international questions than was that small boy in his knowledge of other races. But I am more particularly interested just now in whether we Christians, either in the Orient or in the Occident, really understand what Jesus Christ means to our human brothers on the other side of the globe.

You may understand more fully than I the philosophical and psychological differences in the religious and racial traditions of mankind; but I may at least present the viewpoint of a Christian from India as to what the religion of Christ can mean to the bewildered India of today.

India is bewildered because of its poverty, its illiteracy, its disease problem, its religious confusion, its nationalistic aspirations, and above all, because of its pernicious caste system and the inhumane effects of that system. Even though I paint a dark picture it is not nearly so dark as it was before Christ started to walk the Indian Road. In my own lifetime I have seen people, both nationals and missionaries, who personified Christ in their own lives, and who thereby brought about

vast improvements in the very conditions we have been describing. I have seen these people without any thought of personal reward or advancement bring security to the economically disenfranchised, bring enlightenment to thousands who were groping in the darkness of ignorance, give adequate prevention and cure for the diseases which ravaged the cities and villages, give valuable help in understanding the faiths and traditions of others in the light of a Christian view of life, and bring courage, hope and high resolve to the lives of many people. I have also seen Christian ethics penetrating into the national life, as illustrated by Gandhi's program of nonviolence. But most significant of all, I have seen a revolutionary change not only in the attitude toward castes but in the Hindu system itself. For instance, no sooner is an individual baptized into the Christian faith, whether he be of a high or low caste, than he becomes casteless. This innovation reached such startling proportions that it gave impetus to corollary movements such as the Brahmo Samaj and the Arya Samaj, branches of Hinduism which are built upon the social teachings of Jesus.

Furthermore, this Christian principle of democracy has become so significant in the life of India that it has far outreached the expectations of the relatively few adherents of the Christian Church, as in work in behalf of the untouchables which has shaken the foundations of Indian society and resulted in a nation-wide movement.

Observing the changes which Christianity has brought, I understand the meaning of Christ in a still more personal and intimate way. I have seen Him in my missionary mother, Miss Alice A. Evans. I have seen Him as a loving Christ as she walked through the compound of the school and spoke to the little ones kindly as they played in the sand, dirty of hand and face. Moved with compassion she took them in her arms and kissed the little ones as a mother would do it. Every morning and evening as we sat on the floor she sat with us and told us the beautiful stories from the New Testament and taught us the Ten Commandments and the Lord's Prayer. She always concluded this prayer with, "God is our Father, Jesus Christ is our elder brother and we are brothers and sisters in Him."

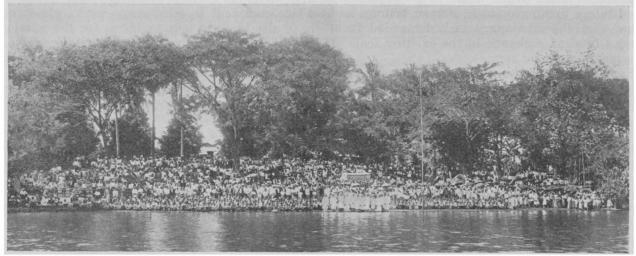
At that time I did not understand what she meant but now I see the significance of that prayer for this socially distorted and internationally bickering world.

Once I was desperately ill and unconscious for seven days. When I came to myself I found that I was in a mission hospital being attended by a missionary nurse. A missionary doctor diagnosed my case, prescribed medicine and knelt at my bedside in prayer. I began asking myself, "What makes these people so kind?" I came to believe then, and now I believe more than ever that it was Christlike love which motivated their service and sacrifice.

My experience can be duplicated by thousands who have felt the tangible results of Christian faith and life as they have become real and active in the humble lives of men and women all around the world. Jesus said, "Inasmuch as you have fed the hungry, clothed the naked, visited those who are socially ostracized, and have healed the sick you have done it unto Me." Village reconstruction and the social uplifting program inaugurated by the spirit of the Christ may eventually feed the one hundred million people of India who go to bed every night having eaten only one meal that day. It may save twenty millions who would have perished in twenty years by bubonic plague, fifteen million who would have died of malaria, and the eighteen million who would have died of influenza in one year. The world picture of the missionary enterprise indicates that there are 25,000 missionaries shepherding over 8,000,000 converts of the Protestant churches; 4,000,000 people are given medical aid, and 2,000,000 boys and girls are given educational opportunities in mission boarding schools.

The reconstruction so urgently needed in India can be brought about only by men and women who will catch the torch from those splendid Christian personalities who have so remarkably demonstrated the power of Jesus Christ.

The youth of India are much impressed by this devotion and we intend to carry on the work that has been started. It is with this thought that the meaning of Christ becomes very personal to me. Speaking as one of those who have been loved, led and lifted by Christ and who have dedicated themselves to the great future program of Christian reconstruction in India, I feel that it is my privilege and obligation to walk the Indian Road with Christ and my fellow workers. I am convinced that the power of Christ will make us able to bear the responsibilities we must face. In India, as well as everywhere on this bewildered planet, it is Christ or Chaos.



By courtesy of "Missions," American Baptist Foreign Mission Society

A BAPTISMAL SERVICE IN BURMA

The baptismal service at Inyekyun, Burma, after a great ingathering among the Pwo Karen tribes. Under the canopy in the center 353 were baptized on February 5, 1933. Last year (1934) 284 more were baptized across the river, and during a tour of 24 villages 616 others were baptized. Rev. C. L. Conrad, of the American Baptist Foreign Mission Society, reports: "Pentecostal history was again written among our Karens."



I N THE summer of 1910 the World Missionary Conference met in Edinburgh. It was the most representative missionary gathering ever held up to that time. It was also a landmark in the history of Christian missions and indeed of the Christian Church as a whole, inasmuch as it was not content to pass resolutions in regard to what was desirable in the field of missionary activity, but set up a permanent organization, with a secretariat, to take practical action.

Thus it anticipated, in the sphere of international missionary cooperation between the churches, the similar action in the political field taken later by the creation of the League of Nations. The Edinburgh Conference gave an immense impulse to missionary cooperation everywhere, and there are today, in addition to the International Missionary Council, in the various mission fields and in the home countries from which missionaries are sent out, thirty-six national Christian councils or representative missionary organizations, served by a staff of more than thirty whole-time officers.

The Edinburgh Missionary Conference addressed to the Christian Church throughout the world a message in which it referred to the momentous character of the present hour, affirmed that the next ten years would in all probability constitute a turning point in human history, and urged that the missionary task demanded from every Christian a change in the existing scale of missionary zeal and service.

Four years later the world was involved in the World War. Missionary work was everywhere subject to restrictions and arrest, and the work of the German missions in the territories of the allied and associated powers, and in those which passed under mandate, was brought to a complete standstill. The provision made at the Edinburgh Conference for international cooperation made it possible for the missions of other nationalities to come to the aid of the Christian communities deprived of their European teachers, and to mitigate the extent of the disaster, until in 1925 the doors were opened for the return of German missionaries to their old fields.

Up to the time of the War the missionary societies in all countries had been planning their work for the most part on the assumption that the needs of an expanding work would be met by a steadily increasing income. The events of the post-war years have made clear the fact that a return to the conditions prevailing before the war cannot be expected, and the great majority of the missionary societies are having to plan their work afresh on the basis of a considerably reduced income.

Notwithstanding the interruptions and difficulties of the war and the post-war years the work of Christian missions has gone steadily forward, and there have been abundant grounds for encouragement in the growth of the indigenous churches, in the increase of missionary cooperation, in a deepening sense of fellowship, and a clearer light regarding missionary policy.

A comparison of the figures in the World Missionary Atlas published in 1925 with those gathered in 1907 indicates that in this period the number of missionaries (not including wives) had increased from over 12,000 to over 20,000, while the number of communicants and of the total Christian community had doubled, the former increasing from 1,800,000 to 3,600,000, and the latter from over 4,000,000 to over 8,000,000.

The most conspicuous advances during the past twenty-five years have been in South America and in Africa. In the latter continent the revolutionary changes in transport facilities have opened the whole continent to missionary work, while they have also brought new problems for the missionary by opening the way to trade and industrialism, and the resulting complications, so that the primitive African who had never seen even a wheeled vehicle has been confronted by the aeroplane, and men from the bush have been brought to work in copper mines and to handle elaborate machinery. The central parts of Africa have been increasingly penetrated by missionary work, partly through the expansion of older societies, and partly through the entry of new missions.

The most important development has been the growth in numbers, in self-consciousness, and in responsibility of the indigenous Christian churches. There has been an encouraging development of native leadership, and the central task which awaits the missionary societies of the West today is how they may best use their limited resources to help provide the younger churches in the mission field with spiritual leaders for the work of evangelization and for an effective Christian witness in their own lands.

^{*} Condensed from The Life of Faith, London.

On the Mosquito Coast

By KENNETH G. GRUBB, London, England World Dominion Movement

THOSE who glance at the map of Central America might think it was an easy matter to get from one coast to another at almost every point. In several of the republics such a journey can be made without any grave difficulty. But this is not the case in Nicaragua for there are really two Nicaraguas. There is the Nicaragua of the lake, the volcanoes and the chief cities with the capital; and there is the Nicaragua of the Atlantic coast known as the Mosquito Coast. Between them lies a wild region of dense forest. In

these days easy communication has been established between the two sides of the country by aeroplane. But it was not always so. Few venture to make their way straight across the interior by land and the usual way of communication has been to cross the great lake of Nicaragua (said to be the largest between the Great Lakes and Titicaca), pass by the smoking island volcano of Omerepe to the old fort at San Carlos, and enter the San Juan River. This river flows into the Caribbean Sea at Grevtown, a decadent and dangerous little port long

since closed to foreign shipping, and from Greytown launches ply up the coast to Bluefields, the capital. The journey occupies eight days. The aeroplane takes less than four hours.

The Mosquito Coast and the San Juan River were once beloved of pirates. No ambitious and forward-looking pirate felt himself properly established in his profession unless he had made a raid on the coast. Through the San Juan River it was possible to attack Granada at the northern end of the lake, and Granada once was the center of the Spanish power in the region. The strategic position of the river is easy to gauge from the fact that it is on the possibilities of this valley that the discussions for a Nicaraguan inter-oceanic canal turn. Nelson himself made an unsuccessful raid on the Spanish defences of the river.

The position of the Mosquito Coast made it seem desirable to the British as far back as the seventeenth century to establish some kind of footing there. This they did by recognizing a kind of king of the Miskito or Mosquito Indians as the paramount governor of the region, and advising him through their consul. Nicaraguan Government was not effectively established on the coast and it was not difficult to maintain the system. Ultimately, however, it came into conflict both with justifiable national aspirations, and with the Monroe Doctrine, and was abandoned. There is no doubt that the British claim to the region was

The author of this article has recently returned from an extensive tour of Central America. He was formerly a missionary in South America and is unusually well informed on missionary problems and New Testament ideals. He is now associated with the World Dominion Movement of London. His description of the little known people of the Mosquito Coast of Nicaragua is timely and informing. untenable, but their protection was appreciated by the Indians. Indeed, the Mosquitos have claimed that the last words of Queen Victoria were: "Edward, never forget my Mosquito Indians."

The Mosquito coast is for the most part low-lying, and covered by forests and savannas, while a series of lagoons and swamps fringe the immediate seaboard. The climate is damp; some years ago a rainfall of 292 inches was recorded in Greytown. It is not really as unhealthy as might be supposed since the heat is tempered by

regular and sometimes strong winds from the sea. Pines are an interesting feature of the vegetation. The last serious hurricane was in 1919; there was a serious flood in 1929. The epidemics of whooping cough in 1923, and of smallpox in 1931, both took a toll of the people.

The population of the coast is estimated at about 35,000 of whom some 20,000 are Miskito Indians. These Indians live north of Bluefields and are found well into the eastern corner of Honduras. Other tribes are the Sumus in the interior, supposed to number about 5,000 and a small number of Ramas to the south of Bluefields. In Honduras the Payas are still surviving. As lowland Indians are classed, the Miskitos are a vigorous people and are increasing in number. They are to some extent mixed with the other elements of the population, West Indians and Nicaraguans.

The Moravian Mission on the Mosquito Coast

was begun in 1849, and is therefore the oldest organized work in Central America. In 1914 war conditions compelled the transfer of the work to the Society for Propagating the Gospel, of Bethlehem, Pa. The missionaries are German, English and North American in nationality. On the field the work is under the guidance of Bishop Guido Grossmann who has been 34 years in the Mosquitia. Recently in 1930 a new advance was made into Honduras and the first station among the Miskitos of that republic was founded. A sad incident in 1931 was the murder of the Rev. Karl A. Bregenzer. He was killed on an interior station by men under the leadership of Sandino, the guerilla general of Nicaragua, who has himself since been assassinated. Mrs. Bregenzer and her two children were led to safety by local Sumu Indians.

As a result of the nature of the population and the labors of the Moravian Brethren the coast today has been Christianized. The majority of the people are either Protestant Christians or indifferent. Roman Catholicism has as yet taken no firm root, and the customary characteristics of Catholic civilization are wanting. The Catholic Church is fully aware of this situation and has taken steps to alter it. The Capuchins have opened a convent and established schools where the teaching is excellent. Bluefields became a Bishopric in 1915 and a campaign was started to work towards "One creed and one language on the Atlantic Coast of Nicaragua." Yet toleration is, on the whole, the order of the day, and there has been no actual hostility between the various groups in the region.

The usual languages on the coast are English and Miskito. The use of Spanish is now becoming more common and it is the reasonable desire of the government that it should be the language of commerce and daily relations. To the observer accustomed to evangelical work in Latin America it appears unusual to meet missionaries who have worked for long years without any acquaintance of the tongue of Cervantes. In accordance with the policy of the government the missionaries are now learning Castilian, and are thus demonstrating the disinterestedness of their aims, provided the Gospel is brought to the people. It is simply the plain fact to say that up to the present there has been very little scope for the use of Spanish on the coast. Today there are one or two Baptist congregations among the Spanish-speaking people. This is a work that greatly need strengthening and the missionaries, for their part, are ready to welcome workers who have the necessary experience, more particularly in association with one or another of the missions already established in Nicaragua.

A statistical review of the mission shows an increase in total membership between 1915 and 1930 from 6,519 to 13,082. Communicants have grown. in the same period, from 1,743 to 3,721, day school pupils from 651 to 1,218, evangelists from 3 to 22. The financial depression, as elsewhere in the world, has compelled some limitation of activities. and the unsettled condition of the country required the temporary abandonment of a field in the interior. On the other hand, although the Indians have built their own chapels, no church has yet attained self-support; the poverty on the coast is very considerable. Medical work has been opened quite recently on the Wanks River with a fully qualified missionary; many of the missionaries have sufficient medical training to handle the common ailments of the people.

It is a remarkable work built up across the years by a series of builders each of whom has added a stone to the temple. It has been marked more by the energy of moral suasion exhibited in the lives of the missionaries rather than by any vastness of organization or extensive institutional investment. The example of solid and devotional piety has been given to the Indians, and the treasures of the Gospel have been placed within the reach of the poor and the uneducated. The beauty of holiness speaks more eloquently than the tongues of men and of angels, and, as a result, of many hundreds of Miskitos it can be said that the radiance of Jesus Christ has become the masterlight of all their being.

The future holds its special tasks. Evangelization has yet to spread among the Miskitos of Honduras, and the five or six thousand Sumus of the interior. If the whole population of this region can be claimed for the Kingdom of Christ it will mean a bright spot in the midst of the spiritual abandon of Central America. A second vital but very difficult task is to develop in the churches the spirit of self-support which among a people who neither possess nor use to any extent ordinary money, is no easy task. If in Nicaragua there should arise the same spirit of prejudice against the foreign missionary as has been exhibited in other parts of Central America it is only thus that the future can be safeguarded. As yet no real Christian ministry has been trained upon the coast but it is necessary for the property of the work that this should be taken in hand. For the rest, perhaps few would look to the Mosquito Coast of Nicaragua, the scene of piratry and violence in the past, in order to find the presence of the Prince of Peace. But a faith that tells us how God was revealed in a cradle and on a Cross should surely have trained us to watch for Him where we might least expect Him.



A RURAL PASTOR VISITS THE HOME OF A BANANA GROWER IN CUBA

Some Peacemakers of Cuba

By the REV. COE HAYNE, New York Department of Publicity, American Baptist Home Mission Society

A BLANKET of terrorism suddenly had settled over Cuba. A revolutionary strike on the part of white collared government employees, including school-teachers and post-office clerks, was in progress. The employees of one railroad went out on a sympathetic strike and it was feared that bus and taxi drivers would quit. Several months before the civil government under President Mendieta apparently had been on the verge of collapse, but forces counteracting the spread of disloyalty to the government had become operative. The army held steady under the stern discipline of its young commander-in-chief, Colonel Fulgencio Batista, not two years before a stenographer with the rank of sergeant.

The streets were ordered cleared after nine p. m. and large groups were not allowed to gather in cafés; trains, buses and airplanes were subjected to search by soldiers for arms and explosives. Teachers were given forty-eight hours to return to work. Finally order was restored by the troops apparently loyal to their leader. It was said that the soldiers were receiving their pay but schoolteachers were complaining that they had no supplies—books, pads, pencils—for their classes and the government was in arrears in their salaries. The general election has been postponed until next autumn, since the principal candidates for presidency declare the futility of any election while the Army is in control. Batista is virtual dictator, but without portfolio. Mendieta owes his continued occupancy of the president's chair to the very efficient young man who received his early education in a Friends' mission school at Banes. The political secret societies are not underestimating the power of Batista, who maintains peace at the point of the bayonet.

Cuba is the world's most important source of cane sugar. International agreements control the quantity of the Cuban crop and the present low prices and oversupply of sugar in the markets of the world have brought untold suffering to the laborers in Cuba. Concerning Cuba's dependence in sugar, José Marti said in 1883: "A people commits suicide the day on which it bases its existence on a single crop."

Cuba lies only about a hundred miles off the coast of Florida and commands the only two Eastern approaches to Panama. Cuba's political, social and industrial welfare constantly attract the attention of American citizens. Young Americans from their history books early learn that the United States figured largely in the Cuban War for Independence (1895-1898); thousands of tourists annually enjoy the delights of Cuba in winter; American investment and trade in the island have reached vast proportions.

A recent visit to the Evangelical missions of Cuba revealed the fact that our churches through-



out the Island are making genuine efforts to continue their programs in spite of many handicaps. The principles of denominational and interdenominational comity have been observed from the earliest days of evangelical missions in the island.

The people with whom Protestant missionaries work include Cubans of both white and Negro racial origins. The language is Spanish. When sugar prices were high many Haitians

A VETERAN CUBAN BAPTIST LAY-MAN OF BARACOA REGION, CUBA

entered Cuba to work in the cane fields and built huts out of material furnished by the plantation owners. Pioneer missionaries were early recruited from lands where Spanish was spoken but native Cuban workers were trained in high grade mission schools.

A vivid, interesting personality among the Cuban workers is Joaquin Antunez, a rebel captain, who, after the Spanish-American War, established himself as a merchant in Yara. In 1903 he became the municipal judge and was serving his community in this responsible position when Rev. Teofilo Barocio, native of Mexico and pastor of the First Baptist Church of Santiago, came to Yara to assist the local pastor in special meetings. As a result, Antunez was the first convert to be baptized in Yara, and immediately became a zealous evangelist in the country places. As he was expert with saw, hammer and plane he became a builder of chapels, but during the erection of a building he devoted what time he could to preaching. Then he was asked to forsake the carpenter's bench for the pulpit, and thus began his fruitful missionary service under The American Baptist Home Mission Society. He is now seventy-six years old and has helped organize many churches, one of which is the growing Second Baptist Church of Santiago. Many young people come to his services in Holguin where they meet for worship in his home. He enlists them in Christian service. Slowly the church is accumulating a fund with which to erect a building.

July

Another Cuban preacher, Rev. F. Sabas, was converted under Pastor Barocio, of Santiago, just after the Spanish-American War. His father had been an ardent revolutionist and for a time lived in exile in Santo Domingo. Young Sabas lived with his mother in the reconcentration camp at El Caney and at the close of the war began to work for a new and better Cuba. Under the guidance of his religious teachers he became a worker in missions in Santiago supporting himself as a druggist. Now, as pastor of the Second Baptist Church in Santiago, he is leading his people in thrift and sacrificial giving. A substantial old residence was purchased in an unchurched section of the city and, even while alterations are being made, the church holds its services beneath the scaffolding. The attendance is increasing and we saw the primary department meeting on the



COLONEL FULGENCIO BATISTA, MILITARY DICTATOR OF CUBA

portico because there was no room inside. Two junior classes met in the church yard. Presentday pioneer missionaries in the remote Baracoa district of Cuba travel on horseback as the pioneer itinerant missionaries in the United States traveled one hundred years ago, carrying their clothing, Bible, tracts and sermons in saddlebags. The only public highways to the mountain homes of the people are bridle paths worn deep by the toiling pack trains. When a call goes out to the Baracoa district for a general meeting, the delegates must travel across the mountain ranges and over difficult bridle paths which are quite impassable during the rainy season. They must ford the streams and struggle through innumerable mud holes in the coves and valleys and dense jungles. But the conditions of travel and the poverty of the people do not lessen the service rendered by the devoted rural pastors.

The Missionary Spirit in Cuba

The young churches of Cuba display a very commendable missionary spirit. The church at Banes, when it was without a pastor, sent delegates to near-by villages to organize and conduct Sunday schools, one of which is the large mission Sunday school at Negritos. This is an example of the evangelistic zeal of Christians in Cuba. One layman in this church at Banes is Dr. J. Salas, a veterinary surgeon, who has the oversight of the health of hundreds of horses, mules and oxen on a huge sugar plantation. As there was no church in their end of the town, Dr. and Mrs. Salas started worship in their own, and other private homes, two in the city and two in the coun-This layman also visits a group of sixty try. Haitian Negroes who came from the neighboring island to work on the plantations. After a few months the group that met with Dr. and Mrs. Salas outgrew the home and a hall had to be rented. Once a month Dr. Salas paid the traveling expenses of a Cuban pastor, and after a number of converts were baptized these were organized into a church in March, 1934. The Cuban Home Mission Society, which was formed a few years ago, is taking this church under its care and a young graduate of Cristo College has been called to the Banes church.

Many children in Cuba are growing up without public school opportunities. In the country districts around Banes the people of the church became interested in the children of the plantation laborers and the Christian young people went out to four communities and opened schools in unused buildings. The administrator of the sugar company has been contributing the use of these buildings and four dollars per month for each school. This is almost the sole income of the teachers.

Several months ago a Haitian Christian on a plantation north of Cristo was driven from the farm by the owner who accused him of being a witch, having in his possession a black book that evidently had come from the devil. A neighboring farmer gave the Haitian employment and asked to see the book, which turned out to be a Bible. As a result of reading this book the farmer, a Spaniard, was converted. The Haitian and his white



PRESIDENT ROBERT RANTLEDGE, OF CRISTO COLLEGE, CUBA, with rural pastor nearing a chapel in the mountainous Baracoa region

employer began work together as evangelists and recently Superintendent Robert Routledge was called to help organize a new church. The whole community has found a new interest in religion.

THIS IS PIONEERING

An increasing number of Bacone College students, both men and women, after graduation, return to the Indian country to teach in rural government schools. Because of the poor living conditions of the Indian families with whom the teachers make their homes and the inadequate equipment of the school buildings the young Indian teachers face discomforts that may include cold and hunger and loneliness for the sake of their Master and their people. They went out knowing the conditions they would confront. They realized that they were undertaking a task that only Indians could accomplish—a service that cannot be purchased with money. Four hundred Indian children in a single county were without school facilities before the going out of these Bacone graduates. And only Indians trained in a Christian school where Christian service is the keynote, will or can, undertake such a task. The Indian young people engaged in this pioneer work as teachers in neglected Indian rural communities have been highly commended by the Oklahoma Department of Education. COE HAYNE.

How They "Rethought" Medical Missions^{*}

Why the Laymen's Report on China Failed Adequately to Present the Facts

By L. NELSON BELL, M.D., F.A.C.S., Tsingkiangpu, Kansu, China Southern Presbyterian General Hospital, Tsingkiangpu

'HEN "Rethinking Missions" was sensationally released to the press and later published in book form in 1932, evangelical Christians throughout the world were amazed and distressed that such a book should be put out in the name of Christianity and in the guise of a scientifically prepared, factually based report of a group who had undertaken to ascertain the facts of present-day Christian missions and report these facts to the world.

Because of the denial, in this book, of the unique position of the Christian religion in that Christ is the one and only† Saviour, the only† means of salvation from sin, the only† hope of eternal life, evangelical Christians have relegated the report to its proper position in the essentially anti-Christian literature of the day.

Recently the Modern Missions Movement has been started to promote work that is in line with the recommendations of "Rethinking Missions." Recent findings prove that in reporting on medical missions, "Rethinking Missions" was not scientifically prepared, nor was it factually based. We can prove this statement beyond the peradventure of a doubt.

On the Lavmen's Commission were two doctors of medicine: Dr. Henry S. Houghton, at that time dean of the Medical College of the University of Iowa — formerly director of the Peiping Union Medical College, and at the present time again connected with that institution; and Dr. Charles Phillips Emerson, professor of Medicine and dean of the Medical School of the University of Indiana. A Fact Finders' group preceded the Commission to the field and was entrusted with the securing of the data for its use. In this group of Fact Finders was Dr. William G. Lennox, a capable and experienced physician and statistician, who undertook to ascertain the facts regarding medical mission work in China.

When "Rethinking Missions" was published and the chapter on "Medical Work of Missions" (presumably written by Drs. Houghton and Emerson) was read, the overwhelming majority of missionary doctors were distressed and indignant at the unfair presentation of the subject and the warped idea this report gave of actual work being done. Many of us knew that our own hospitals had not yet been visited and we felt, probably subconsciously, that our work was not involved.

Within three months of the time that "Rethinking Missions" was published and copies arrived in China, the writer of this article made an effort to ascertain how many hospitals had actually been visited by some member of the Commission, but was unable to do so. Last fall reports came of the forming of the Modern Missions Movement in America as a result of the recommendations of "Rethinking Missions." I immediately wrote to Drs. Houghton and Emerson and asked them how many mission hospitals they had actually visited in China. Dr. Houghton did not reply, probably due to his moving from Iowa back to Peiping about that time, although his former secretary wrote me that she had forwarded my letter to him. Dr. Emerson replied as follows:

DEAR DR. BELL:

In reply to your letter of October 30, I regret that I have not at hand a list of all the hospitals which our commission visited. Nevertheless, either Dr. Lennox, Dr. Houghton or myself visited every American supported hospital in China, as well as those supported by other missions in England and many of the private and national hospitals.

Yours very truly,

CHARLES P. EMERSON.

Upon receipt of this letter I sent a questionnaire to all mission hospitals in China, asking whether they had been visited by any of the three doctors mentioned. A total of 220 letters were sent out. To date, a total of 173 hospitals have been heard from with the following answers: Visited by one or more of the three doctors, 34; not visited, 138; declined to state, 1. An analysis of the 47 hospitals not heard from shows that, due to their geographical relationship, it can be deduced that forty-one certainly were not visited. As a result of the above, it is possible to definitely

^{*} Slightly condensed from *The Presbyterian*, May 23, 1935.
† John 14:6; John 3:36; Mark 16:16; Acts 4:12; 1 Tim.
2:5.

state that a maximum of forty of the 220 hospitals were visited, while 180 were not visited.

A further analysis shows that the hospitals visited were along the China coast from Canton to Shanghai, a few up the Yangtze as far as Hankow, and a few on the railway from Nanking to Peiping. Scores of outstanding mission hospitals which were accessible were passed by.

While Dr. Emerson thought all of the hospitals had been visited, the fact remains that out of the 220 hospitals, 180 were not visited. This startling fact does not add to the confidence one might have in the report of Medical Missions found in "Rethinking Missions."

But, the questionnaire sent out has revealed another point. Neither Dr. Houghton nor Dr. Emerson visited all of those forty hospitals. A number state that Dr. Lennox alone visited them. It should be noted that the visits paid by Dr. Lennox were generally considered thorough and satisfactory by the heads of the hospitals concerned. Such was not always the case where either Dr. Houghton or Dr. Emerson was the visitor. Here are quotations from replies:

"A mighty superficial visit."

"Dr. _____ called at our hospital for five minutes only, to call on me personally. . . . He saw my office only."

"I may say that while enjoying the visit socially, it seems to me that in spite of all my efforts to state my opinions to Dr. _____, he spent most of the time trying to make me say things which he had decided I should say." "Dr. _____ was with us between trains on the same day."

"They were in this city and asked business firms about our hospital, but did not visit us."

"Dr. _____ was here one Sunday morning, and said, 'I have only half an hour between trains.'"

"We were disappointed they did not come, Dr. _____ was quoted as saying he knew our situation."

General comments by doctors replying to the questionnaire are too numerous and voluminous to quote, but the following are given as samples:

"I hope you will expose the flagrant, unscientific jumping at conclusions of that Commission."

"I also was filled with a bit of righteous indignation at the prolific employment of exaggerated generalizations."

"Many times have I wished someone would challenge those ———; to name any single hospital where one man has ever seen 500 patients in a day, to say nothing of seeing that number every day. Once in my lifetime I have seen 120, but never again for their sakes as well as mine. But 500 every day!!!"

"The Findings are hardly in the spirit of Christ or His Commission, nor in keeping with the friends in the homeland who give their money for Christian medical work or medical mission work."

There might be a possible shadow of an excuse if Drs. Houghton and Emerson had had only their superficial visit to rely on (according to the Foreword of "Rethinking Missions," the Commission spent two weeks for all of mid-China, including the great Yangtze basin, their headquarters being Shanghai), but after reading their report, as found in "Rethinking Missions," and then reading Dr. Lennox's findings in the Fact Finders report on China (Volume V, Supplementary Series, Part II), based on some thirty visits to mission hospitals, 120 replies to an extensive questionnaire sent out to 235 mission hospitals, and the "Prayer Cycle" of the China Medical Association, which contained statistics for practically every mission hospital in China, one is forced to the conclusion that Drs. Houghton and Emerson practically ignored the findings of their own representative in that group.

To make the above point clear, let us compare some of the statements of the two books.

On page 202 of "Rethinking Missions," Drs. Houghton and Emerson report: "The story of a typical American mission hospital will illustrate how quality in medical work is easily lost," and then they describe the "typical" mission hospital and doctor as follows: "During the busy seasons, aided by his assistant, head nurse, and even his evangelist, he may prescribe for five hundred, or even a thousand outpatients in one morning."

On the other hand, on page 455 in the abovementioned volume, Dr. Lennox gives the average number of out-patients treated daily, per doctor, in mission hospitals, at fourteen. This figure is arrived at from carefully compiled statistics from practically every mission hospital in China. The two statements should be noted, for one finds a difference between "14" and "500 to 1,000."

The "typical" hospital mentioned by Drs. Houghton and Emerson does not exist in China, and the exaggerations in that account are too obvious to be taken up, were it not for the fact that they have been given such wide publicity.

But to compare again. On page 203 of "Rethinking Missions," speaking of the same "typical" hospital, this assertion is made: "Correct diagnoses are not attempted; important early diseases — cancer, tuberculosis, and the like — are overlooked."

In Dr. Lennox's report, on page 470, we find that the overwhelming majority of all mission hospitals are equipped for routine, laboratory and other examinations for patients, and on page 471, regarding the use of this equipment, he says: "In comparison with hospitals in America, the proportion (in respect to urine examinations) of special examinations, especially serum test for syphilis, is undoubtedly high."

Again, on page 201 of "Rethinking Missions," it is stated: "The days of the pioneer are past and the professional work of the modern mission medical centers is too often inferior to the near-by government and other non-missionary hospitals."

Over against this we find on page 476 of Dr.

Lennox's report, under the head of "Governmental Hospitals": "Such hospitals are under military, the central or provisional government or the municipality. One military hospital was visited, that at Nanchang, Kiangsi Province. This contained 1,000 sick and wounded soldiers lying on closely packed board beds in unheated Chinese buildings, attended by a medical staff of the dresser type, and without visible charts, nurses, operating room, X-ray or laboratory. There are a few government hospitals and dispensaries for civilians. The Central Hospital in Nanking is in every respect up to date and modern. The annual cost of maintenance is \$1,430 (Mex.) per bed. The average cost in mission hospitals, including foreign salaries, but not including the interest on investment, is \$401 (Mex.) per bed. The two National University hospitals visited were also first class. These three about exhaust the list of good government hospitals."

"Provincial and municipal hospitals, of which nine were visited, were invariably primitive affairs, far below the standard of missionary hospitals in the same localities."

Referring to private hospitals, Dr. Lennox says (page 477): "We visited a dozen or more. They can be called hospitals only by courtesy."

"Rethinking Missions" says mission hospitals are "too often" inferior to near-by government and other hospitals. Dr. Lennox says there are three good government hospitals in China that provincial and municipal hospitals are "invariably primitive affairs far below the standard of missionary hospitals in the same localities," and that private hospitals can be "called hospitals only by courtesy." The above is interesting.

The picture of the average missionary doctor in "Rethinking Missions" is not very attractive. On page 201 it is stated: "The impression gained from our study of the clinical work of American missions [i. e., the professional work of the doctors] in the Orient was in general one of disappointment."

Over against this we find Dr. Lennox writing as follows on the same subject, page 500: "On the average, the missionary institutions excelled in the quality of professional service, in medical equipment and its use, in the nursing care of the patients, in the housekeeping of the hospital, and in the human interest in the patients and in stability of the work." On page 493 of the same report, we find: "There is no major surgery being done outside of mission and a few other hospitals."

In the above connection, it is permissible to quote from another member of the Fact Finders' group, a layman, who went to Szechuen Province for the Commission and reported on various phases of mission work in that Province. On page 605 of the same volume already quoted, in speaking of medical work in Szechuen, this layman begins his first paragraph with this sentence: "It is the impression of the writer that the average of skill and knowledge among missionary doctors is distinctly higher than the average in America."

Drs. Houghton and Emerson are not content with their critical attitude to the clinical work in mission hospitals; they also strike at the essential missionary purpose of these hospitals. Inferior clinical methods and slovenly diagnosis and treatment of cases cannot be too severely condemned, either in America or China, but the aggressive presentation of the Gospel message in mission hospitals, whether by indirect impressions through the Christian character of the staff, personal work with the patients, or preaching in the wards and chapels, is not incompatible with first-class scientific medicine and surgery. In fact, it is a tremendous asset.

On page 199 of "Rethinking Missions," we find these words: "The use of medical skill for ulterior ends has been rightly challenged, in our judgment, by social and religious leaders in India and China." On page 200 we read: "By many missionaries the use of medical service as an evangelizing device is earnestly defended. . . . On the other hand, enlightened non-Christians frequently express their scorn of institutions which proselytize the sick and helpless, who are least able to resist." On page 201 we read further: "But the use of medical or other professional service as a direct means of making converts, or public services in wards and dispensaries from which patients cannot escape, is subtly coercive and improper."

Obviously, Drs. Houghton and Emerson have forgotten that the Gospel means "Good News." There can be no possible excuse for undue pressure, or tactlessness in preaching to patients, but most of us are not concerned with the opinions of non-Christians in this matter, nor do we consider it "subtly coercive" or "improper" to use our hospitals as direct evangelistic agencies. We have the precedent and example of the Saviour Himself, while most of the money contributed for medical missions has come from those who expect the message of spiritual healing to go hand in hand with physical healing. Failure in this would be a denial of Him and a betrayal of those who support us. One regrets, too, the statement regarding the "typical" mission hospital on page 203, where, speaking of the outpatients, it is said: "Too many . . . leave with a good Bible text and the wrong medicine."

Compared to the above, we have Dr. Lennox's

fair statement of the question on page 472 of his report:

Medical missionaries enlist with the understanding that they are both to preach the Gospel and to heal the sick. They expect to win converts to the Christian religion from among patients, nurses and doctors in the hospital, and from students in the medical schools. The patients who throng missionary hospitals number more than a million a year, more than twice as many as the Protestant Church membership of China. They are receiving a service of recognized value, and they easily recognize the manner in which such service is given. The attitude of most missionaries is that of the father of modern surgery, Ambrose Paré: "I dress the wound, God heals it," or again, "Pity as an emotion passes, pity as a motive remains."

Most doctors believe that in their medical service they are fulfilling an essential portion of their mission. Of all doctors who answered the question, "In your work as a medical missionary, which do you regard as the most important, the proper medical care of the patient or efforts towards his evangelization?" the largest number, 67 per cent, replied that both were equally important and could not be separated.

The missionary doctors of China had a right to expect from the doctors on the Laymen's Inquiry the same quality of scientific purpose and method in this Inquiry which was demanded of them in their medical missionary work. Failure to use scientific methods, hasty and wrong diagnoses. faulty treatments of patients, all of these and other things are placed to the discredit of mission doctors in "Rethinging Missions." And yet we find those who demand such high standards guilty of making a generalized report on 220 mission hospitals when they had visited not more than forty of these hospitals. In fact, a number of these forty visits were made by a third person. We find also that one of the two doctors on the Inquiry thought all had been visited, only being eighty-one per cent wrong in this belief. In the third place, we find them ignoring the findings of their own representative on the Fact Finders' Commission. In the fourth place, we find them

making statements which are directly contrary to those made by their Fact Finders.

In the defense of the parts of the report quoted, as found in "Rethinking Missions," some may say that as the Inquiry also visited India, this report is for India and China combined. This is true, but it is utterly unscientific to have done so. Suppose a doctor examined two patients, one with pulmonary tuberculosis, the other suffering with acute appendicitis, and then after the examination he renders a composite report and diagnosis on the two cases? Even a missionary doctor in China would not be guilty of this. For the laymen in America to have had a clear picture of the situations in the two countries, the reports should have been entirely separate.

If a large business corporation had sent out certain representatives to secure facts on which to project its future work, and these representatives had made their report as the medical report in "Rethinking Missions" was made, some of the officials of that corporation would certainly ask some very searching questions of their own. The most charitable thing one can say about this medical report is that it is a biased statement, the result of certain preconceptions and prejudices, plus a failure to make use of the facts which were in hand. In other words, the statement made in the beginning of this article is true — the report on medical missions in "Rethinking Missions" was not scientifically prepared.

If laymen of America foster and support the Modern Missions Movement with the aim of carrying out the recommendations of "Rethinking Missions," they have the right to do so. At the same time there are many hospitals in China which hope to continue doing the very best scientific work possible with limited budgets, equipment and staffs, but at the same time purpose to continue to preach and live Jesus Christ as the only Saviour.

1935]

When Oriental Students Return Home

By ARTHUR A. YOUNG, New York

THE first Japanese student arrived in America in 1866. Today there are twelve hundred of them studying in American colleges and universities. The remarkable thing about them is that they are the picked men and women of Japan students who will undoubtedly play a big part in shaping the destiny of their homeland.

Dr. Inazo Nitobe, who for seven years represented Japan efficiently at the League of Nations, was made a Doctor of Philosophy at Johns Hopkins University; Viscount Sutemi Chinda and Mr. Amaro Sato, two of Japan's foremost diplomats of a generation ago, studied at DePauw University.

Joseph Hardy Neeshima, founder of Doshisha, the first Christian university in Japan, was graduated from Amherst College in 1870. Miss Ume Tsuda, founder of Tsuda College in Tokyo, and Miss Michi Kawai, founder of the Keisen Girls' School of Tokyo, are both alumnæ of Bryn Mawr College.

Dr. Toyoshiko Kagawa, the noted Christian leader and social worker, studied at Princeton; Dr. Takuma Dan, head of the great business firm of Mitsui, was trained at Massachusetts Institute of Technology; Viscount Ketaro Kaneko, for many years head of the American-Japan Society in Japan, is a graduate of Harvard University; while President Shoshuke Sato of Hokkaido Imperial University is a Doctor of Philosophy of Johns Hopkins University.

An example of the good work of returned students occurred when racial relationships were strained as a result of anti-Japanese legislation in California. The returned students in Japan never hesitated to wield their influence in behalf of fair play, and good feeling between America and Japan.

A recent survey of 238 prominent returned Chinese students from America has revealed the following facts:

Forty-one are presidents of colleges; fourteen are officials in the ministries of education; six have been premiers; forty-six have held cabinet positions; nine have been members of parliament; seventeen have been appointed ministers of foreign countries; there have been four mayors of cities, one governor, ten directors of railways, thirty-three managers of banks, twenty-one heads of manufacturing concerns, twelve managers of mining corporations; fourteen have been secretaries of the Y. M. C. A. in China; and forty-five are or have been journalists. The number of Chinese students who pursue journalism on their return to China is significant. A decade ago a newspaper in the hands of a coolie in China was rare. Today it is one of the arresting sights in every Chinese city.

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James Y. C. Yen, a graduate of Yale, succeeded in reducing the number of Chinese characters to a minimum of accepted and recognized words. With the cooperation of newspapers and editors, great strides have been made in teaching the Chinese peasantry to read and understand the printed page.

The majority of leaders of the New China have had the opportunity of acquiring a foreign education. T. V. Soong, recently Minister of Finance, is a Harvard graduate. Dr. C. T. Wang, former Minister of Foreign Affairs, is a Yale graduate. H. H. Kung, Minister of Commerce and Industry, is an Oberlin man. The Chinese Minister at Washington, Dr. Alfred Sze, is a Cornell graduate; the acting Minister in London is a Michigan University man.

Filipino Students and Others

In the Philippines, the dean of the Law School of the University of Manila is a graduate of the University of Indiana. Judge Santos, of Georgetown University, is a cabinet minister, L. T. Ruiz, of Yale, is general secretary of the national Y. M. C. A. movement.

Scores of students from the Near East are influential in the New Republic of Turkey and in Syria.

Many more visitors from abroad have gone about their tasks and served their countries in various ways as the teachers, the preachers, the business men and others of their kind who have carried on with no publicity.

In America these foreign students not only sought the best in the classrooms, but have also garnered the worthwhile in American national life, and this they have taken back to their various countries.

Young people, regardless of race, face the question of ultimate truth. Emphasis has been placed on the Christian way of life and on the formation of personal friendships with Americans.

The African Christian Teacher^{*}

By W. SINGLETON FISHER, Elizabethville, Congo Belge

FROM personal experience I am convinced that the native of the Congo is capable of great depths (or heights) of spirituality. He is as willing to surrender himself wholly to the claims of Christ as any European. He rapidly becomes a man of real spiritual power if he wholeheartedly follows Christ.

Everywhere missionary people are discussing to what extent natives should be encouraged to carry on the missionary work being done in their respective countries. Some advocate the complete withdrawal of missionaries from the field so that the natives can have a free hand to carry the Gospel to their own people. On the other extreme are those who fear to leave any responsibility in their hands and think that it will be many years before they can be allowed equality with whites, and then only after much intensive training.

I am going to try to present a brief sketch of a native I know. My object is to enable him to win your affection so that you will pray for him then that he shall gain your respect as *the* man to reach his own people. Then I would like to show how necessary the missionary of the right sort still is to him. My desire is to stir you up to more real and definite prayer both for the native worker and for his missionary helper, and to help you to balance truly this difficult problem.

The people about whom I speak are very real, and are alive today, many having been my friends for many years, but I use ficticious names.

Manika ten years ago was a *kapita*, a kind of policeman of a type much used in those days by the Government. He is closely related to the big chief or petty king called Kazembi. When the natives in this area were still very wild he was much feared by the natives over the whole countryside. He used to go off on long trips and arrest whole batches of men who had not paid tax and bring them in to the Poste. Wherever he went he took from a village all the chickens he required for his own personal use. No native, except a fellow *kapita*, dared call him by his name but all called him *Nkaka*, which means grandfather or master. About the time of which I am speaking an elderly

woman named Nyameji came to his village with a strange message. Manika was away on tour. She told his wife and the other women that they were accountable to God for their sinful way of living, drew for them a vivid picture of a country full of never dying fire to which their evil lives were taking them and she told them of God's son who had come into the world to live and die and live again to save them from their wicked lives and from the punishment to come. Manika's wife and some other women pulled up their fetishes, threw away their charms and professed to turn to Christ (they are today church members).

Manika returned home accompanied by his follower, Patisu, of whom you shall hear more later. They strode into the village with a line of trembling natives following carrying baskets of fowls which they had levied in the districts they had been patrolling. The women clapped continuously for about ten minutes while their men settled down by their respective houses without saying a The clapping over, greetings followed, word. and a short report was given of what had happened in their absence. This report included a description of Nyameji's visit and its consequences. Glancing round the village Manika and his friend could, without rising, see that the women's fetishes had indeed disappeared and they were worried. They decided however to laugh the matter off.

"Yayo-o! Enu akwetu-u!" laughed Manika, "what a fine crowd you women are! Like a lot of children!"

"Any strange story deceives them," grinned Patisu, "but why worry, they'll soon give it up again?"

Nyameji, a woman of great natural native dignity, for she is herself by birth the headwoman of quite an important little clan, looked at these young men, resplendent in their government uniforms and their conceit. Smiling contemptuously, she quietly said:

"Kanchayila! All these things you have will only be like the things Kanchayila; gathers round

^{*} Having been born in Central Africa, and having learned to speak the native language before my own tongue and then having spent nearly all my life among natives since I was seventeen, has taught me a great respect for the native, his language and his ways of thinking. W. S. FISHER.

 $[\]dagger$ A kanchayila is a chrysalis that builds its cocoon by neatly binding together dry sticks which it has cut into even lengths, when the annual bush fires come if it is unfortunate enough to be within range the sticks soon catch a light and the insect is quickly burnt, destroyed by the very things by which it thought it had insured for itself peace and protection.

him; they will make the fire all the hotter when you get there."

She was due to return home and so saw little more of the men before she left the village that afternoon. That night Manika and his friend slept little. The story their wives had told them —of God's hatred of sin and of His gift of His son, the warning of sure judgment to come, the reference to *Kanchayila* — all kept recurring to their minds. Next day they talked it over and to everyone's surprise decided to believe too. They pulled up their fetishes, got rid of their charms, and began praying to God.

When Nyameji next went to the village she found them gathering night by night round a camp fire to pray and to recount to one another what they could remember of the Message.

Manika was not a very promising Christian, since he was converted mainly through fear of coming judgment. Although he broke with his robbery and his immorality and with many evil ways, he remained worldly and was closely attached to his worldly friends. A year or two after his conversion missionaries came to settle in the district. They were anxious to encourage this little group to carry on for themselves and so resisted the temptation to build a station near them and went to live about nine miles away. One of the missionaries came over one day a week to give regular Bible instruction. A native teacher had also come to live among them and was one who had deep knowledge of the Word of God. Manika began to learn what being a Christian really is but the claims of Christ seemed too great. The man became more and more worldly and in a year or two fell into sin. He was suspended from church membership and was treated as an outsider by the infant church, though all the time the members were praying earnestly for his restoration.

Manika was deeply humbled. He was a wellknown *kapita*, and was in the royal line of the old Kazembi chieftainship. He was used to being treated with fear and respect, and here he was being given the cold shoulder by inferior beings who used to look up to him — all because he had sinned. If fellow men treated him like that, how could he expect a holy God to overlook his evil ways?

Finally Manika came back into church membership a humbler and wiser man. He had learned the value of the cleansing blood of Christ and began to serve Christ in his village.

The regular visits of the missionaries and the careful teaching weaned him more and more from his old worldly associations and taught him to walk closer to God. His natural ability soon began to show itself, and he has now become a valuable worker for Christ. He is by no means the most promising of our native fellow workers, there are several more gifted and more deeply taught, but he is a good example of the average African.

Last year he gave an address on "Consecration" to his fellow teachers and other native Christians. He used a telling illustration which is a sample of the way natives teach one another. He said:

"There was once upon a time a family of antelopes, an old cow antelope and several of her children. They were discussing the sort of horns they would like. Most of the youngsters agreed that the kind their parents had would suit them well. Although the possessor could not see them as they curved backwards, still they were sharp and serviceable and would protect them from their enemies. One young buck objected strongly. 'No,' he said, 'I want a handsome pair of horns that curve well forward, which I can see, and enjoy. What's the good of something I can't see!'

"'All right,' said his mother, 'you shall have your wish.'

"What a magnificent pair of horns he grew! Sweeping well forward in a long graceful curve! They gave the growing antelope many hours of enjoyment, and he despised his foolish brothers and sisters who were content with horns they couldn't even see! After a few years a great drought came and all the rivers dried up. The only water to be had was in a little hole in a rock. The antelope's brothers and sisters came and drank easily, unimpeded, but he could not come near the water for his beautiful horns came between him and the life-giving draught."

The story needs no explanation.

Pray much for these native teachers and ask that the missionaries may be given grace and wisdom to teach them in such a way that they shall learn to depend more and more on God's Word. They are surrounded by sin and vice; they have a background of superstition and fear. Pray that they may daily walk so near to God that old temptations, that so easily tripped them up and do trip up cold Christians, may be powerless against them.

Over the door of a cabinet-maker's shop in London there hangs this sign, "LIVING ABOVE." It is a notification to customers that he can be found above his shop if the door is locked.

It is a great thing for a worker to be able to say he is "living above" his work; that his dreams and hopes and real life are above the level of his day's toil. He may have to work amid the clods and clutter, but at least he can "live above." No matter how lowly a man's work, his life can be above if his life is hid with Christ in God.

Pioneering Work in Madagascar

Missionary Experiences Among an Unknown People

By the REV. W. KENDALL GALE, Andriamena, Madagascar Missionary of the London Missionary Society

THE Marofotsy country is unknown to Americans, even to most missionary circles. Twenty years ago it was utterly unknown to British missionaries in Madagascar. We are therefore introducing the readers of THE REVIEW to an unknown people of an unknown land.

Frequently we had stood on our verandah and had wondered what there was behind those far, northern mountains, imagining that for hundreds of miles beyond the lofty Ketsa range the land was guite empty. For some years after our settlement in Anjozorobe, as its first missionary, we never so much as heard a whisper that there were people beyond the lofty heights of northern Imerina. We had never heard of people having explored the country, much less had we ever seen an inhabitant from that wild land. However, through curiosity we might have set out on an exploring expedition. The amazing thing is that we did not seek out the Marofotsy people, but the Marofotsy sought us. The story is sufficiently remarkable to be worth telling.

One day a tousled-headed savage, a wild, scared looking creature in a loin-cloth appeared at the mission house in Anjozorobe—then our station. The missionary was away on a journey in the Bezanozano country but the missionary's wife was at home. He prostrated himself before her, flat upon his stomach, quite as though he were the Duke of Monmouth pleading for his life before King James of England. The missionary's wife did not feel frightened at the sight of this weird human—if he could be called human. She told him to rise and led him within, asking him to take a seat. This he refused to do, probably never having seen a chair before, so he squatted on the floor.

"Now what do you want?" she asked.

"Please, I have come to ask for a teacher."

"A teacher?" she replied. "But who are you and where do you come from?"

"My name is Rakotomanga and I come from Ambakireny in the Marofotsy country."

"The Marofotsy country, where is that?"

"It is three and a half days' journey beyond those mountains to the north," he replied. "We have heard about the praying and wish to be taught. We also heard that there was a missionary in Anjozorobe so I have been sent by our people to beg you to send us a teacher."

This wild, lithe, supple savage was in deadly earnest. He presented the missionary's wife with a dirty, dog-eared scrap of paper, with a few wobbly crosses on it but not a word of writing.

"What is this?" asked the missionary's wife, scarcely daring to handle such a torn, filthy, ragged bit of paper.

"That is our petition asking for a church and a teacher," he said.

Her eyes filled with tears as the pathos of it came over her. Where had those savages obtained that scrap of paper, and from whom had they got the pencil with which to make those few trembling crosses?

"The missionary will be home in a few days," she said, "I will tell him about your visit and give him this paper. Go back to your people and tell them that the *vazahalahy* (missionary) will set out for Ambakireny and you shall have a teacher."

When the missionary returned home he and his enthusiastic wife sat down to consider what to do; she asked him to go to Ambakireny and the Morofotsy country post-haste.

"But," we said, "the L. M. S. has a debt of $\pounds 66,000$ and we missionaries have received orders to retrench, or at least not to extend on any account.

"Bother the debt," said the lady, "you must go. I have promised."

But we did not dare do anything for debts are debts and orders are orders, and missionaries are men under authority—irksome and deplorable as such orders are when they forbid an advance or response to such a plea.

The man came again and again and the fifth time he found us at home. We were *faly-malahelo*, as the Malagasy say. We were curious to see this man of unbeatable persistence, a man who had been five times to the mission house and had tramped 35 days on foot to beg for the Gospel. "My heart and my flesh crieth out for the living God." We did not see what could be done. We sat there and talked and talked and talked. In the end we said: "Bother the debt at the mission house in London; we are at least going to spy out the land."

Having received our assurance that we would visit them, the man shot off back to Ambakireny to tell the people. We went and found a very large village and saw many others, a few of the thousand scattered over the wide Marofotsy country. Later we founded a church, the first in that terrible land, equally terrible both as to people and climate, for it gave us bad fever.

European mails had come in during our absence and one of the letters caused something of a sensation. It was from an unknown gentleman asking the missionary to select a trustworthy native evangelist, place him in a dark spot, and he would foot the bill. "Before they call I will answer; while they are yet speaking I will hear."

In every missionary's life there are supreme moments such as someone will experience when his feet at last stand on the summit of Mt. Everest. That letter gave us one of those moments. We knew just the man for evangelist and he was willing, even eager, to go. He is still at Ambakireny and has helped to bring forty-seven churches into existence in the eastern part of the Marofotsy. Randrianjafy now has charge of this territory covering an area seven days by three, over which he travels on his donkey. That man is a hero. In that fearful land he has buried a wife and eight children, but he has never so much as given us a hint that he wishes to give up the work and return to Imerina and a healthier climate. The land is now holy ground to him, consecrated by the sacred remains of his wife and children.

Who Are the Marofotsy?

But where is the Marofotsy country and who are its people? On the map of Madagascar you will see a large, oblong tract of country 250 miles by 150 in the heart of the broadest part of the island, with Lake Alaotra slightly outside the centre of its eastern boundary, and Maevatanana and Ankazobe bounding it on the west. It stretches southward to the river Mananara, and on the north reaches to within a day's journey from Marovoay.

Until long after the French occupation of Madagascar in 1895, it was an unknown country, and even yet has not been properly surveyed. Missionaries knew of this wide tract of country but they had never visited or explored it. It was believed to be absolutely uninhabited and desert. Had the northern part of Imerina had a missionary long ago (we being still its first and only missionary) he would have known that the Maro-

fotsy country was inhabited, for the northern area of Imerina was being constantly raided by savage hordes from that land, village after village going up in flames, and its quiet, pastoral people being carried away into slavery. With a people of such a character, no wonder that tribes impinging on its territories were scared to enter, knowing it to be a land of bandits and raiders, of lawless savages and cutthroats. The average Malagasy is not heroic or adventurous and has no stomach for dangerous and thrilling explorations in a jungle where "wild beasts" swarm. It is only within recent years that these raids have ceased in northern Imerina. Now raiding has been destroyed by the Gospel of Christ because the missionary invaded that land and established churches in the raider's villages. Unfortunately, within the Marofotsy country itself raiding, robbery, murder and the burning of villages are still prevalent. Two years ago two of our churches-and the villages with them—were burned to the ground. Every few weeks one hears of such raids in the remoter parts of the country, and even in close proximity of our station. The French Government admits that the Marofotsy country is not being adequately administered for the whole wide territory boasts of only two French officials, one post office, not a single European doctor, and only three very incompetent native doctors. For its spiritual needs there are four Roman priests and one Protestant missionary.

The Marofotsy history is extremely interesting. They are of Sihanaka stock, from the tribe inhabiting a stretch of country with Lake Alaotra as its centre. In the Central Province of Imerina, the land of the Hova, 147 years ago was a mighty warrior-chief called Andrianampoinimerina, something of a military genius, whose ambition it was to subjugate the whole island and make himself king. He was a kind of superraider and lived only to fight. Unhappily in those days Malagasy was only a spoken language so that our knowledge of his expeditions is scanty. He and his braves swept like a tornado north, south, east and west. The slaughter must have been ghastly for most all male captives were assassinated and only women and children were spared.

This chief invaded the Taifasy tribe, and realizing that they were no match for Andrianampoinimerina and his army, they accepted the inevitable and *kowtowed*. Women and children were segregated in one valley and males in another. Then the slaughter of the males began, only five escaping the butchering.

Andrianampoinimerina died in 1810 and was succeeded by Radama, likewise a great warrior, who set about completing what his predecessor had begun. Radama invaded the Sihanaka coun-

try and subjugated the tribe. With some semblance of mercy he spared the males, but he enslaved the whole tribe. A proud, independent people hitherto, subjugation and slavery were more than the Sihanaka could endure. They rebelled, whereupon Radama swept down into their country again with the fixed purpose of decimating the whole male population. Thousands fled, making for the wild, mountainous, unknown and unhabited land now called the Marofotsy. As far as we have been able to ascertain that was about the year 1820, for Radama began to rule in 1810 and died in 1828. For nearly 100 years the Marofotsy remained unknown, undisturbed, but alas! they became disturbers. They had neither money nor cattle nor possessions of any kind so they took to raiding and with it inevitable slaughter. From that lawlessness it is not difficult to trace their moral descent from a peaceful, pastoral people to absolute savagery, with all the worst implications of that term in morals and conduct.

Criminals who fled from justice came to this vast and remote hinterland seeking a place in which to hide. They found security from discovery and capture for none dared to hunt for them among those lawless hordes. Slaves also joined them to save their lives or to escape torture, for slavery continued in Madagascar until their liberation by the French in 1896. These then comprise the Marofotsy tribe: liberty-loving people who became utter savages, criminals, and escaped slaves—a pleasant mixture! These were the folks who were discovered to us when that tousledheaded creature appeared at the mission house in Anjozorobe.

The Effect of Strong Drink

We made a journey to the Marofotsy country in 1915—as far as Ambakireny—to spy out the land and preach the Gospel there. Then we went home on furlough in 1916. On our return in 1918 we set out alone to explore the Marofotsy country with a view to its evangelization. We founded nineteen churches as a result of that journey. We saw debasing things and learned about others that cannot be related here. We visited Manakana, a village of about one hundred and twenty houses. Three weeks before our arrival there had been a disgusting orgy in Manakana. The inhabitants had clubbed together and had sent men with \$300 to Andriamena (where we now live) to buy drink. On their return the entire population sat down to Each afraid lest the other should get guzzle. more than his share, when once a drinking vessel was in his or her hands it was not surrendered until empty. Drinking thus, like swine from a trough, the effects of the alcohol were devastating.

Within an hour or two every man and woman was lying sprawling about the village streets dead drunk in a stupor. The whole village resembled a battlefield after a particularly furious fight. For three days and three nights they lay there unconscious, dead to everything; a picture too ghastly to contemplate. During those three days and nights, their cattle and pigs were in their pens unfed and unwatered.

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In the whole of that village there were only five children, three in one home, one in another and one in another. Except for three women, all were sterile. During our first pioneer journey, we discovered a village where there was only one child. What was the cause of the sterility of Manakana? We attribute it to alcohol and immorality. Walking to and fro in Manakana in the evening we were surprised to see sixty or seventy huts, quite apart from the village itself, though at no great distance from it. To our horror we discovered that they were brothels, one belonging to practically every woman and even girl in the village. Thither boys, married men and old greybeards resorted, at any hour of the day or night, utterly without shame or even thought that it was disgusting. We saw old men and mere lads crossing the open space between the village and these huts -a sight that shocked the spirit and lacerated the heart. We ached to put a match to them and burn the lot to the ground, but had we done so we should probably have been lynched. We preached Christ instead and within a year those brothels had completely disappeared without our having said a word about them. One small Christian church had razed seventy brothels to the ground. Three years after its erection we baptized sixtythree people in that church one Sunday morning. Since then they have built a much larger one. For ten years they have had a trained pastor and support him without any financial aid whatever from the London Missionary Society. Since the coming of the Gospel of Christ to Manakana, there has never been another drunken orgy, neither has anyone dared to reerect another brothel. The entire village has been rebuilt, and no longer resembles a town devastated by an earthquake or a tidal wave, but is filled with brick dwellings, mostly with upper verandahs.

On that same first journey we discovered the village of Bemavo and came upon the people in the midst of a drunken revel, coupled as all such are (or were) with indecencies which cannot be named. In the Marofotsy country there are scores of sacred mountains. In a four hours' journey from Andriamena to Bemavo we had passed three Bemavo, however, had its own specially such. sacred mountain called Analavory, or "The Forest of Meeting," situated on the summit of a

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plateau 3,500 feet high. Frequently the population of the district gathered there in thousands. Cattle were sacrificed, together with fowls and turkeys. Famous witch-doctors assembled there to practice sorcery, selling fetishes by the hundred; fetishes to protect or bewitch or kill or to ensure bumping crops or unlimited children. The witch-doctors have charms for all purposes, some supposedly good but mostly decidedly villainous, for among other things they dispensed poisons to rid their clients of enemies, real or imaginery. Thus Mount Carmel swarmed with the Madagascar priests of Baal. There one might have seen men and women by the hundreds making the horrible blood convenant at which they gashed their breasts and drank each other's blood. After these terrible scenes the entire mass resorted to a lake. and all, male and female, perfectly nude, bathed together. Then they scattered over the plateau and gave themselves up to lust without discrimination. Such practices were taking place many times a year until 1918 and such was our introduction to this tribe. Bemavo now has had a lovely little church and Analavory, their sacred mountain, is deserted and its altars have been stone cold these dozen years.

The Gospel of Christ has abolished drinking, raiding, murder, filth, lust, polygamy, sorcery, disease and theft. God has been with us during the years and He has enabled us to found more than one hundred churches in the Marofotsy country alone, and more than two hundred and thirty in all among the heathen tribes of Madagascar. We now reside in the Marofotsy country having moved down there in March 1933, the first and only Protestant missionary. There is work for a score of missionaries in the country, but, alas! we are alone, and the London Missionary Society quite unable to furnish us with a colleague. Here are fields "ripe to the harvest. Pray ye therefore."

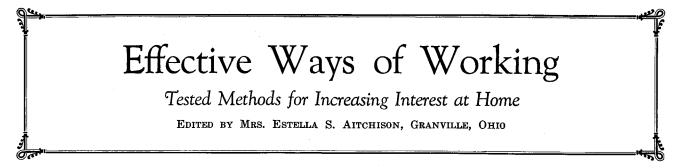
A Great Anniversary

It is generally acknowledged that no other book has had so profound and world-wide an influence on individuals and on nations, as has been exerted by the Bible. In the early days of the Jewish nations, the rare old hand-copied Hebrew scrolls were almost worshiped; later the Septuagint translation was more widely distributed; then came the addition of New Testament manuscripts and their acceptance by Christians in Europe, North Africa and Western Asia. The Reformation and the invention of printing from type led to the translation and publication of the whole Bible for popular use, until now it is translated into nearly 1,000 languages and dialects and every year more copies of this book are sold and distributed than of multitudes of "best sellers" combined. Last year the Bible Societies and private publishers printed and sold over 30,000,000; this is no sudden spurt but every year shows a similar record. Probably in the past 100 years not less than four hundred and seventy-five million copies of Bibles and New Testaments have been sold in many countries and tongues. This is in spite of the fact that a large part of the Christian world (Roman Catholics and Eastern sects) have not been encouraged to possess and read the sacred Scriptures.

On October 4, 1935, will be celebrated the four hundredth anniversary of printing the first complete Bible in English—Myles Coverdale's translation of 1535. This has had a profound effect, especially on English-speaking people, on their language and literature, their art, their beliefs, their ideals and customs, their laws and their governments. The Bible and its teachings transformed England, Scotland and Wales; the influence of the English translations sent the Pilgrim fathers to North America, and has reached out to Australia, New Zealand and other lands colonized by the British. It has had a marvelous effect not only in the formation of strong character and high ideals but has helped to bind English-speaking people together by ties of brotherhood — in spite of differences in theology and church polity and places of residence.

A representative National Committee of wellknown Christian leaders has been formed to sponsor the commemoration. This committee includes college presidents, clergymen, scientists, editors, authors, business men and statesmen. Additional state, city and denominational committees will carry out plans for celebrating the anniversary in various localities. The purpose of the celebration is to call wide attention to the supreme value and great influence of the English Bible so as to promote more diligent reading and study of its message and to increase its distribution in all homes. It is proposed to have many public celebrations on a nation-wide scale between October 4th and December 8th which latter date will be observed as Universal Bible Sunday.*

^{*} Printed matter for use in these celebrations may be obtained from the American Bible Society, Astor Place, New York.



CONCERNING THE COLLECTION

As an orator, money *must* be a spell-binder, for volumes have been written on the subject of shrewd ways in which to lure funds out of unwilling pockets, particularly since the onset of the depression. It seems a far cry from the ideal motivation of stewardship to commercialized church money-raising in the name of missions; but one who is accustomed to fearlessly facing the facts hesitates to sweep aside everything but ideal methods until patient education in systematic and proportional giving under the urge of stewardship has had time to do its work. Out of the sobering experience as a pastor's wife, your Editor could tell many a tale of wives whose husbands allowed them no spending money of their own (for alas! the marriage ceremony too often fails to make the twain "one" in the pocketbook!), and whose benevolent impulses drove them to hide behind the grocery or the dry goods bill in contributing a cake, a dozen rolls or an embroidered scarf for the Such sources of church sale. generosity must not be tolerated permanently, but shall we abruptly dry them up before we have done our best to remove the cause of the detour? This is a serious question and applies far more widely than you kindly. humane husbands imagine.

There are, however, Borderline Benevolences—way-stations enroute to the higher goal — of which some good may be said. Among these are many picturesque plans for coaxing pennies, nickels and dimes out of their hiding which do their work by

kindling the imagination and giving occasion and lure for the endeavor. The manner of handling them determines whether or not they shall become spiritualized and do their bit toward shaping up the stewardship ideal that must always be our goal. Here the benevolence committee may do its formative work. Among these plans — good and indifferent — which have been sent in for use in this Department, are what may be classed as

Culinary Benevolences

A Gold and Silver Cake: This may be served as the dessert at a banquet or as a climax to a benevolence program. A wooden cake is done in silver or gold paint, or a large pan covered with similarly tinted paper, with wooden or stiff cardboard top cut to fit snugly. Holes may be made in this top to receive as many candles as you think the audience can replace with dollars (or any coin determined upon). Take pledges by lighting a candle for each such sum contributed, by promise or otherwise. It is surprising how the lure of getting all those candles lighted will lead the audience on.

Making a Missionary Cake: State the specific object and the goal in dollars and cents. Pass around a big, yellow mixing bowl to receive the bledges and ready cash. Carry this to the kitchen and presently return with a large cake having as many lighted candles on it as the returns in terms of dollars (or quarters, if resources are modest) have warranted.

Biological Benevolences

in which pennies or dimes are matched with human measure-[363] ments, such as: A penny for each inch of your waist measure, your foot measure, your arm length, your stature, or even the circumference of your cranium. The woman's society to which your editor belongs put nearly \$90.00 into an empty treasury last fall by stature measurements — and there was not an Amazon among us either. Α spiritualizing note may be given by quoting the Scripture regarding the impossibility of adding a cubit to one's stature by "taking thought"-and yet one may indefinitely extend the mission cause by matching inches with money, etc. Similar plans are hinged upon one's weight, age (and how many Methusalehs may be discovered in our midst in the course of hiding the exact age successfully, although one woman of the writer's acquaintance put in 20 cents, when she had grown sons and daughters, thus breaking the record of early fertility even among the Hindus!). Various other parts of the human anatomy may doubtless be valuable to hinge sacrificial giving upon, if the mainspring of stewardship be weak.

Opportune Benevolences

These owe their captivating lure to the capitalizing of occasions, events, circumstances, and may be made beautiful in symbolism and suggestiveness. Among them are the love gifts at Christmas time, the gratitude gifts of Thanksgiving and the sacrificial gifts of Easter. Then there are Calico Year (or luncheons) to utilize depression values, the attire of the membership and the bringing of offerings in calico pockets to intimate that

economy should not begin with the House of the Lord; Poverty Luncheons, wherein the membership are asked to "cut out what they crave and serve only what they need"; Treasure Hunts to gather up silver and gold ornaments for sale to accumulate missionary funds at such times as the Government advertises to buy the precious metals, etc. Birthday offerings, particularly when funds otherwise expended upon gifts are diverted at the request of the intended recipients into benevolent channels, are of real consecrational values. An annual birthday party held by any given group features a central receptacle in which little bags are dropped (containing pennies equal to the age of each giver), the months being called in connection with some program feacharacteristic of May ture flowers, June brides, July patriotism, etc., and the intermittent procession formed accordingly. Second-Mile Donors are asked for (and maybe formed into a league or club) on occasions when apportionments have not been met by regular subscriptions so that many must make an over-and-above offer-This, too, has its spiritual ing. echoe's. A Gift-of-the-Month Club has similarly been formed among Ohio Baptists because missionary funds fall so far short of field needs. Cunning devices in the way of Indian moccasins to receive the offering during a period when the American Indian is being studied; Japanese fans or Oriental trinkets in the course of this year's study, and the like have telling effects upon the purse strings of some people, and seem unob-jectionable. Then there is the great matter of

Mite Box Benevolences

From the pure idealist's standpoint they might be considered stumblingblocks rather than offering boxes, in the way that "The good is often the enemy of the best," and impulse giving is allowed to take the place of paying on principle. But surely they are one of the least objectionable way-stations en route to the Christian Stewardship goal. Among the inspirational figures of thought may be mentioned the Blessing Boxes into which a coin is dropped with the recognition of each one of life's special benefits; the Sunshine Boxes receiving their coins on all the sunny days; the Silver Offering boxes during depressing times with the keynote, "Every cloud has its silver lining"; Building-the-Wall Blocks hinging upon a devotional theme concerning Nehemiah's great achievement (Neh. 2:17); the boxes kept in the center of the dining table and receiving their sustenance whenever grace is said before meals, and all the long line of offering receptacles patterned after some feature of the Home or Foreign field being studied. As a rule, the spiritual immaturity of a Christian may be gauged with some accuracy by the degree in which it is necessary to loosen his purse strings by means of devices. But let us frankly face local conditions as they are and do the best we can while setting about a vigorous campaign of stewardship education that shall lead toward the Every-Member Canvass with consecrated personnel definitely set apart annually in some spiritual ceremonial. Using the Chest-of-Joash idea and having the entire membership march past a chest at the altar and place subscription cards or funds therein has been a means of grace in many a church.

Stewardship Books

for use in group or private reading, in pulpit or prayer service, are:

- Money the Acid Test (David Mc-Conaughey), 35 cents.
- The Sharing Life (Ralph S. Cushman), 25 cents.
- Jesus' Teaching on the Use of Money (Ina C. Brown), 50 cents.
- Christian Materialism (new in October) (Bishop McConnell).
- Junior Stewards of the Bible (Helen K. Wallace), 75 cents.
- Stewardship in the Life of Youth (Williamson and Wallace), \$1.00 and 50 cents.
- Stewardship Parables of Jesus (R. C. Long), \$1.00.
- Money Power (Chas. A. Cook), \$1.00.

This Grace Also (John E. Simpson), \$1.00 and 60 cents.

Order from your own denominational Board of Education, or from the Baptist Department of Missionary Education (whose list this is by reason of recommendation, not authorship), 152 Madison Ave., New York City.

City. Why not have a class in Stewardship in your annual School of Missions?

A Benevolence Prescription

Are you in low spirits about the financial condition of your church or your missionary enterprise? The Christian Leader, an organ of the Universalist denomination, published not long since a story about Horace Greeley which it had found in The Watchman - Examiner. It ran thus:

Horace Greeley at the height of his power as editor of *The New York Tribune*, received a letter from a woman who reported that her church was in a desperate plight. Its finances were in bad shape. The young people were deserting it. The community had apparently lost all interest in it. The church members had tried every device they could think of — fairs, strawberry festivals, oyster suppers, turkey dinners, Japanese weddings, poverty socials, donkey parties, mock marriages, concerts and the like, and all to no effect. Could Mr. Greeley suggest some new device for keeping the struggling church from going to pieces?

The great editor's advice was brief but to the point, and most suggestive: "Why Not Try Religion?"

Capitalizing Birthdays

For more than 30 years birthday offerings have been a regular feature in the Sunday School of the Congregational church of New Hampton, Iowa. The plan was adopted in response to an appeal for funds to help in building a mission school in Africa, sent by a missionary belonging to the church. Her friends cast about for some way of complying with the request. After discussing various ways and means, the birthday plan was adopted. This plan was explained to the children — just where the money was to go and what was to be done with itand they soon became very en-They not only thusiastic. brought their own pennies but they got after their fathers and mothers, sisters and brothers and insisted that they all celebrate their birthdays by making a contribution proportional to their years, to the Sunday School.

These birthday funds were augmented by offerings on special days, such as Christmas, Easter, Lincoln's birthday and Children's Day. At the end of the year it was discovered that the church was able to send \$100 to Africa.

The plan worked so well that it has been continued. Each year \$100 are sent to missions by the Sunday School alone, so that in the last 30 years our little school—never over 100 pupils has given some \$3,000 to missions.

Many became so interested that they continue to send their offerings long after they move away. Contributions are being received each year from friends in many states, even as far west as California. The first of each month the names of all whose natal days are to occur in that month are placed on a blackboard; and when the contribution is made, the amount is recorded opposite the appropriate name. Many of the older pupils and adults do not limit their contributions to the number of their years, so the offerings run from 25 cents to \$1.00.

The plan has not only enabled the Sunday School to make its annual contribution to missions but it has been a joy and a delight to all who participate in it.

W. D. SPIKER, Pastor.

The Youth Budget Plan

The Presbyterian tells of a way in which youth may become interested in the Church and share in its activities. It says:

The Church becomes meaningful to young people as they enjoy its privileges and help to meet its problems. Under the Youth Budget Plan those from eight to twenty-three years of age take a definite share in supporting church expenses and benevolences through a pledge of systematic giving and the use of weekly envelopes. In other words, youth "stakes a claim" and takes a share in the church life through service and giving. Ordinarily under this plan the amount contributed is about one-tenth of the total church budget. . . This sum includes all of their giving to specific objects as well as their contributions to current expenses. The advantages of the plan are as follows:

Youth becomes church-conscious and missionary-minded through a study of the activities supported by the budget. The educational program provides courses in the history and organization of the denomination and in the practice of stewardship through "My Responsibility" and other courses graded for the various age groups. Wherever possible projects are followed out by youth to make the causes they support meaningful. The use of still and moving pictures, dramatics and exhibits helps to make clear the values in the church program.

Properly used information and activities generate enthusiasm. This, in turn, is a means of solving the problem of holding young people in the church and increasing or maintaining their giving. Experience has shown that the plan also develops leadership.

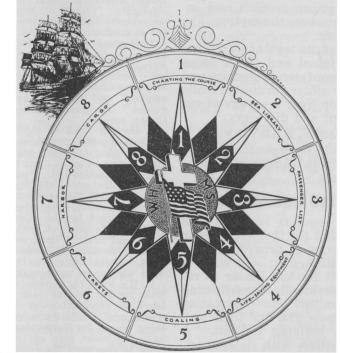
For information, address The Youth Budget Plan Committee, General Council, 156 Fifth Ave., New York City.

Fellowship Year

"Fellowship," the theme chosen by The Forward Looking Committee of the Woman's Home Missionary Society of the Methodist Episcopal Church for 1934-1935 had as its objective promoting fellowship with God, fellowship with one another in the local church, a closer fellowship with the national organization and expanding through the use of the Study Book, "Orientals in American Life," into interracial and international fellowship, thus tying together into one harmonious whole individual, organizational and human interests.

The ship motif made possible many interesting innovations in program planning and nautical terminology lent itself to a variety of uses. Above is a reproduction of the "Nautical Chart" (Achievement Poster) which was used by the local units. The chart was displayed at the regular meetings each month and proved not only an attractive device but a helpful instrument in stimulating the local society to attempt certain definite goals. These charts were sent out with the regular study course.

Accompanying the chart were eight gummed red arcs shaped to fit exactly into the numbered white spaces below the points of the star. As a goal was reached the red arc carrying the number corresponding to the one in the white space on the chart was placed in its proper position. When all the goals were achieved these arcs formed a colorful border around the eight-pointed



Courtesy of Woman's Home Missions

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star giving a striking appearance to the whole. At the center the cross and the flag encircled by a wreath of laurel represents the insignia of the society. It gives another touch of color as well as a symbolic significance to the chart.

To keep the year's goals before the constituency and to prevent the auxiliary from being "at sea" regarding the use of the chart, a cut of the chart appeared each month in the society's official organ, "Woman's Home Missions," with a few pertinent paragraphs regarding the next goal to be achieved. In addition the editorial page presented regularly for several months messages under such headings as "Charting the Course" and "Cruising the C's." The subject matter of these editorials was of a practical and informing nature, which proved helpful both to the officers and the constituency. The Study Course booklets were titled:

The Compass (devotional unit),

The Charted Course (educational and social unit),

The auxiliary Book of Plans published each year as a handbook for local auxiliary officers, committee chairmen and leaders of local young people's and junior groups bore the caption, The Official Log.

These plans together with the many original and clever ideas that the conference, district and auxiliary officers projected made Fellowship Year a voyage of enchantment and discovery.

MRS. V. F. DEVINNY,

National Corresponding Secretary in charge of Promotion.

READY-TO-USE MATERIAL

Many requests come to this Department for themes for year books, series of programs, complete outlines, etc.; and while it is difficult for the Editor to respond individually, the following are submitted for adaptation among those who find their own program building difficult. A year's outline, with its connecting vertebræ in place, is easily adapted to local conditions and needs. The theme supplies the anatomy.

The figure of the journey is always an attractive one, being dynamic with suggested activity. Here is a brand new one:

A Year's Journey on the King's Highway

An highway shall be there, and a way, and it shall be called The Way of Holiness. In all thy ways acknowledge Him and He shall direct thy paths.

1. We Gather for the Journey (autumn rally, with luncheon or supper). Each department head or leader gives a forecast of plans for the year, and an inspirational address incites to action along whatever lines are to be majored, with Christian social service along the Home Mission study theme prominent. Travelers' songs and spe-cial music. Luncheon or supper committee designated as providing "the station lunch counter," and program leaders as tourist agents. Tourist tickets with the rest of the year's topics built in like sections of a folder may be used if desired. Some may wish to semidramatize with station features.

2. We Explore the Homeland. Use the Home Mission theme with whichever study book is desired, dramatizing its main points or dividing the principal subject matter up into a series of short talks after the relay fashion of a race or journey. Material on pioneers (see the June RE-VIEW, pp. 266 and 303, also its other Home Mission articles) will furnish sidelights. Luncheon committee as commissary agents and program leaders as scouts.

3. Highways and By-Ways in the Sunny Southland. Similar use of the Foreign Mission theme, Latin-America. Spanish music, costuming, etc., may give color. Luncheon by "tortilla vendors" and program by "Spanish guides." Decorate with Mexican and Cuban curios.

4. On the Trail of the Wise Men. Christmas meeting with suitable cantata or other dramatic program, possibly put on by girls' or at least young people's organization. Program leaders as "followers of the Star."

5. Fun and Fellowship with Other World Travelers. An all-church dinner sponsored by the missionary organization in question, with tables for fields and real or impersonated missionary workers as hosts and hostesses. Short addresses, intermingled with wholesome merrymaking.

6. We Visit the Animated Library. Book review meeting cast in mold of tourists' exploration of library, a selection of standard missionary books being made for impersonations; or have the books step out of a frame made to represent the cover of a volume (its name being hung on door as a placard before each appearance) and tell their main features. A very taking open meeting. Program leaders as "librarians," and luncheon committee serving at a "cafeteria."

7. Trails through Our Denominational Fields. A program devoted to the specific fields of the church, with map talk, the refreshments being a paddyfield luncheon and the leaders trail-breakers.

8. Journey's End: We Unpack Our Baggage. Possibly annual business meeting with reports harmonized with the dominant figure and the leaders as baggage masters. A station lunch counter may be arranged as at the beginning.

9. Travelogues and Curios for Our Friends. Exhibit of articles from mission fields, with informal storytelling to incorporate the subject matter and describe the various peoples thus exploited. Leaders as "narrators" and refreshments as a "cosmopolitan luncheon."

10. Gifts for Companions of the Road. A shower or summer Christmas tree or some other plan to gather supplies for some definite worker or field, or for an outgoing missionary.

If tourist nomenclature is desired, designate the president as the Eagle Scout, the first vice-president as Booking Agent, the second as Merry Maker (social leader), the third (if she has charge of making hospital supplies, etc.) as Equipment Officer, the recording secretary as the Tourist Scribe, the corresponding secretary as the Lookout, the treasurer as Purser, the study or reading chairman as Baedeker Guide, the music chairman as Cheer Leader, the house or kitchen chairman as Porter, the civics chairman as Safety Agent, the membership chairman as Advance Agent and the publicity chairman as Reporter.

Churches having an annual school of missions never can count on anything like a full enrollment from the various units in the organization; so some such bird's-eye view of the leading study books as the foregoing outline affords puts the woman's or the young people's society into touch with the themes which are so largely featured in current missionary magazine literature.

REASONS FOR TITHING

1. The tenth of one's net income is a fair minimum for proportionate giving.

ing. 2. The tithe is a Scriptural standard. Love gifts should not be *less* than the old legal requirement.

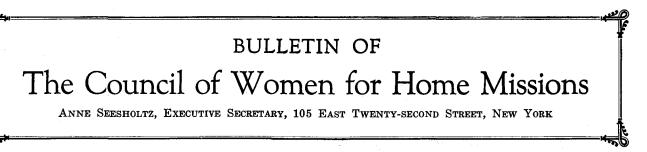
3. The tithe helps the tither keep accurate accounts and encourages budgeting.

4. The needs of a large community make it imperative that there should be more generous giving by Christians.

5. It makes giving a principle, and not a spasmodic expression.

6. It establishes one as a financial steward and a partner with God.

-Epworth Tidings, Rangoon.



THE STUFF THAT PATRI-OTS ARE MADE OF!

Faith, Hope, Love — and the greatest of these is Love!

Faith of our fathers who founded America with toil and tribulation, dreaming of religious liberty and political freedom was good stuff. Like ancient leaders of men, they came not knowing whither, and they endured because of the vision of a new country where men and women, young and old, should dwell happily and rightly with each other.

The faith and hope of our early patriots were sustained not by love of adventure and of finding gold but love for family and love for God as the Divine Father, who is righteous and would not forsake them but dwelt in their midst as they created the new country-a democracy in form, out of the stuff of everyday faithfulness to the best ways of living. The failure of one person or of a single group was to the harm of all. And the will to live rightly and happily was to the good of all.

These early patriots of ours did not always agree. They were not alike. There was no one pattern of behavior, but love of the new country, and hope for what the new nation might become possessed the most of them. And we love them for their faith, hope and love which gave them the necessary fortitude. Are we more patriotic making great noise on July fourth than in knowing the price paid by the early patriots?

It might be well to test ourselves today by knowing if we can sing all the stanzas of the national anthem. A further patriotic exercise, good for the citizen's soul, would be to write out in 300 words why he knows he is a patriot, and then grade himself in the light of the Declaration of Independence.

How long since each of us has read the Declaration of Independence? How many of us know every word of Lincoln's Gettysburg speech? How many of us pray daily that those who fell in the World War shall not have died in vain? How many of us pray individually and collectively that the President and Congress may be given the wisdom from God in casting their votes which determine the course of the nation? Do we take our American citizenship seriously enough? Of such stuff patriots are made.

FOR THE KINGDOM OF GOD

O Christ, thou hast bidden us to pray for the coming of thy Father's kingdom, in which his righteous will shall be done on earth. We have treasured thy words; may we not forget their meaning, and may thy great hope never grow dim in thy Church.

We bless Thee for the inspired souls of all ages who saw afar the shining City of God, and by faith left the profit of the present to follow their vision. We rejoice that today the hope of these lonely hearts is becoming the clear faith of millions.

Help us, O Lord, in the courage of faith to seize what has now come so near, that the glad day of God may dawn at last. As we have mastered nature that we might gain wealth, help us now to master the social relations of mankind that we may gain justice and a world of brothers. For what shall it [367] profit our nation if it gain numbers and riches, and lose the sense of the living God and the joy of human brotherhood?

Make us determined to live by truth and not by lies, to found our common life on the eternal foundations of righteousness and love, and no longer to prop the tottering house of wrong by legalized cruelty and force.

Help us to make the welfare of all the supreme law of our land, that so our commonwealth may be built strong and secure on the love of all its citizens.

Cast down the throne of mammon who ever grinds the life of men, and set up thy throne, O Christ, for thou didst die that men might live.

Show thy erring children at last the way from the City of Destruction to the City of Love, and fulfill the longings of the prophets of humanity. Our Master, once more we make thy faith our prayer: "Thy kingdom come! Thy will be done on earth!"

WALTER RAUSCHENBUSCH.

WHY WARS MUST CEASE

- A Book That Belongs in Every Thinking Citizen's Library
 - I. Because If We Do Not Destroy War Now, War Will Destroy Us—Carrie Chapman Catt.
 - II. Because the War Idea Is Obsolete — Mrs. Franklin D. Roosevelt.
 - III. Because Wars Waste Human Life—Mary E. Woolley.
 - IV. Because Wars Cost Too Much —Mrs. William Brown Meloney.
 - V. Because Wars Produce Economic Chaos — Florence Brewer Boeckel.
 - VI. Because in War You Never Know What You Are Fighting For—Emily Newell Blair.

- VII. Because Wars Unleash Demoralizing Instincts — Judge Florence E. Allen.
- VIII. Because Every War Breeds Another War — Dr. Alice Hamilton.
 - IX. Because War Handicaps the Evolution of Civilization— —Jane Addams.
 - X. In Conclusion Dorothy Canfield Fisher.

This book was written for the National Committee on the Cause and Cure of War composed of eleven national women's organizations, of which the Council of Women for Home Missions is one.

"Toward a Christian America," the home mission study text written by Dr. Hermann N. Morse is a statesmanlike review of the work of the church in the nation as a whole. Not only is the contribution made by the Church to the nation's life clarified but the book furnishes material showing the changed conditions which the Church in America must face today, and the unfinished and continuing task of the Church. Some one has defined both the local church and "the Church in America" "a school for training Christians in the knowledge and service of God, and the means by which the Christ-life is imparted to those in the nation who have it not."

A discussion outline is being prepared by Dr. Kenneth Dexter Miller to be used in connection with a study of "Toward a Christian America." It begins with consideration of the local church and then leads into study of our national problems and programs of Christian service.

"Christian Youth in Action," prepared by Dr. Frank W. Herriott, should be read by all who study "Toward a Christian America." The story is based on concrete programs of service already begun by the young people of the churches.

Order texts from above address. Do serve your country now "while it is yet day!"

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ISLANDS OF THE PACIFIC

Progress in New Guinea

In 1933 two missionaries representing the American Lutheran Mission and that of Neuendettelsau undertook an aeroplane flight to investigate the territory between the Hagen and the Bismark Mountains, an area said to be inhabited by about In 1934 the 200.000 people. same missionaries undertook a new exploration on foot. They were joined by four more missionaries and about one hundred natives who had been sent out by the Christian congregation. They reached the area after a march of two weeks, and were received in a friendly manner.

In the Gafuka valley they found wild tribes, and had much to suffer from thievery. In other places they were amazed at finding populous settlements, large dwellings scattered in between the cultivated fields. Many kinds of palm trees and other fruit trees had been planted. In the Ganj Valley they found a population that manufactured beautiful sharp stone axes. On the whole this area shows fine progress and beside the Neuendettelsau missionaries there are 13 former missionaries of the Rhenish Mission working under the American Lutheran Mission.

Progress in Batangas, P. I.

The churches in Batangas, P. I., have shown continued progress. The 14 churches and five Christian groups make this province strongly evangelical. In December a two-day program of worship and religious education was given in Batangas City.

During the year the Batangas church formed a gospel team and organized three village Sunday schools which meet in the after-

The Batangas week-day noon. kindergarten had a successful year, with 26 enrolled. In Mindoro a fine bit of pioneering work is being done by Mr. and Mrs. Hernandes. There are nine churches and groups with the work centering in the capital, Calapan. Recently the pastor opened up work in Abra de Ilog, a town which has to be reached from Batangas by boat, as the town is inaccessible over land from Calapan. The pastor, his wife, and a member made the trip in a very small mail boat which makes the trip once a They were 23 hours in week. covering about 15 miles. Despite the hardship of the trip, the visit of ten days was fruitful, and 38 people accepted Christ. They are now planning to erect a chapel.

-Philippine Presbyterian.

Relics of Ancient Faith

Easter Island is a lonely isle in the Pacific 2,300 miles west of Chile and equally remote from any other land, and is one of the most famous islands on the globe because of its great stone idols cut out of a near-by crater and dragged down to the coast, where they are set on pedestals to the number of a hundred or They range from small more. statues to giants 20 feet high, and are carved into grotesque forms. The island now has four hundred Pacific islanders and a dozen Europeans, but the original inhabitants have long since vanished and left no trace as to whence they came and whither they went. The idols are pathetic relics of an ancient and forgotten faith and worship.

---Presbyterian Banner.

Boy Holds Sunday School

Every Sunday morning at seven o'clock, 21 members of the Mission) go out to teach Sunday schools in nine different districts of LaPaz, Philippine Islands. The average attendance is 235 pupils, or about 26 in each school. In some places where the Sunday school has continued for three or more years, the attendance is very regular and the interest good. In one instance during the Christmas vacation when the teacher was absent, one boy decided to hold a Sunday school himself. He called the children together, opened the service with songs that they knew, and then told them Bible stories which he had learned in -Missions. his class.

Student Center Church (Baptist

Christianity in Java

From Jidda comes an announcement that the number of pilgrims to Mecca is not likely to be above 25,000 this year, a very great decrease in the usual number. The number from Java is not expected to be above 1,000. Until the past few years one third of all pilgrims to Mecca came from Java, whose population is 40,000,000, all Moslems, with few exceptions. This decrease of Mecca pilgrims is probably due chiefly to economic conditions.

The first Christian converts in Java were made in 1830, through the efforts of a Dutch Baptist missionary. After allowing for the Christians who have come from elsewhere, such as the Chinese converts, there are now in Java over 60,000 Christians of Islamic origin. A new sphere of work has its center at Malang. where ten years ago there were no Christians. A hospital, schools and a theological school were built. The number of Christians there has now reached 500, and there are about

fifty adult baptisms every year. The Oxford Group Movement has been adapted with some success among theological students.

-Baptist Missionary Review.

Two Hundred Years of Service

Rev. M. K. Gilmour, President of the New South Wales Confer-Methodist Church, ence, on March 7th, entertained past and present members of the Papua District Mission staff — a group which aggregated 200 years of service among Papuans. The combined years of Rev. and Mrs. Gilmour's service totals 66. Mr. Gilmour established a record for service in a malarial district, having served over thirty years in Papua. He saw large areas reclaimed from heathenism, work consolidated and institutions created.

NORTH AMERICA

Moral Decadence

Secretary of State C or d e 11 Hull, is reported in the *New York Times* as saying that there has been more or less of a decline in all the human standards —political, social and economic, and occasionally religious. Besides extreme nationalism, he listed as the more serious dangers, the "failure to observe fundamentals," and the "neglect by our people of the plainest duties of citizenship."

It will be remembered that Herbert Hoover, in reply to an inquiry as to the cause of the wave of lawlessness which was sweeping over the United States, answered: "It is not a crime wave; it is a subsidence of the moral foundations of the nation."

New York City Mission

The annual report of the New York City Mission Society shows the variety and extent of that organization's work. Its activities cover some seventy centers of human need in three states chaplaincies in thirty hospitals, seven asylums and homes, and seventeen prisons and reforma-

tories, three chapels for the foreign-born and underprivileged. three convalescent and fresh-air homes, the community center of God's Providence House, the temporary shelter of St. Barnabas' House, and the Goodwill Industries, with their workshop and four stores. In addition, there is work in connection with the Potters' Field, the immigration station at Ellis Island, and the courts of domestic relations; besides the vast amount of field work, and relief. On an annual budget of \$325,000, it is noteworthy that last year's deficit was only a little over \$5,000.

Temperance Foundation

A Temperance E d u c a t i o n Foundation has been formed to promote education "on all phases of the alcohol problem, including research and collection of data and the dissemination of information on the nature and effect of, the manufacture of, the use of, and the traffic in, beverage alcohol, together with the problems arising therefrom."

The plans for the Foundation include the publication of a new monthly magazine, support of the *International Student*, for educational work in colleges and universities, and continuation of the *Scientific Temperance Journal*, formerly published by the *Scientific Temperance Federa*tion, which is expected to act as the research department of the Foundation.

Dr. Ernest H. Cherrington for many years the General Secretary of the World League Against Alcoholism, interprets the chief function of the Foundation as influencing leaders of thought and action.

-Federal Council Bulletin.

Industry's Way Out

Recently a significant service was held in the First Presbyterian Church of Carlisle, -Pa. The employees of C. H. Masland and Sons, Inc., carpet manufacturers, desired to have a service of thanksgiving to God for His kind providence in giving them employment during the depression, and looking to Him for help in the solution of their problems. In spite of a rainy night, the church was filled. The pastor of the church, Rev. R. Walter Anderson, preached on the subject, "Man and Religion."

The spirit of the service was marked by a deep reverence, indicating that the people were reaching out for God. One of the department heads, who is an Episcopalian, attended the service, and had much to do with the planning of it. He said: "Unless we get back to God, industry is sunk." —*The Presbyterian*.

To Win Railway Men

The National Christian Railway Men's Association has been established by a former railway employee, with a view to reaching some of the 1,000,000 railway men of the United States, in shop meetings, by tract distribution and by personal soul Christian winning. Railway Men's Messenger is the title of a little paper at 50 cents a year, 20 copies for \$1. Those particularly interested in this movement for Christian work among railway men should address Mr. Joseph T. Larson at 3033 Columbus Avenue, Minneapolis, Minnesota.

---Watchman-Examiner.

Brooklyn's Negro Churches

Brooklyn, N. Y., has 98 Negro churches under various denominations, to accommodate the estimated Negro population of 75,000. About seven in every ten Negroes attending church are Baptists. Less than 40 per cent of Brooklyn's entire population are church members, yet it has been called "the city of churches."

-The Churchman.

Training for Prison Chaplains

The Federal Bureau of Prisons has made a formal request to the Federal Council Social Service Secretary, to assume responsibility for the nomination and training of chaplains for federal prisons, and for supervision of their work. Each prison is to have a staff of special-

ists, including a physician and a psychiatrist, appointed by the Federal Public Health Service at Washington, a psychologist, a supervisor of education, a social worker, a librarian and the chaplain. It is the desire of the Bureau that religion shall be made a greater and more competent force in the restoration of the prisoners. The chaplain will have responsibility for the conduct of worship, religious education and personal counselling in the field of religion, and will interview incoming prisoners on their religious background and attitudes. (Why not do more to educate the youth in Christian principles before they reach the prisons?)

-Federal Council Bulletin.

River Mission Boat

Rev. E. W. Mellichampe, rector of St. John's Church, Helena, Arkansas, after a trip into the White River country, had a vision of a mission boat that would ply up and down the river and carry the story of God and His goodness to the neglected people of that area in the Mississippi River territory. He enlisted the aid of the local press in explaining his plan to the city and the surrounding country. He wanted help, he said, not only from the churches and people who were enlisted in Christian work, but from all others who believed in his plan. A boat and pilot were soon supplied. Then Mr. Melli-champe called together repre-sentatives of the various churches of Helena and formed a working group to take charge of planning the work and expending the contributions. Magazines, toys and other things foreign to the children of the lowland country will be distributed. Later, if interest continues to grow, it is planned to take a teacher on the boat's voy--The Living Church. ages.

Negro Delegates Recognized

History was made at the 1935 convention of the Protestant Episcopal diocese of Mississippi held at Meridian. For the first time Negro delegates, one clerical and one lay, were elected to go along with the white delegates to the provincial synod to be held next fall at Lexington, Ky. There is no separate Negro Episcopal Church, a fact which makes for better relations between the races.

---Christian Century.

LATIN AMERICA

Pastors in Mexico

The Mexican situation places more responsibility upon Mexican pastors, and their taking over the missionaries' functions shuts the mouths of those who insist that Mexican Protestants are a disloyal advance guard of American penetration and conquest. Christians of the City of Mexico held daily prayer meetings for three weeks in the large Presbyterian church, before the inauguration of the new President, General Lazaro Cardenas. The entire day of the inauguration was spent in prayer for him, and on that day the agent of the Bible Society, Señor Marroquin, sent him a Bible with a prayer that God would bless him as the leader of the Mexican people.

That there is sympathy with evangelical Christianity is seen in ex-President Calles' remark: "The Revolution has turned up the soil. It is for the Evangelical Church to sow the seed."

Quest Groups

The last annual Conference of Evangelical Youth of Puerto Rico suffered many handicaps, one being an influenza epidemic which reduced the attendance by one half. Two of the speakers had to be replaced because of illness; two others had to overcome great difficulties to attend. However, the Conference touched 46 young lives from approximately 35 churches of four denominations.

A new feature was the organization of "Quest Groups." The entire student body was divided into three groups: "Quest for God," "Quest for Prayer," and "Quest for Service," and led by three professors of the Evangelical Seminary. In every phase of the Conference, the theme "Christ Our Life" was kept in the foreground. —*Missions*.

The Church in Cuba

For more than four years, over half the population of Cuba has gone to bed with apprehension of what the morning would bring, but the National Church has set itself to be unmoved by these conditions and the leadership is entirely Cuban. Young people have pushed a forward youth movement under the name "National Union of Christian Endeavor in Cuba."

In the University of Havana a group of Christian students rented a house during the past year and have offered the influences of a Christian home to boys from the interior.

There has been no sweeping evangelistic movement during the past year, and no place where hundreds of people have been brought into the church. But there has been no let-up in any church or mission. There has been no Sunday when the Gospel has not been preached by the pastor of the church.

A distinctly Cuban movement has been the banding together of national ministers of all denominations. The plan is to carry the effects of the union through the six provinces of Cuba, and unite every Christian influence for an evangelistic and religious education campaign.

-Women and Missions.

Young Evangelists

Six lads in Argentina who were led to Christ through the instrumentality of their Sunday school teacher, himself converted in the same school, were desirous of making known the Gospel to those less privileged than themselves, and arranged to "storm" one of the many inland towns where no organized Gospel testimony exists. Before setting out they assembled for prayer; then, working two by two, they called from door to door, delivering their message of truth and love. In this way they visited every house in the town. As the shadows were lengthening, they met in the public square, and recounted their several adventures.

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While they were waiting for the conveyance which was to take them back to their city, a long train entered the town's station. The boys recognized in this another opportunity for witnessing, so they ran along the line, and handed Gospels to the passengers at the windows.

—The Christian.

Library for Lepers

Brazil has a new government Leper Colony at Pirapitinguy. Christmas funds from the Mission to Lepers was used to start a loan library for the 858 leper inmates. Rev. W. G. Borchers writes: "We used part for New Testaments and Bibles, and the remainder in purchasing other volumes. We raised enough more for a library of 240 books, the best we could secure. These 240 books have already been borrowed by the patients a total of 5,000 times, indicating the appreciation in which they are held. A former college teacher, a member of the Methodist Church, and another young woman patient have had charge of the library. Scores are now returning to their homes cured. making room for others to come.'

"A roof over our heads" in the near future is the hope of the Pirapitinguy leper congregation. "At present we preach out in the open with no shade and at times the sun is very hot for all of us, even in winter."

Taking Stock in Brazil

It is now seventy-five years since the beginning of Presbyterian Missions in Brazil. It is interesting to note that the objectives of pioneer missionaries are the same as those of today. Rev. Asbel Simonton, first Presbyterian missionary to Brazil, listed these objectives as follows:

Strategic Centers;

The Distribution of the Word of God; Education;

- Wide Evangelism; Publication;
- Sunday School Work;

Self-supporting Churches; Lay-workers.

Mrs. E. E. Lane, in the Presbyterian Survey, discusses these in relation to the present day. Every missionary is a colporteur. In a remote section a native said to a believer, "I think I saw your priest going through." "How do you know it was my pastor?" replied the be-liever. "Well," was the reply, "He had a leather bag tied to his saddle. Only Protestants ride that way." The Evangelista has four sheets, printed monthly, and last year two souls were saved by that means. During the last year Sunday school enrollment has gone up by more than a thousand, and every Sunday more than three thousand scholars study in these schools. During 1934 the native churches of the mission's territory contributed \$6,000 for the support of their churches, and that out of deep poverty and want. The Mission's right arm is its lay force. There are six of these men who help to cover a vast area.

EUROPE

Caring for the Children

The British Society for the Prevention of Curelty to Children has passed its jubilee, and during fifty years more than four million children have been protected from ill-treatment. There are 265 inspectors, carefully chosen and well trained. In one year the Society interested itself in 74,000 neglected children. It is not the purpose of the Society to prosecute offending parents or guardians, but rather to induce them to recognize their responsibilities. Nevertheless, the law punishes callous parents when other influences fail. The N.S.P.C.C. is supported by voluntary contributions.

-The Christian.

Ireland's Bible Distribution

Since its founding in 1806, the Hibernian Bible Society, independent auxiliary of the British and Foreign Bible Society, has circulated 7,538,000 copies of the Scriptures. In recent years there has been a noteworthy increase in the sales in Ireland; the circulation in 1930 was 83,-654, whereas in each of the last two years it has been just over and just under 100,000 respectively. For the year 1933-34 more than £3,300 was sent to the British and Foreign Bible Society towards translation work or for colportage abroad, and the Society also supports sixteen colporteurs and Biblewomen — one in Iraq, six in India, and nine in -The Christian. China.

A Communist's Story

A disciple of Karl Marx, steeped in the tenets of the Third Internationale, as an official of the British communist party became a popular speaker, and eventually president of the Scottish Workers' Party. He served a 15 months' prison sentence for sedition, after which he became a teacher in the Communist Sunday schools, where children from five to fourteen years of age were taught that there was no God, and that all religions were dope. Here follows the narrative in his own words: "One day I attended the funeral of a young woman, and heard the hymn 'Safe in the Arms of Jesus.' At that moment God spoke to me. My cold. logical mind melted in the stream of His love. My conversion cannot be explained in terms of psychology; it was a mental revolution, and with it came an overwhelming impulse to tell others to enter into His service. After a year or so of evangelistic work, I was appointed missionary to the men employed on a 16-mile tunnel enterprise; no light task, for at the peak of the operations I had 2,600 men to minister to, twelve camps over an area of twenty-six miles to visit, sick men to call upon and advise, accidents—many of them fatal — to hurry to, helping the doctor in the blackness of the tunnel, sometimes over our knees in water, but the spiritual response made it worth while. I well remember a service I held. 1.800 feet above sea-level, at which seven nationalities were represented—Scots, English, Irish, Welsh, a Frenchman, a German, and a Greek, all bound together in a common bond of love through Jesus Christ."

-The Life of Faith.

Difficulties in Czechoslovakia

H. Prochazka, head of the Baptist Theological Seminary at Prague issues the following statement:

The general religious situation in this country is difficult. Our twentyseven churches, with 2,800 members have been affected by the economic crisis. They are not supported by the State as so many others are, and they must fight to live. To show how things are, let me say that the average church is of sixty to one hundred members, made up of working people in the town churches and of small farmers debts on their property — fifty to eighty per cent. They do their best but they cannot contribute very much. We are happy, however, that there are 700 or more young people in our young people's societies. They are effective workers in the churches and are ready to help. Sunday school work is progressing. Last year there were over 1,300 children in our Sunday schools.

---Watchman-Examiner.

Mission to Rumania

A definite step in the direction of church unity is seen in the fact that a delegation representing the Anglican communion is to be sent to Rumania in response to the invitation of the Patriarch of that country to the Archbishop of Canterbury. The invitation grew out of the Lambeth Conference of 1930.

The Rumanian Church is probably the largest and strongest of the established state churches in the Eastern Orthodox c o m m u n i o n, having a strength of some thirteen million members. Its theological seminary in Bucharest has about 900 students and by a church law of 1925 every man ordained is required to have a university degree. —The Living Church.

In Albania

No mission board has been at work in Albania since the War. The Albania Evangelical Mission (Rev. Phineas B. Kennedy), located at Kortcha, has been seeking to conserve the interests of Evangelical Christianity in the country, on a voluntary The only Sunday school basis. in the country is in connection with the Mission. Both Greek Orthodox and Mohammedan youth attend this school; the attendance has now reached 600. There are twenty-five classes, each meeting in a separate room. Owing to the increasing number of young people seeking admission, it is necessary to hold the school in two sessions. Since the World's Sunday School Association began to cooperate with the Mission in 1932, particularly in the production of literature for scholars and textbooks for teachers, the work has grown in volume and influence, and the number of young people under systematic teaching increased by fifty per cent. -The Christian.

Plight of Germany's Christian Non-Aryans

In the German Church controversy and the Nazi persecution of Jews, the plight of one large group has been almost overlooked. These are the Christians of Jewish ancestry, whose number is variously estimated at from one to three millions. To the world at large this great group are members of the Christian Church; to the Nazis they are non-Aryans subject to the merciless restrictions imposed upon the Jews.

The plight of this group is even worse than that of the Jews. They have nowhere to turn. The Nazis have virtually expelled them from the Church. They do not belong to the synagogue and, unlike the Jews, cannot find in the synagogue or in the Jewish communal organizations a haven of refuge.

-Presbyterian Tribune.

Nazi and Soviet Toll of Life

The New York Times recently published the results of an analysis made by the Vienna Telegraf of official German figures showing the toll of life and liberty during one year of Nazi rule from June 30, 1933, to June

30. 1934. According to this analysis 212 heads "rolled in the sand"-the Nazi phrase for beheadings. More than 13,000 refugees were deprived of their nationality, and 12,863 persons were sterilized. Germans served enough time in prison to average one day for each adult in the country, and prison sentences averaged one for every 203d German. The statistics comprise only legal penalties inflicted by courts and do not take account of extra-legal acts of violence, such as the killings in the "blood purge" and the case of 184 persons "shot while attempting to escape." They exclude also the many so-called suicides in concentration camps, and the 49,000 sent to such camps are not included in the prison figures.

As to Soviet Russia, Henri Bero, French socialist, reports the number executed, so far as known, since the Soviet régime came into power: 28 bishops and higher clergy; 6,778 priests, 6,585 school-teachers, 8,800 doctors, 51,850 army officers, 200,-850 policemen and other officials, and 11,488,520 peasants and artisans. These make the staggering total of 11,726,746 people put to death since the Soviet régime came into power! Nearly two million more dead than the total killed in the World War.

Less Anti-Easter Activity

Communist antireligious activity in Russia last Easter showed less vigor than in preceding years. Some anti-Easter handbills were distributed and a few street signs advised the people to keep away from church, but radio broadcasts ignored the subject. The thirty-five churches which are all that remain of the thousand that once dotted Moscow were filled to overflowing for the Russian Easter, and there were great crowds—some num-bering as high as 2,000—standing patiently in the churchyards in an intermittent drizzle. Α conservative estimate would be that 75,000 residents of Moscow participated in the Easter celebration. Three-fourths of the worshipers were women.

So strong is the Easter spirit in Russia that even some good communists observed the traditional customs of feasting and visiting, only the Easter cakes were not blessed by a priest. -New York Times.

AFRICA

Land of the Blind

An Arab paper, El-Ahram, last year stated that Egypt might aptly be called "the land of the blind." Figures justify this statement. There is more blindness in Egypt in proportion to the size of the population than in any other country in the world. The above-mentioned paper gives the following startling figures regarding the number of blind persons per thousand of the population in several important countries:

Egypt	12.0
Russia, India, and Japan	1.4
Italy, Spain, Bulgaria	1.1
England, Switzerland, Rumania	.7
France, Germany, America	.6
Austria, Holland, Belgium,	.4

The number of totally blind persons in Egypt is given as 148,000, while the number of those partially blind reaches a much higher figure. For the majority there is no recourse except charity of relatives or of the public. Until recently there was less public activity on behalf of the blind than in almost any other country in the world. For the 74,000 blind in Japan there are 20 schools; for the 72,000 in America, 100; for the 25,000 in England, 45; for the 150,000 in Egypt, one! Mention should be made of a few isolated efforts to help individuals or groups of blind persons which are undertaken by members of different missionary organizations in Egypt. The government has now opened a home for blind beggars, and is also working at a scheme for the unification of the work among the blind, and its extension so as to benefit all blind persons in Egypt, whatever their age or class.

-E. M. M. S. Quarterly.

Response to the Gospel

R. F. Cleveland, of Congo Belge, writes in the Presbyterian

Survey of the many diverging influences and counter attractions which follow the inroads of civilization in Africa, and their effect upon the African's response to the Gospel. He says:

There has never been so much zeal manifested on the part of native leaders and teachers for reaching the lost. Never before have the laymen shown such a desire to do personal work and to witness for Christ. Many have been so Spirit-filled that they have gone from house to house and from village to village in groups, holding meetings, talking to individuals and seeking the unsaved. Hundreds of backsliders have returned to the Lord and rededicated their lives to him. Last year was the banner year in soul-winning. There were 4,398 bap-tisms reported. A convert is not baptized immediately upon conversion. Before he is received into the church by baptism and admitted to the communion table, the convert must prove himself worthy of the fellowship. Here are some of the requirements: (1) To be able to explain the plan of salvation; (2) faithful attendance upon the catechumen classes and church services; (3) bring at least one soul to Christ; (4) regular con-tributor to the church; (5) memorize the Catechism and pass examination in same (this is not required of the old people); (6) be able to read, if only slightly, from the Bible. The real test, of course, is the acceptance of Jesus as Saviour, and the testimony of the believer's life in the village where he lives.

A Notable Jubilee

In August at the town of Sefula, Barotseland, Northern Rhodesia, it is proposed to celebrate the Jubilee of an event unique in missionary incidents of the nineteenth century — the establishment of a foreign mission by an indigenous Church, itself little more than half a century delivered from heathenism and cannibalism. Rev. Francis Coillard, of the Paris Evangelical Missionary Society, had impressed upon the infant Church of Basutoland, where a Mission was founded in 1833, that no Church could claim to be a living one if it did not carry out our Lord's last command to go into all the world and preach the Gospel. A native suggested that God must intend them to go to Barotseland, as they spoke the same language, although a thousand miles away. In August, 1885, Coillard's wagon halted at

Sefula, and the foreign missionary work of a native church, under the teaching and cooperation of white missionaries, began. This event Europeans and natives will commemorate, each in their own way. The European memorial will take the form of a marble tablet at Sefula to Coillard who labored 43 years in South Africa. The natives wish to erect an obelisk with their own labor on the spot where his wagon halted. ---Life of Faith.

Glad to Be a Leper

Among forty-nine dismissed as free from leprosy from the Elat station last year was Rev. Ndenga Pipa, the second oldest native minister in that district. For many years he served as a preacher of the Gospel. When the discovery that he was a leper sentenced him to live in the leper colony, he said, "I give God thanks that He has sent this thing to show me more fields to labor in for Him." After a matchless record of helpfulness to his fellow leper patients he has now returned to his former ministry in the towns along the Cameroun coast.

-Without the Camp.

In Nvasaland

Nyasaland, for the small size of its population, is well supplied with an assortment of missions, the largest being the Protestant missions of the Church of Scotland and of the Dutch Reformed Church of South Africa, and the Roman Catholic. The Emmanuel Medical Mission touches that of the Church of Scotland in the south and the north, and in 1926 these two missions effected a union of their native churches and formed the Church of Central Africa, Presbyterian, which now has about fifty native pastors. The prevailing religion of the country is pagan, steeped in superstition and fear of evil spirits, but there are many splendid Christians.

Educational and evangelistic work take preeminence over the medical, although there are three doctors for the twelve stations. 1935]

Hospitals are small and primitive. The Church of Scotland has the largest mission hospital in Nyasaland.

-Edinburgh M. M. Quarterly.

WESTERN ASIA

Turks Adopt Sunday

The National Assembly, on May 28th, discarded a centuries' old tradition by adopting a bill which makes Sunday instead of Friday the weekly sacred day of rest in Turkey.

President Mustafa Kemal Ataturk has struck many hard blows in recent years at Mohammedan practices, depriving the priesthood of rights they had exercised for centuries. His actions have resulted in several plots for his overthrow.

Friday is said to have been chosen by Mohammed as the day for obligatory religious gatherings in memory of the creation of man. —Associated Press.

New Movement in Palestine

A Hebrew Christian in Pales-Moses Immanuel Bentine, Maeir, writes of a movement Palestinian Jews to among thwart Christian missionary work. It is called *Merkaz*, and has been in operation for the last two years, but recently has become very aggressive. Its members proclaim that sending children to Christian schools, attending missionary clubs, clinics and evening schools are treason against the Jewish national home. Such proclamations frighten many away from missions and Christian institutions. So far, medical and educational missions still have a large attendance. Heretofore, the Merkaz has dealt leniently with such Jews, but now it threatens to use hard measures against them.

-Moody Institute Monthly.

Union in North Persia

The Evangelical Churches of North Iran completed a union organization last August. Twenty-four churches were represented with a total membership of about 2,500. These churches were grouped into three District Councils made up of the pastors of the churches of the respective districts, and a number of elders in proportion to the m e m b e r s h i p of each church. The three District Councils in turn elect five delegates each to a Synod that is to meet biennially.

A Christian convert from Islam, who at one time was an important government official, was elected moderator and another convert from Islam was elected secretary for the meeting and for the two ensuing A proposal was sent vears. down to the churches for ratification providing for two ranks of clergy, one of lesser qualifications whose offices will pertain only to local churches, the other of higher qualifications whose offices will be accepted throughout the church. A committee was elected to handle ad-interim business with a special view to the assistance of the weaker churches.

-Near East Bulletin.

New Ideas for Pathans

The plan devised by Amanulla of Afghanistan to found a university in his country is to be realized by the establishment of a new institution in the new city of Darelmann, five kilometers from the capital, Kabul. Lectures are already being given by French and German professors. and groups of Afghan students are being sent to Europe for education. On the other side of this frontier Peshawar is also to have its university which will mean a new standard of education for the Pathan peoples. The Islamia College already existing is being raised to university standard.

-Near East Bulletin.

INDIA-BURMA

Christian School Preferred

Mr. Gorde, of Irwin Christian High School, Kolhapur, writes that although two new high schools have been opened, one for Marathi boys only, both parents and boys prefer the Christian school because they find there good fellowship, excellent teachers and special features, such as courses in social hygiene, that are not available elsewhere. Even state officials have decided to keep their sons in Irwin School.

"To my great surprise," writes Mr. Gorde, "two or three educated guardians said to me, "The only hope of our country is Christianity. We shall remain Hindus, but we think the day will come when all India will be Christian, because there is no real hope in Hinduism."

"One state officer said to me, "I want only Christian teachers and a Christian school for my son because of the healthy atmosphere and outlook on life.' Another retired officer says, "Whether we are actually baptized or not, we have received Christ, and the biggest thing in life is Christ. I want my sons to be real followers of Christ.""

The school's enrolment is 290; Christians, 80; non-Christians of all castes over 200.

-Western India Notes.

Telugu Caste Movement

The author of "Christian Mass Movements in India," Rev. J. Waskom Pickett, is in charge of a High Caste Movement Survey which is taking place in South He now estimates the India. baptized caste people up to date in this Caste Movement as about 30,000, and that this number is being augmented at the rate of at least 4,000 a year. He reports about 3,500 unbaptized but enrolled catechumens; and thinks that the number of converts in 1934 may have been as high as 5,000. It is largely through the witness of transformed lives of outcastes who have become Christians that this ingathering has come.

Toward Church Union

Substantial progress is being made toward union in North India. The joint council of representatives of the Methodist Episcopal Church, the Baptist Churches and the United Church of Northern India had its first meeting over three years ago, and several committees have been at work on important points involved. Their deliberations reached the stage where a Council was called in Allahabad in February to go over the ground.

The three most important reports presented were on the statement of doctrine, the ministry and polity. The council debated long over a formula on baptism which would make optional the choice of mode and the baptism of infants, in order to meet the convictions of the Baptists. As to the ministry, only one order — that of "elder" or "presbyter" was contemplated. The report on polity set forth in detail the representative bodies or courts proposed for the Church. It was found that the United Church and the Methodist Episcopal Church have similar bodies, but this subject requires further study and adjustment. It is hoped that more definite steps may be taken at the next meeting in December.

-Dnyanodaya.

Baptism in Lushai Hills

The Christian Church is making notable advance in the South Lushai Hills. There were 698 baptisms during the year, of which 129 were from Christian families and the rest from non-Christian homes. The member-ship is now 6,019, out of a population of 26,217, and there are nearly 10,000 Sunday school scholars. The Boys' Day School has had an enrollment of 157. Four pastors and seven evangelists are supported by the funds of the Baptist "presbytery" without any deficit, and many of the members have given labor for the building and repair of their chapels. The sale of Scriptures and other literature in Lushai has increased considerably, and choir festivals have become a notable feature of Lushai life. The Spurgeon cantata drew great crowds, and the Carey Centenary was celebrated with a special demonstration.

-Baptist Missionary Herald.

The Streets Their Home

It is estimated that more than 2,000 children live on the streets

of Rangoon. In the dry season they sleep on the walks or under the night bazaar stalls. One is left to wonder where they sleep on rainy nights. They rummage through the garbage cans on the streets for their main sustenance and steal when they can.

The Y. M. C. A. is taking the lead in a project whereby a group of societies have banded together to provide a home for them, and are trying to provide decent living conditions. The children are being taught useful occupations. The Street Boys' Refuge Society is also trying to help these waifs. —*Missions*.

Volunteer Christian Service

Dnyanodaya, Indian Christian weekly, extends an invitation to Indian Christians to write a paper on "Volunteer Christian Service" or lay leadership. The main purpose of the paper should be to frame a practical program of Christian service that may be rendered by men and women who do not receive salaries or subsidies from church or mission; and to give stimulus and inspiration for such service. The paper may include Biblical material and examples from India or other countries, but this should bear upon the practical problem of maintaining and expanding the work in towns and villages with diminished financial resources. The service in view may be evangelism, conducting services, Sunday schools, Christian Endeavor, etc., as well as all kinds of social service and rural reconstruction.

New Church Organized

February 17 was a Red Letter Day for the Vizagapatam Baptist field. On that day a new church was organized at Sunkurimetta eight miles beyond Anantagiri, and 3,808 feet above sea level. It is the third church to be organized in this field in the last four years.

It was a memorable scene the matchless mountain scenery, the triumphant hymns, examination of 18 candidates for baptism, the organization of the church with 67 members; above all, the radiant faces of those who two years ago had never heard of Christ.

-Baptist Missionary Review.

Indian Tribute to Missions

Once again the people of India have paid tribute to Christian missions. Sir Mirza Ismail, prime minister of Mysore, at the centenary celebrations of the Wesleyan Mission High School, "They (the Bangalore, said: Christian missions) have been a potent factor in promoting the cause of education and the spread of enlightenment and culture in the state, as indeed in India as a whole. Missionary colleges and schools have been valued and honored partners with governments in this important field of national development. One has only to turn to institutions like the Christian College in Madras, the Wilson College in Bombay, the Forman College in Lahore, and the Scottish Churches College in Calcutta; and to recall the names of Duff, Wilson and Miller, to realize the magnitude of the contribution which Christian missions are making to modern India."

Sir Hassan Suhrawardy, former vice-chancellor of Calcutta University, thus appealed to women medical students:

I sincerely hope that the great example of women doctors sent out by Christian missionary institutions of Europe and America, working in unknown parts of the country, facing hazards and hardships, will inspire our Indian women—who I know are not behind so far as compassion and self-sacrifice go—to take to the medical profession and enrich the country by a selfless example of service in this direction.

-Christian Century.

Forward in Lower Burma

For several years past the Pwos have been praying that ten thousand new members should be added to their churches in ten years. Two years ago the Bassein Association reported 800 baptisms; the past year they have had 1,000, while in one section 500 more are waiting for baptism. A sprinkling of Burmans are coming into the churches with the Pwos.

The movement has been aided especially by the activity of laymen who have gone out to win their neighbors. In one place, a Pwo trained as a doctor in America returned to labor for his village, and it is now called "Health Hill." Another studied agriculture in America, returned to his village and it is now called "Pleasant Hill."

Cooperative Credit Societies are helping the new converts to keep their heads above water economically. An agricultural graduate took ten acres and farmed it himself as a demonstration; he produced over 600 baskets of excellent paddy — a higher yield than any of his neighbors had. After selling his crop, and paying all expenses he had a net profit of Rs. 150. He then put the ground in beans, chick peas and sugarcane, with a vegetable garden in addition. Other sections have asked for a similar demonstration, offering to provide the land.

-Brayton C. Case.

Siam's National Church

Rev. Kru Pluang, first moderator of the National Christian Church of Siam, is genial, wise and discerning, and withal a capable leader. He has been traveling over the country in an effort to see how best to use greatly reduced funds and forces. The work at Chiengmai is very encouraging. Many new families were coming into the church from at least sixteen different villages. Bible Vacation Schools were held with the usual interest and success in several country centers.

The Prae City Church is now listed with the churches entirely self-supporting. Three other churches in the Prae field provide the most fruitful centers of the evangelistic work of the station. They raise 40 per cent of the pastor's salary. The two groups at Hoi Rai received 28 on confession of faith last year, and eleven by letter.

The Chinese in Siam are returning to China in rather large numbers, and very few are entering, because of the large entrance fee of over \$40. This has resulted in a record breaking number of removals in some of our churches.

CHINA

Some Basic Facts

Rev. H. E. Etter, a former Baptist missionary in Peiping, gives six basic facts regarding China. 1. One person in every four in the world is a Chinese. Their population is increasing at the rate of 10,000,000 every three years.

2. Six-sevenths of the people live on one-third of the land because much of the area is unsuited to agriculture; therefore the density of population is as great as 800 per square mile in some sections.

3. The nation is about ninety per cent rural; 300,000,000 live in villages.

4. Fifty per cent of the people have not enough to eat and wear.

5. The people are illiterate (at least 85 per cent), industrious, patient, thrifty and superstitious in general.

6. Two-thirds of the Protestant churches of China have been established in villages and small towns. The Christians number about 1 in 1,000 of the population.

Watchman-Examiner.

A Chinese "Billy Sunday"

Dr. John Sung, an American educated Chinese scientist, now connected with the Bethel Gospel Bands, has been holding evangelistic meetings in Nanking, China. Great crowds have been in constant attendance. The Friends' Mission Church has a seating capacity of 500, yet one night by actual count there were 1,070 within the church.

Fifty evangelistic bands have already been organized, averaging four or five members to each band. Ten of these are from the Friends' Church and School. Some come from the University of Nanking and the university hospital nursing

corps. These bands have agreed to go out preaching the Gospel at least once a week.

-S. S. Times.

Robber Becomes Evangelist

When Dr. Sherwood Eddy visited Amoy sixteen years ago, there was a man there with a price on his head; he had been leader of a robber band for ten vears. During the first meeting he cut a hole in the mat shed roof, and through it watched and heard Dr. Eddy attack officials and others who were robbing the people. This man said to himself, "I am a robber. I am robbing China. I must stop!" He could not sign his name on the card as a convert, but secured a worker to sign for him. After Dr. Eddy left he joined the church and served as a volun-Among other teer preacher. things, he resolved to win as many into the Christian life as he had killed, and began work for robbers and pirates right in the home district. More than 100 joined the church as a result. There were two villages whose residents had for generations followed robbery as a pro-fession; he reached thirty of their leaders and the villagers have given up robbery for farming. This Christian worker cannot write yet, but he keeps a record by getting someone to write down their names. He then draws a rough picture of a tree with branches, on which he indicates the fruit he finds developing in their lives.

Traveling to Amoy to hear Dr. Eddy at his recent meetings he met two strangers on the launch and induced both to become Christians.

-Chinese Recorder.

New War on Narcotics

The Chinese Government has declared a six-year war against opium and drugs, and is attacking the evil with military measures. Both the traffic in narcotics and their use are now crimes, and the death penalty may be applied. Since the former policy of prohibition did not give satisfactory results, the

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menace is to be tackled by capturing territory progressively; in Chekiang, Kiangsu, Fukien, Anhwei, Hupeh, Hunan, Kiangsi, Honan, Hopei, Shantung and Shansi an order has been issued for immediate prohibition of poppy cultivation. This will not be applied to all provinces at once because in some areas the shift cannot be peremptorily made from poppy to grain cultivation. The government is providing facilities for curing ad-This treatment is comdicts. pulsory, but the cost is made light and may be reduced to nothing if necessary. These corrective institutions have already been opened in Shanghai, Peiping, Nanking, Tientsin and other cities. In Kiangsu alone there are some twenty. In Shanghai 732 addicts were treated in about two months; in Peiping 283 were discharged cured in sixteen days. -Chinese Recorder.

Answered Prayer

Writing from Kweiteh, a Tibetan station opened six years ago, Mr. G. A. Bell gives a striking instance of answered prayer:

July 18—Prayed definitely for immediate answer regarding a Tibetan teacher.

July 19—"Renowned" turns up on initial visit, and after some conversation agrees to come tomorrow.

July 20—He comes as promised and we all read with him. "Renowned" is the name of the priest who suddenly dropped in from apparently nowhere, dressed in ragged garments. His voice is gentle and his demeanor quiet, if not shy. There is a fineness about him rarely seen in priests. With all this, were we not taking a risk in hiring a teacher so quickly? But then, the prayer for definite answer came to mind, and there the matter rests. The more we have to do with him, the more we desire his conversion. He is a fair scholar and feels the shame of the contempt that is put on his monastery by others, on account of its low standing. His aim seems to be to earn a few dollars whereby he can improve his education, and thus help bring the monastery into higher respect. This is, at least, a considerably higher motive than most of the priests have. We pray that as he is brought into touch with us that he will gain a yet higher motive. Only today I had a long talk with him on Christianity. He admitted that after all his works of merit he had not attained peace, and that he needed a Saviour.

-China's Millions.

Unity Discussed

Last January, six denominations (out of the 13 invited) sent representatives to a conference on church unity which met in Shanghai. These denominations were the Church of Christ in China, Methodist Episcopal Church, Methodist Episcopal, South, Methodist Church (English), (Northern) Baptist Convention and the North China Kung Li Hui. The desire of the conference to promote fellowship as a preliminary to developing some sort of proposal for the promotion of Church Unity grew in clarity and intensity as the meeting progressed. One member of each communion present made a statement of his own understanding of its general attitude towards the question of church unity, considered from the viewpoint of possible organic unity. Reporting for the American Methodists, Dr. C. Lacy said that a commission favors the following order of steps thereto: Union of Methodists. North and South: union of all Methodist bodies in China; and union with other Christian bodies offering opportunity. The Southern Methodists were reported to have little interest in organic union but much in practical cooperation. Practically the same stand was taken by the Baptists. The discussions brought out some of the lines along which some churches are, consciously or unconsciously, drawing nearer to each other in practice.

Finally, the conference unanimously expressed its conviction as follows:

We find ourselves united in our loyalty to Jesus Christ, and in our earnest desire to become so united to Christ that the result may be an organic union of all Christian bodies, we believe that the time has come when some definite action is not only desirable but necessary.

That statement became the preamble to a set of resolutions through which the delegates pledged themselves to work.

-Chinese Recorder.

Margaret Williamson Hospital Anniversary

On May 11th, the Margaret Williamson Hospital, pioneer American medical missionary institution, completed 50 years of service to the Chinese community in Shanghai, and the anniversary was appropriately commemorated. Starting from humble beginnings, the hospital has grown during the 50 years to include a general hospital, maternity hospital, the Women's Christian Medical College and a training school for nurses. It has accommodations for 200 patients, but plans are under way for expansion. Several clinics are maintained.

The hospital is supported by the Southern Methodists, Northern Baptists and the Women's Union Missionary Society in the United States, together with contributions raised among Chinese and for eign supporters in Shanghai.

-China Weekly Review.

Hainan's "New Deal"

H. F. Burkwall, Presbyterian medical missionary in Hainan. writes of the attempt to inaugurate a "New Deal" for missions in China, in the form of a project plan which is an attempt to give the Chinese the degree of autonomy for which they have been asking for so long at every missions conference or other religious assembly attended by Chinese delegates. The plan has already been tried in a small degree, but at first has threatened to work a hardship among native workers. The pastor seemed to take it as a challenge to the church members of Hainan to put the church on a selfsupporting basis. He said that if each one gave only \$1.00 silver to the support of the church, the synod would have almost enough to run the schools in the country districts, pay the evangelists, and keep up the many chapels scattered throughout the island. Some one has estimated that the average Chinese earned less than \$60 per year, so that the giving of \$1.00 a year represents a real -Board Letter. sacrifice.

JAPAN-CHOSEN

Letter of Good Will

An open letter of friendship to the Japanese, signed by 301 American religious leaders, was made public in Japan on May 3d. The message was sent because of "the failure of the widespread protests from churches and peace organizations to secure the cancellation of the naval maneuvers which begin in the North Pacific today."

The message asserts that "we are strongly opposed" to the fleet maneuvers "because they can hardly escape misinterpretation by sensation mongers and individuals in each nation who are in a position to profit from the creation of fear and suspicion." The message informs the Japanese people that "many thousands of our citizens, especially those who constitute the membership of our churches and synagogues, have protested against the holding of these maneuvers." It invites the Japanese people to "unite with us in redoubling our efforts to maintain our historic friendship, and in opposing every effort that is likely to lead to mistrust between our peoples."

Among the signers are fourteen bishops, many college presidents, ministers and rabbis of leading congregations, editors of the religious press and other leaders.

Methodists Pass 40,000 Mark

The east and west Conference of the Japan Methodist Church held annual meetings during March, one in Kyoto and the other in Tokyo. More than 500 pastors are now on the rolls of the two Conferences, and the church's membership has passed the 40,000 mark. Sunday school attendance has declined somewhat in the past two years, and there are other signs of spiritual lassitude in the church. But great missionary passion is being shown in the program that calls for the evangelization of Manchuria. The first unit of a fine Methodist church in the capital, Hsinking, is soon to be erected. The quadrennial General Conference will meet in Tokyo next October.

-The Christian Century.

Suitably Named

A Korean village has adopted a new name—"The Lord-Believing Place." Practically every resident of the village is a Christian, so, say they, why not call the town what it obviously is?

-Presbyterian Tribune.

Mass Marriages

Here is an example of perfect The parents of cooperation. ten young Korean couples who wished to get married agreed to contribute 15 yen each for a wedding at one time in one place, and from the amount thus saved a liberal contribution was made toward a new church building. This was in Kochang; of the 20 young people seven brides and four grooms belong to the church there. There was no competition in presents given, and no rivalry as to which would be the best dressed.

All the brides and grooms then arose and the minister gave them a solemn exhortation. The name of each groom and the name of his bride were read and the question put to the grooms. In unison, they said, "I do." The questions were likewise put to the the brides and their answers given. All was done in a quiet, dignified, serious spirit. Prayer was offered and the officiating Korean pastor pronounced so and so man and wife, in the order of the positions in which they were standing. Asked if they wished to make any presents to their brides, several of the grooms came to the pulpit and laid down an offering to God. -George S. McCune.

Fetish Bonfire

Pyengyang News says that while the Women's Bible classes were being held, two families decided to burn their fetishes. The writer says: "The sun was setting when the pastor, an

elder, my Bible woman and I. and a few other Christians gathered at the home. Most of the things had already been heaped together in the courtvard. First we sang a song-a prayer for the Holy Spirit's presence; then the pastor read a selection showing Christ's power over demons. This was followed by prayer that as the evil spirits were driven out, the Holy Spirit would come in and make His abode in the home. Then everything that had been collected was set on fire. The things they burned included ribbons of strong paper knotted together, pieces of dress materials, or garments, rice in broken jars so old that it had turned to powder, and handfuls of dried twigs.

"While the burning was going on, the church bell rang for evening service. What a contrast was its joyous note to the scene in front of our eyes!"

Poor Boys' Club

Wonsan Y. M. C. A. has a new activity — a club for poor boys only. There are about 50 members from ten to sixteen years of age. Most of them spend the day going about with a basket or pail picking over garbage receptacles, coal heaps and other dumps. An exceptionally good day's pickings would net about five sen. All are extremely poor, and many live in dugouts and tiny shacks on the outskirts of the city. Parents for the most part are appreciative and the youngsters themselves are enthusiastic. The really incorrigible boy soon drops out and disappears and the others take every chance they get for making something out of life. They were rounded up for a bath one evening. A good-hearted bathhouse keeper near by sent his regular guests away early, and gave a special price of a sen and a half each for our boys. Of the forty-two boys who took the plunge only five had ever had a real bath before. However, Wonsan is on the seashore, and in summer these youngsters splash in the ocean.

-D. A. Macdonald.

Fifty New Churches

Pyengyang Presbytery's slogan is for fifty new churches this year. Each district is taking its assignment seriously. Ten is the quota for Pyengyang city. Four of those have been started since summer, and four more are in the making. One district whose assignment was four has already gone over the top with five. and with plans for more. Pyengyang also plans a fund of 20.000 *yen* to keep a group of evangelizers continuously in some of its less covered districts. Through all Korea, in nearly every district, they have been setting goals and are working definitely toward them.

-Presbyterian Banner.

Lepers' Church Destroyed

On the night of March 16th, ruffians set fire to the church in Soonchun Leper Colony, Korea. Try as they did, the lepers could not check the fire until floors, roof, doors, windows, the new organ and all the other furnishings had been burned. Morning saw them standing about heartbroken and in tears. To repair the damage will cost \$1,250. This sum the lepers have pledged themselves to raise by going without dinner every Sunday for two years.

The Soonchun Church has about 600 members. The following is a report of the year's work:

Baptized this year, 72; Sunday school pupils, 656; teachers (lepers), 72; Bible school pupils, 105; teachers, 4; learned to read, 118; memorized shorter catechism, 40 (4 of them blind); memorized child's catechism, 38; memorized Sermon on the Mount, 19 (7 blind); memorized the entire Gospels according to Matthew and Luke, 1 (blind).

-Without the Camp.

MISCELLANEOUS

Sunday School Convention in Norway

The next World's Sunday School Convention will be held in Oslo, Norway, July 6-12, 1936.

This is not only the first time a World's Sunday School Convention has been held in a Scandinavian country, but also the farthest north. Deeply conscious of the honor, Sunday school workers of Norway are planning a cordial welcome to delegates. Norway's King, Haakon VII, has promised to act as the Convention's "guardian."

What Are Missionaries?

We missionaries are sent to preach

Not experience, but redemption;

Not economics, but Gospel: Not culture, but conversion;

Not reforms, but liberation;

Not progress, but forgiveness; Not social reform, but awak-

ening;

Not a new organization, but a new creation:

Not civilization, but Christianity.

We are ambassadors, not diplomats.

-By Erich Schick, in Neuruppiner Missionbote.

Fighting Paganism

The British and Foreign Bible Society last year added 14 new translations of the Bible; nine of these were African, three belonged to Oceania, and two to Asia. In 1910, the number of languages on the Society's list was 424; it now stands at 692. In circulation and income the year was encouraging. The world figure was 10.970.000 copies. In Germany there was an increase of 19,000 over the previous year-a significant advance in view of the offensive against Christianity. In Spain there was an increase of over 14,000 copies. In China, 4,296,-000 copies were placed out, as compared with 3,902,000 a year earlier. The total income was £366,000, and expenditure -The Christian. £364,000.

Jewish Revival Planned

To an outsider, Jewish people seem to be a unit, and the number of sects among them is not generally known. Three outstanding divisions are the Orthodox, the Conservative and the Reformed. These three recently appointed a committee to push a revival, and a meeting was held in New York in April to devise plans for this objective. A resolution was passed with the view of seeking "to interest the unaffiliated Jew in synagogue life, and to assist congregations in their endeavor to enlarge their membership."

-Alliance Weekly.

Christian Congresses

No less than thirty-six international Christian Congresses will be held throughout the world from the period of May 4th to October 11th of this year.

The Executive Committee of the World's Alliance of Y. M. C. A.'s will meet at Geneva from July 12th-20th to discuss preparation of the World Conference to be held in India at the end of 1936 or the beginning of 1937.

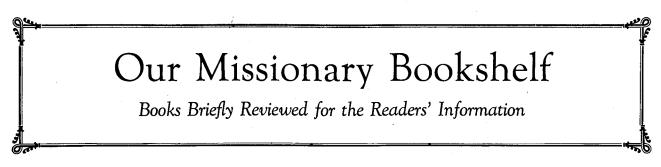
The Continuation Committee of the Faith and Order Movement will meet at Hindsgaul, Denmark, from Aug. 4th-7th, while the Ninth World Convention of the International Society of Christian Endeavor will meet at Budapest, Hungary, from Aug. 2d-7th.

From Aug. 6th-11th, the 2d quinquennial World Conference of the Churches of Christ (Disciples) will be held at Leicester, England.

A number of international conferences will be held in Switzerland, including the meeting of the Executive Committee of the Universal Christian Council for Life and Work, to consider preparations for the World Conference in 1937, which meets at Chamby-sur-Montreaux from Aug. 18th-22d, and the Triennial plenary meeting of the World Alliance for International Friendship through the Churches, which meets in the same city from Aug. 12-18.

-N. C. J. C. News Service.

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Modern Trends in World-Religions. Edited by A. Eustace Haydon. 8 vo. 255 pp. \$2.50. The University of Chicago Press. Chicago, 1935.

During the summer of 1933 a group of scholars met at the University of Chicago under the auspices of the Haskell Foundation and sought to interpret the adjustments of six great religions to modern life. They made reports on Hinduism, Confucianism, Buddhism, Judaism, Islam, and Christianity and these papers are here presented under four general topics: World religions and modern scientific thinking; World Religions and Modern Social Economic Problems; World Religions and Intercultural Contacts; The Task of Modern Religion. Under these topics the religions are grouped. in each case in a different order. Islam is discussed by Professor Martin Sprengling and Confucianism by Professor Hu Shih. The writers on Christianity are Professor Edward S. Ames, of the University of Chicago; Professor A. W. Taylor, of Vanderbilt University; Professor William Ernest Hocking, of Harvard; and Bishop Francis J. McConnell. The book should have a place on the missionary shelf next to Rethinking Missions, for it has the same humanistic, antisupernatural view-point. Christianity is not distinguished as essentially different from other religions of the group: "In their origins both Christianity and Islam are medieval Mediterranean monotheisms." The various religions are viewed as "facets of the same crystal; soil, roots, pith, wood, bark, branches, leaves, etc., of the same tree."

The acids of modernity have indeed disintegrated the old religions. Only one of the writers points out that one of the factors in this disintegration has been Christian missions --- secondary he considers it. As a matter of fact nearly all of the movements and important changes in present-day Judaism, Buddhism, Hinduism, and Islam are directly or indirectly due to the Christian enterprise. No one can read the evidence collected by Dr. Dennis in his three volumes on "Christian Missions and Social Progress" without realizing that in economics, social life, education, and religious thought, the power that transforms was introduced by pioneer missionaries. Dr. Carl Clemen, of the University of Bonn, wrote recently on the influence of Christianity on the non-Christian religions (D e r)Einfluss des Christentums auf andere Religionen, Leipzig, 1933), showing how the great changes in these various systems of thought were largely due to the impact of Christianity, directly or indirectly. In the volume before us all this is ignored. The chapters on Christianity give no evidence of belief in the authority of the Scriptures, the finality of Jesus Christ, or of acquaintance with the heart of historic Christianity as expressed in the creeds. A closing paragraph in Hu Shih's paper on the future of Confucianism at the end of the book is very significant. It sums up the impression one would gather from this comparative study of religion.

So we have the Y. M. C. A.'s and the Y. M. B. A.'s. But why not drop the third initials? Why not frankly recognize that all these movements are no longer religious in the old sense, and that they are religious only in so far as they are educational, in so far as they are teaching men to be more moral and social? And why not frankly transfer all our old loyalty to the new instrumentalities of education which are taking the place of the older religions as sources of instruction, inspiration, and consolation?

S. M. ZWEMER.

The Rediscovery of John Wesley. By George Croft Cell. 420 pp. \$2.50. Henry Holt & Co. New York.

The thesis of this book is that John Wesley and his message were related directly and harmoniously to Luther and Calvin and that it is an error to class Wesley as an anti-Calvinist Arminian. Professor Cell tells in the preface of the radical revision of our judgment of Wesley which his studies for twenty-five years have forced upon him. "The long prevalent and still current anti-Calvinist interpretation of Wesley's message and ministry was abandoned under compulsion of the facts upwards of twenty years ago as equally false to the truth about John Calvin and to the truth about John Wesley. Analysis of the content of John Wesley's preaching made it perfectly clear that for fifty-three years he said as extremely little about the human side of saving faith, except man's dire need of it, as he said extremely much about saving faith as God's work for us in Christ and in us by the Holy Spirit. Further, the Wesleyan doctrine of the Holy Spirit, so conspicuous and controlling in the Wesleyan theology, simply stood for and summed up the true objectivity and reality of our communion with God. It was indeed something of a sur-

Any of the books noted in these columns will be sent by the REVIEW publishers on receipt of price.

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prise from the standpoint of the Arminian tradition about Wesley to discover that he had consistently and categorically denied the doctrine commonly referred to him, namely, that a man can of himself by the powers of his free will produce or generate this faith in his own mind; rather, since man is by nature evil and incompetent both to think and do good, it is altogether necessary that saving faith as the first principle of all Christian experience should be wrought in Him by the Holy Spirit. True genuine Christian faith is in its totality the gift and work of God."

If Professor Cell had not indicated that his view of Wesley and of the Christian Gospel had run back these years into the past one would have been tempted to see in this fascinating book another evidence of the influence of Karl Barth, but Professor Cell's line has evidently been his It is a very fresh and own. vivifying word which he speaks, clear and positive like Professor E. Lewis's "Christian Manifesto." It is significant to have these two books, so emphatic in their reaffirmation of the historic evangelical faith, coming from the two leading Eastern schools of Theology in the Methodist Church.

Professor Cell writes with great clarity and with a style of originality and power and with a full acquaintance with the material embodying Wesley's doctrine. He has earned the right to the title of his book and he has thrown a bridge across from his own church to the churches of the Reformed faith. Books like this and Professor Lewis's are the best contribution that can be made to the cause of unity among those who look to God to save men and not to man to save himself.

ROBERT E. SPEER.

Church Growth in Korea. By W. A. Wasson. Published under the auspices of the International Missionary Council, New York. 1935.

This book first appeared under the title, "Studies in the World Mission of Christianity," and is from the pen of a missionary in Korea under the Southern Methodist Board.

Dr. Wasson confines his discussion almost entirely to the work of the mission with which he was connected and for this reason it would have been better to restrict the title to make it conform to the limited scope. The purpose, as stated in the preface, is "to explain an important but little understood phase of the Church in Korea, namely, the marked fluctuations in its rate of growth." Five of the eight chapters the author devotes to a discussion of his problem; the first two are introductory and the last is entitled, "Summary and Conclusions."

The main discussion is confined to the years between 1910 and 1930, a period which the author maintains include five cycles in the development of the church when rapid growth alternate with periods of decline. His explanations and conclusions are a matter of opinion.

The book contains a number of statements to which the majority of missionaries in Korea today would take exception. For example, on page fifteen the statement is made that the supernatural element in the Gospel, which was such an asset to the pioneer missionary in preaching to the Koreans, has today become a liability and the intimation is that Christian workers in Korea todav no longer hold this view. Personally, I bear testimony to the fact that in my twenty-five years of service in Korea I have never known the people so ready to hear and accept the Gospel with all its supernatural meaning as taught by the early missionaries.

Another statement which is misleading, unless the author refers only to his own mission, is found in the introduction where he says: "There were about as many names on the rolls of the church in 1910 as there were in 1930." In the Korean Presbyterian church, which is the largest Christian group in the country, the total number of communicants and catechumens on the roll was 73,184 in 1910 and this number had increased to 125,479 in 1930, a seventy per cent increase.

The value of the book consists in the fact that coming, as it does at this time when Protestant missionary work in Korea has just passed its fiftieth milestone, it calls attention to some of the methods pursued and points out a number of the local factors which have contributed to the rapid growth of the church in Korea. These factors really constituted a singularly providential preparation (although the author does not say so) for the introduction of evangelical Christianity into Korea. C. S. HOFFMAN.

Toward the Sunrising. By B. H. Brunner. 279 pp. \$1.50. Cokesbury Press. Nashville, Tenn.

A series of fourteen sermons by a Southern preacher who has a stimulating style which occasionally rises to the brilliant. Because the Old Testament has rich imagery in those passages that speak of sunset and sunrise, the series before us tells of the sunrise and sunset in the lives of the patriarchs and prophets, "The Sunset of an Old e.g., Faith," "The Sunset of Selfish-ness," "A Sunrise without Clouds," "The Sunrise of Justice," "The Sunset of the Prophets." etc. There is a wealth of quotations from the poets, but it is not always apt. We have expository preaching of a sort. but there is an absence of Scriptural exegesis, and one misses the acumen of scholarship. Altogether Dr. Brunner has availed himself of the great characters of the Old Testament and by putting them on the canvas of Biblical history, draws lessons for the home, for the Church and the preacher of todav. S. M. Z.

A Historical-Educational Study of the Japan Mission of the Reformed Church in America. By Stephen Willis Ryder. 173 pp. \$2.00. Union Theological Seminary Book Service. New York. 1935.

The Mission of the Reformed Church in America is one of the oldest missions in Japan. Its history therefore includes the

pioneering period of modern missions, the period of rapid growth and that of relationships with the established Japanese churches. Beginning with Dr. Verbeck, this mission has included in its membership a number of outstanding leaders in the Christian movement in Japan. Mr. Ryder, a member of this mission for fifteen years, has carefully searched through the records of the mission, the correspondence of the missionaries. and other relevant historical source material, and then has systematically recorded the differing aims and attitudes of the members of the mission on some of the major issues in missionary policies and programs. For the student of missions this book contains much valuable source material. Under the title, "A Historical Sourcebook of the Japan Mission," the book is issued for wider circulation among members of the Reformed Church. In this edition, a chapter on "Contributions of the Re-formed Church Mission" has been substituted for the concluding chapter on "Major Issues" which summarized the study in the edition under the title given above and which was submitted as a dissertation in partial fulfillment of the requirements for the degree of Doctor of Philosophy in Columbia University. A. L. W.

The Great Wall Crumbles. By Grover Clark. xvii, 406 pp. Macmillan. New York. 1935.

When an author sets himself, as has Mr. Clark, to retelling the story of the China of the past hundred years as an introduction to an understanding of the China of today, he is attempting a task which has often been essayed. He finds it next to impossible to say anything very radically new either by way of interpretation or of a record of facts. However, a certain value is to be found in each new book of this kind, if, as is this, it is well done. It at least reaches a fresh body of readers with information about a land with which the rest of the world has much to do. While Mr. Clark has said very

little if anything that the expert will find novel, he is expressly writing not for that limited class of readers, but for the much larger number who know little of China but wish to understand what is happening there. Mr. Clark devotes most of his attention to the years of the impact of the West on China and to the changes which have ensued. Very wisely, however, he has prefaced this and interwoven it with something of China's older history and civilization. His style is eminently readable. He writes, too, from long experience in the Far East and from a fair familiarity with some of the pertinent literature in English. The specialist will find it easy to point out errors in fact. Those interested in missions will detect a certain bias against that enterprise and will believe that it has not been presented in a fair light. However, the volume is, for all these shortcomings, one of the better members of its very numerous family.

K. S. LATOURETTE.

Chant of the Night. By C. Kuipers. 215 pp. \$1.00 paper, \$1.25 cloth. Zondervan Publishing House, Grand Rapids, Mich. 1934.

While Chant of the Night, according to the author's foreword, "is purely fiction except for its native setting," it nevertheless gives the reader in attractive form a comprehensive idea of Zuni customs, legends and beliefs. For Chant of the Night is an Indian mission story which graphically describes not only the trials of an Indian convert but presents the every-day life of a mission station in the Southwest where problems of law and order, schools, social customs, etc., continually face the missionaries. Here one meets the impetuous Mr. Dirks, the young Mr. Dekman, who with enthusiasm is ready to try new methods of approach, and the staid but experienced Rev. DeWitt. who acts as a sort of balance wheel for the entire staff. Interesting native characters appear. especially Nick Tumaka who "in the prime of life had been governor of Zuni," Ametolan, a

product of Haskell and Dawn Light, the Indian maiden, who finds a shelter at the mission in time of need. Nick Tumaka is a real character. Years ago the writer of this review met him at Zuni village where he was known as a "progressive" and eager to have his people avail themselves of education, sanitation, better housing and modern methods of agriculture. Later he became a Christian and died in the faith. His marker is the first tombstone in the Zuni cemetery and bears the inscription, "Nick Tumaka, Ex-governor of Zuni; 'I am the Resurrection and the Life.' "

As the title indicates *Chant in* the Night weaves into its narrative descriptions of outstanding Zuni ceremonials, the Shalako (annual rain dance), the Kokokshe, the Koyemeshe, "grotesque and awesome," the Priests of the Bow, the legends centering around Toa Yallone (sacred corn mountain), the coming of the Corn Maidens, the making of pottery, and other insights into the culture and religion of the Ashiwi (Zuni). In the foreword the author recognizes the difficulties inherent in properly evaluating the culture of another race when he says, "This may be a tale half told, as must be the case when one race scrutinizes and attempts analysis of another race." Mr. Kuiper's presentation while definitely Christian in its philosophy and outlook is remarkably free from bias and eminently fair in its portrayal of Zuni life. Too often in the past the reader of Indian tales of the Southwest has been exposed to gushing sentimentality which sought to idealize the old culture and spoke deprecatingly of the new. G. E. E. LINDQUIST.

Suppressing Communist Banditry in China. "China Today" Series. Edited by T'ang Leang-li. 110 pp, profusely illustrated. U. S. \$1.50. China United Press, Shanghai, 1934.

This first volume of a projected "China Today" series is of as great value to China's foreign friends as to her own people. It presents in clear and documented form the origin, nature,

rise and fall of that variously evaluated movement of recent years, the imported Communism, so enthusiastically welcomed in its theory by thousands of students, yet so horribly destructive in its practice since its welltrained troops have become the most murderous bandits of that suffering nation. So interesting and enlightening is the account that a reviewer can hardly resist the temptation to quote at length. yet must be content to note a few outstanding features. Beginning with China's "disastrous heritage" of half a century before the Republic in the steady weakening of central authority and a tendancy toward provincial authority, which made it impossible to maintain peace and order, the writer makes clear the reason why Communism has been so difficult to suppress. It has cost six million lives, thousands of square miles have been laid waste and innumerable farm houses and livestock have been destroyed in the province of Kiangsi alone, several other provinces suffering almost as heavily. The Communists have endeavored to enforce a definite agrarian policy, one of China's greatest needs, but to enforce it by massacre of landlords and by the stirring up of strife and mutual hatred among the peasants. Instead of the promised peace and prosperity, Communism's progress has meant blood and fire, barrenness and desperate poverty. The revolutionary policy of the Kuomintang has sought the people's good; that of the Communists has been bent on the Bolshevik "World Revolution," regardless of the fate of the Chinese people.

Chinese Communism had its origin in the student agitations of 1919, spreading widely from Peking University in opposition to the Versailles Treaty, and the official traitors disposed to sell their country to the Japanese. Many publications sprang up, some of them advocating Marxism. Soviet R ussia, avidly watching, professed and proffered a unique friendship, introduced able advisers who were welcomed by Sun Yat Sen and

other leaders and grew ever more influential until they threatened the very life of the republic. Dr. Sun and General Chiang Kai Shek awoke in time, and Communism was outlawed. But the price of the mistake has been heavy, for only now is there evidence of the halting of the scourge and a hopeful beginning of the enormous work of rehabilitation in the desolated provinces. Fortunately many youths have been found ready to sacrifice their own comfort and gain to organize and administer the hard labor of reconstruction in the wake of the conquered and retreating hordes of pillagers and cutthroats. While the book clearly recognizes the difficulty of this bandit-suppression, its tone is sanely optimistic.

C. H. FENN.

Helps to the Study of Colossians. By W. Wilson Cash. 106 pp. 1s. paper. Church Missionary Society. London. 1935.

These brief Bible studies by a secretary of the C. M. S. are, like his notes on Ephesians and Philippians, devotional, spiritual and practical. Any earnest Christian student will find them helpful for the light they throw on the Epistle and for the "preeminence" they give to Jesus Christ.

New Books

- Apolo the Pathfinder—Who Follows? A. B. Lloyd. 68 pp. 1s. C. M. S. London.
- Ambassadors for Christ. Mildred Cable and Francesca French. 160 pp. 35 cents; \$1.00 paper. C. I. M. Philadelphia.
- Christian Realities. Robert E. Speer. 256 pp. \$2.50. Revell. New York.
- The Conquest of Cannibal Tanna. A. K. Longridge. 200 pp. 2s. 6d. Hodder & Stoughton. London.
- Christ's Alternative to Communism. E. Stanley Jones. 302 pp. \$2.00. Abingdon Press. New York.
- Christ and the Student World. Robert P. Wilder. 80 pp. 1s. Simpkin, Marshall, Ltd. London.
- Epochs in the Life of the Apostle John. The late A. T. Robertson. 253 pp. \$2.00. Revell. New York.
- Ethical Issues Confronting World Christians. David Johnson Fleming. 280 pp. \$2.00. I. M. C. New York.

- The Foreign Missionary Enterprise and Its Sincere Critics. Cleland B. McAfee. 190 pp. \$1.50. Revell. New York.
- God's Christ and God's Book. Archie Naismith and W. Fraser Naismith. 126 pp. 1s. 6d. paper, 2s. cloth. Pickering & Inglis. London.
- A Historical Educational Study of the Japan Mission of the Reformed Church in America. Stephen Willis Ryder. 173 pp. \$2. Union Theological Seminary. New York.
- Hot-Hearted. F. I. Codrington. 111 pp. 2s. Church of Zenana Mission. London.
- Heroes of the Cross. 96 pp. each. 40 cents each. Obtainable from Zondervan Pub. House, Grand Rapids, Mich.
 - Series 5—James Hannington, Mackay of Uganda, Aggrey the African Teacher.
 - Series 6—Dr. Frederick Baedeker, Horace Underwood, Arthur Neve of Kashmir.
 - Series 7—David Brainerd, Dr. Grenfell, McCullagh and the Red Indians.
 - Series 8—David Hill, Samuel Pollard, Dr. Apricot of "Heaven Below."
- India Calling—The Memories of Cornelia Sorabji. 12s. 6d. Nisbet & Co. London.
- Islam for Beginners. Murray T. Titus. 69 pp. Oxworth Book Service. India.
- Life on the Negro Frontier. George R. Arthur. \$2.50. 259 pp. Association Press. New York.
- Modern Trends in World Religions. Edited by Eustice Haydon. \$2.50. 250 pp. University of Chicago Press. Chicago.
- The Morning! The Night Also. W. J. Maddax. 62 pp. 6d. Pickering & Inglis. London.
- Negro-White Adjustment. An Investigation and Analysis of Methods in the Interracial Movement in the U. S. Paul E. Baker. 267 pp. \$3.00. Association Press. New York.
- Outline of Buddhism Great Religions of the East Series. C. H. S. Ward. 149 pp. 2s. 6d. Epworth Press. London.
- The Rediscovery of John Wesley. George Croft Cell. 920 pp. \$2.50. Holt & Co. New York.
- South China Folk. Mary Brewster Hollister. \$1.25. 141 pp. Revell. New York.
- Toward a Christian America. Hermann N. Morse. 206 pp. 60 cents paper, \$1.00 cloth. Missionary Education Movement. New York.
- That Other America. John A. Mackay. 214 pp. \$1.00. Friendship Press. New York.
- Word Studies in the Old Testament. B. A. M. Schapiro. 88 pp. 50 cents. Hebrew-Christian Pub. Soc., New York.

Personal Items

(Concluded from 2d cover.)

Social Settlement and leading peace worker in Germany, but an exile since the Hitler revolution, declares that "eighty per cent of the pastors of Ger-many now support the 'Confessional Synod' in its defense of Christianity against paganizing influences in Geragainst paganizing inductes in Ger-many, and also against the denial of freedom." Dr. Siegmund-Schultze ar-rived in New York at the end of March from Zurich, Switzerland, where he now resides. He has come to deliver the annual lectures on the Baugebrack Foundation of the Rauschenbusch Foundation at the Colgate - Rochester Divinity School, Rochester, N. Y.

Miss Michi Kawai has returned to Japan with a gift of \$1,000 for her school.

Professor Walter Livingston Wright, Jr., of the Department of History at Princeton University, has been elected president of Robert Col-lege and of the American College for Cials beth at Lataphul Tunkers Girls, both at Istanbul, Turkey.

Dr. Wright will assume his new duties in the Fall after teaching Turkish history and language at a seminar on Islamics at Princeton this summer. Dr. Paul Monroe has been president of the two Istanbul colleges for the last three years and was due to retire on June 30th.

Dr. Wright was graduated from Princeton in 1921 and taught history at the American University of Beirut, Syria, for several years.



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Obituary Notes

Dr. John Duncan Byrnes, for nearly a quarter of a century superintendent of missions of the Presbyterian Church of Canada in northern Ontario, and very active in behalf of church union, died at his home in Tillsonburg, Ontario, March 30th, in his 65th year.

*

The Rev. John N. West, D.D., who went to India in 1892 as a missionary of the Methodist Episcopal Church, died in Detroit, Michigan, on April 29th at the age of 73. He was a grad-uate of Boston University and was for some time principal of Lucknow Christian College. Christian College.

The Rev. D. R. Mackenzie, a mis-sionary of the United Church of Canada, who served for 39 years in Japan, died recently at the age of 74. * *

David G. Downey, book editor for the Methodist Church from 1912 to 1928, died at his home in White Plains, N. Y., March 8th, at 76 years of age. Dr. Downey held pastorates from

1884 to 1907, then served as corresponding secretary of the Methodist Sunday School Board, and afterwards went to the Methodist Book Concern.

Mrs. Chauncey Brown, former missionary of the Presbyterian Board in Hunan, China, died at Raton, N. M., May 13th. Her husband died last Sep-tember at Liberal, Kansas, while at home on furlough.

Lazarus Raikane, native African who was associated with Livingstone in the middle of the last century, recently died at the age of 100. He was baptized by Dr. Samuel Moffatt, and later sent to Kanye with Livingstone. He worked as a local Methodist preacher in Heilbron district for many years and established a number of native schools.

The Rev. Frank Lincoln Moore, Secretary of the Western Division of the Congregational Extension Boards died on March 28th. He had been a home missionary superintendent from 1913 to 1918 and a secretary of the Home Missionary Society from 1918 to 1926. He thus spent 22 years in tireless work in the interest of home missions. He was born in July, 1866.

The Rev. Robert M. Logan, a Baptist missionary of Argentina, died on January 22d. He had a remarkable mastery of the Spanish language and was recently in charge of the publishing house at Buenos Aires.

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SAMUEL M. ZWEMER, Editor

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Dates to Remember

- September 3-8—Negro National Bap-tist 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 Interna-tional 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. A York, N. Y. Annual Meeting, New
- 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.



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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 Scott-dale, Pa., June 4. In addition to his duties in connection with the mission activities he was secretary-treasurer of the Mennonite Publishing House at Scottdale, and secretary of the Men-nonite 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 En-deavor Union, sailed from New York on a round-the-world tour on July 12th. After visiting Europe and at-tending 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 Aus-tralia. 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 espiscopate.

Rev. G. A. Riggs, Baptist mission-ary 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 Mis-sionary 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 mission-ary 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 re-garding 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 phy-sician 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.)

THE MISSIONARY REVIEW OF THE WORLD

DELAVAN L. PIERSON, Editor

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25 cents a copy—\$2.50 a year. Foreign Postage, 50 cents a year. Published monthly, except August. All rights reserved. Copyrighted 1935. British agents — Marshall, Morgan and Scott, 12 Paternoster Buildings, London, E. C. 1 shilling per copy, 10 shillings a year.

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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 rec-ommended 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 RE-VIEW 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 Con-dition of the Heathen," by Dr. Frost, in the July REVIEW, is the strongest argument I have seen for the imme-regument 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 in-trepid pioneer workers for the China Inland Mission, who were held prisnearth 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 personal-ity, 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 him-self 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 [385]

America and open for engagements during the autumn. Arrangements may be made through Dr. David Por-ter, 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 rep-resentative 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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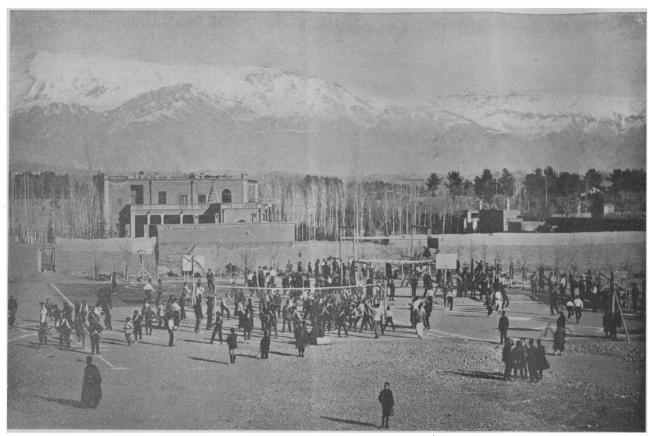
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REVIEW WORLD

AN INTERDENOMINATIONAL REVIEW OF WORLD-WIDE CHRISTIAN PROGRESS

VOLUME LVIII

SEPTEMBER, 1935

NUMBER 9

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 defines 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 fortyeight 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 mariolotry, Bibliolotry, 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.

^{*} 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 trans-ferred its mission in New Guinea to the United Lutheran Church of America of America. The Berlin Mission has transferred its Kioutschou Mission to the

American Lutherans. The Breklum Mission has transferred its mission in Tanganyika

Territory to the Newkirchen Mission.

[†] Notes of a conference held at Princeton in June.

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 schoolteacher, 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 assidiously closing churches and expelling all clergy from the territory. This identification of Obregón (an expresident 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 expresident 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 Some bloody conflicts took place and District. 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 ultraradical 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-

The main radical policies of the governtion. ment 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 The next phase and indigenous propagation. 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 warlike 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.

* Congo Mission News.

ELIZABETH MANGUNGA.



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

ANY 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-rahn"), 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 Rollestone 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 goodfor-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 en-While many deserving poor boys have rolled. 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-

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potism of thirty years ago into the modern, progressive democracy of today.

Self-Support, Self-Respect, and Service

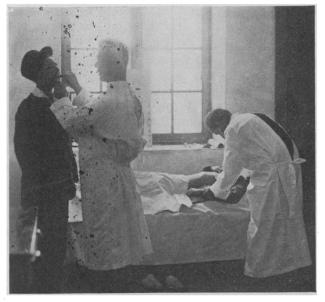
Making people pay a fair price for what they get is one of the best ways to teach self-respect and self-reliance. Tuition fees are much higher than other schools and the boarding department has been more than self-supporting. We have



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 downtrodden 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 cutstanding in the political and eco-

1935]

nomic 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 good-In the midst of a world gone mad with will. 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 evident 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 im-Here is a striking and important contribution. Mrs. possible. A hurriedly composed Seymour is an attorney at makeshift was then rushed law, for twenty-five years has through Congress and sent to been a student of American the President for signature. It Indian life and history, and is became law on June 18, 1934. the author of "The Story of This last minute legislation conthe Red Man," and other tained only a few of the probooks. She was a member of visions of the original bill. It the United States Board of was obviously a face-saver-Indian Commissioners from something which should still 1922 until it was abolished in bear the names of the original 1933. She has visited many promoters and so relieve the adof the Indian reservations and schools and is thoroughly ministration of the onus of familiar with the situation complete failure. To those who among the Indians and the had read neither bill nor the various efforts to improve substitute, the similarity in their condition. What she name (Wheeler-Howard bill) writes here of the attitude made it appear that success had and acts of the United States crowned the efforts of the pro-Commissioner to encourage the Indians to "revert to ponents of the original. That impression was strongly fostype" should be read and tered by a press release from carefully considered by all who are genuinely interested the Indian Bureau itself, proin the welfare of the Red Man. claiming 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 ceremonials and the like, has gone on as strongly as if there were legislation behind it. This attitude

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 undermine 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 pr.vilege" 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 endeavor. 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 joband 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.

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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.

D [September

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 spiritual 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

ST. 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 inrushing 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 vears 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 With most orders of nuns, the pure submit? 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, ultraconservative 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 Inönü; the Minister for Foreign Affairs, Tewfik Rüshtü Bey, has adopted the name Tewfik Rüshtü Aras; the Turkish Minister to Rumania, Hamdullah Suphi Bey, is now Suphi Tanriover. 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 Inönü; 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 \dot{a} la Turque. 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 fourparts, 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 prevailingly 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

HE government of Turkey is in form a republic; in reality it is a dictatorship. Its undisputed head is Mustafa Kemal Ataturk, 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 oneparty 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 Rüshtü 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

Ataturk 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 Ataturk 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 oneman 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.

nomic 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 cooperation 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"

J EREMIAH 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 Saoud), 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

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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 dif-Jesus is dishonored in the Talmud and ferent. 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:

^{*} All the passages are given in full in chapter ix of Zwemer's A Moslem Seeker After God. Revell & Co. 1920.

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.

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, Nejf, 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* (Moffatt's translation).

ONCERNING 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 Düshündshüler* (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 inperfect 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-bedoubted 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 Mis-For purposes of spiritual fellowship, sions." 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 No less marked and worthy advances Burma. (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 socalled 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.

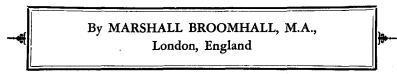
to come more quickly than he could? And so, with the power of Christ as our resource, and His riches in glory as our endowment, we are called upon to undertake what of ourselves we have neither the strength nor the funds to accomplish.

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^{*}



HE 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 evangelization 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

D^{R.} 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.

Put the very best construction on the actions of others.
 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.

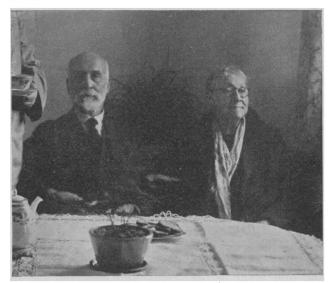
^{*} Condensed from The Sunday School Times, Philadelphia, May 25, 1935.

[September

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 evanlegists 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,	At noontide, with its scorching heat,
And strengthen day by day	From labor worn, we find
The feeble thoughts that yearn toward Thee,	Renewal, rest and peaceful power,
For we would learn to pray.	At once with Thine Own mind.
We come to Thee at morningtide,	"At even' when the sun is set,"
When skies are clouded gray;	We bring our day to Thee,
The howling winds of bitter fear	And find its petty burdens gone,
Thou clearest from our day.	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 diffi-Here he finds work which is long estabcult. lished, 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 alway, 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 ubstitute 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 be-

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.

fore 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.

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[September

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 Philippians 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 decided 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 referred 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 skiequipped 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

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.

Scripture passages, received the same replies from

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



EN 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 resurrection, 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 vears 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 cliches 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 bumblest. 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!"

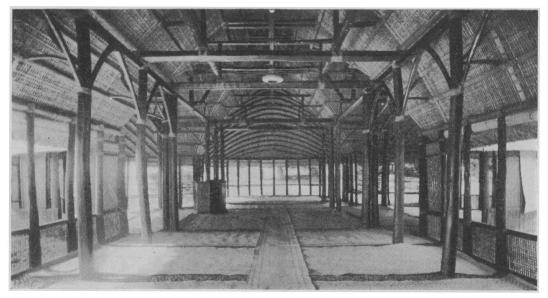
"What shall we do?"

"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 schoolgirls 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.

* Reprinted from The Chronicle, April, 1935.

While the young men were doing this heavy



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.

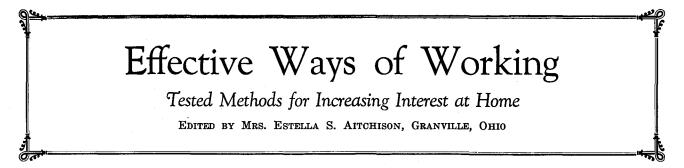
One cannot but be impressed by the amazing efficiency of the organization that the missionaries have built up during this first fifty years in the Christian movement in Korea.

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 Pyengyang, 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.



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.

in its program. 2. "The Missions Map Grows"—a cha'k 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 reenlisting those on the membership list?

 A review of your denomination's Christian Americanization work.
 Story hour period of "human in-

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 Horseback" (Ernest Boole) or on Horseback" (Ernest Boole) or "Clever Country" (Carolyn Gardner). 4. "Relay story," given like relay race, of "Quare Women" or "The Glass Window" (I was France)

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 to-gether 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.

SEFKING LIVING TREASURE

The United Christian Missionary Society is working under a three-year program on "Treasure Seeking." The keynote last vear 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 Ac-tion" 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," "Cos-mopolitan Argentina." "Liberty-Loying 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 commu-nities 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 mate-rial 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 fourteenpage 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 attractive 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 scrapbooks 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.

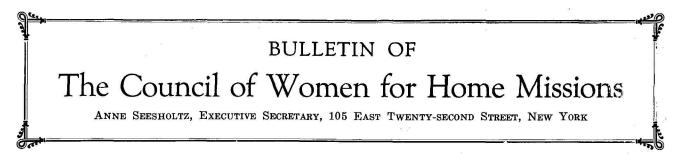
Tact in dealing with men and adaptability to circumstances.

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.



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 settingup 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, Con-gregational - Christian, Protestant Episcopal, Missouri Synod Lutheran, United Luth-eran, 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 commu-Thus the group was nities. 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 caught the spirit of enthusiasm of the group. The first and sec-ond evenings Miss Marguerite Hazzard, head of the Depart-ment of Church School Music, School of Sacred Music, Union Theological Sominger chart 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.

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 Outof-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 Doer-mann, 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 Mrs. Mcwell as nutritious. Laughlin 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.



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 satisfection 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 Jap-anese 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 The Japanese Governcities. ment 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 [433]

than 17,000 members of the Union, which is established in many parts of the Far East. A J a p a n e s e 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 denominational national first 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 K w a n g j u 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 vears. 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.

1935]

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 worshiping 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, "Uni-fication 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.

religious There were 207 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."

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 children 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 visted 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. Itowns a home for its aged members at 732 St. Nicholas Avenue, Manhattan, and all its properties are free of debt. The pastor for years, Rev. A. Clayton 27Powell, 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 native-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, evanglists 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 cooperation 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 vis-ited.

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

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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. Representa-tives 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 Offerings have moved work.

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 a mong 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 In-dian 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 pentrating that the migrants are glad to be up and going.

Christian evangelists have instituted the over-night lodge which has become largely selfsupporting. 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.

–Š. 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 "Oh," said the compreach. mandant, "you know more than I do." "No," responded Don Jose, "you know that as well as The commandant hunted for I." 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 The faithful worker charge! 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 ef-forts 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. - If. 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. are according in-Churches creased 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 $\pounds 58,000$, 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 Rediscovers 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 Ahram 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 The contacts they their work. 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 Associa-In Port Elizabeth there tion. are now thirteen such schools with an enrolment of 7,000 children each Sunday, and in Capetown 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 nonofficial 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. Kyelang, 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 worldaware 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 waters 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 Juridicial 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 un-expectedly. "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 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 en-gaged 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 **P**rogress

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 vear:

- Patients under treatment for
- not less than three months .. 9,157 Number of above who slightly
- 2,800 improved 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 firstclass 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

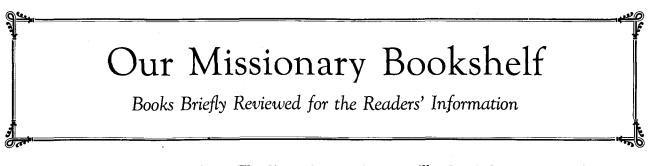
- Mother's Day, (c) Religion and Welfare Recovery Program.
- 3. Allocation of relief and welfare funds as grants-in-aid to institutions and agencies recommended by the Committee on Research and Survey.
- 4. Administration of Trust Funds for Philanthropic Purposes.

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.



Outline of Buddhism, C. H. S. Ward, pp. 149, % 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 mission-This volume has for its aries. 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 threemonths-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 h a v i ng 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 highlytrained specialists, but in welleducated 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. Fosdick 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 realism of theology for or

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 ascendency, 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 thought and life. In his book "The Finality of Jesus" Dr. Speer presented a strong apologetic for the Christian faiththe 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: Α 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 Before he died fifty known. 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 commu-The story is deeply imnion. pressive 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. \$100. 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. Il'us. 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 w o m an 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 narrativewith 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 scrappily 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.³ The new way is legislationcompulsion 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. Illus. 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.

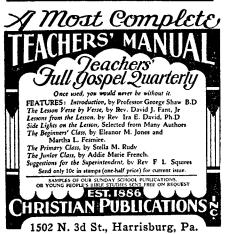
The Orient, especially the Near East, throws much light on Bible history and the customs and figurative language of Bible times. Mrs. Wilson, during her life in Persia as a missionary, gathered many facts and incidents that interpret Bible passages in a charming and illuminating way. She knows her Bible 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, doorkeepers, water-jars, breaking bread, feasts, kissing, almsgiv-ing, 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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New Books

- Around a Mexican Patio. Ethel L. Smither. \$1.00, cloth; 75 cents, paper. 120 pp. Friendship Press. New York. 1935.
- Christian Youth in Action. Frank W. Herriott. 169 pp. \$1.00, cloth; 60 cents, paper. Friendship Press. New York. 1935.
- Chaos in Mexico. The Conflict in Church and State. Chas. S. Mac-Farland. 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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- Gold Coast Methodism. The First Hundred Years, 1835-1935. Arthur E. Southon. Illustrated. 158 pp. 1s. and 2s. 6d. 1934.
- Japan in Crisis. H. E. Wildes. 300 pp. \$2. Macmillan. New York.
- History of Palestine. The Last Two Thousand Years. Jacob deHaas. 523 pp. \$3.50. Macmillan. New York.
- 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.
- Lowell and Abigail. A Realistic Idyll. Mary Dillingham Frear. 325 pp. Privately printed.
- Lupita. A Story of Mexico in Revolution. Alberto Rembas. 180 pp.
 \$1.00. Friendship Press. New York. 1935.
- Off to Panama. B. H. Pearson. 217 pp. 35 cents. Harry Harper, Agent. Los Angeles, Calif.
- Over the Mexican Border. Hewitt and Thomas. 138 pp. \$1.00, cloth; 75 cents, paper. Friendship Press. New York. 1935.

- Outline Chalk-Talks on the Spiritual Life. Abdul-Fady (Arthur T. Upson). 38 pp. Nile Mission Press. Cairo. 1935.
- Die Rechtliche Stellung Christlicher Missionen in China. Dietrich Huseman. Carl Heymann. Berlin. 1935.
- These Sixty Years. The Story of the Keswick Convention. Walter B. Sloan. 114 pp. 2s. 6d. Pickering & Inglis. London. 1935.
- Some Old Testament Parables. J. Stuart Holden. 128 pp. 1s. Pickering & Inglis. London. 1935.
- The Triumph of John and Betty. Mrs. Howard Taylor. 127 pp. 75 cents, cloth; 40 cents, paper. China Inland Mission. Philadelphia. 1935.
- Joseph Wolff. His Romantic Life and Travels. H. P. Palmer. 222 pp. 7s. 6d. Heath Cranton, Ltd. London. 1935.
- Winning the Border. Una Roberts Lawrence. 160 pp. Home Mission Board, Southern Baptist Convention. Atlanta. 1935.
- With Christ in Soviet Russia. By Vladimir Ph. Martzinkovski. Illustrated, 12mo. 364 pp. 5 shillings. Nile Mission Press. Jerusalem. 1933.
- Our Korean Friends. Frederick S. Miller. Illustrated. 8vo. 191 pages. Fleming H. Revell Co. New York. 1935.
- Waiting for the Coming. John T. Mawson. 12mo. 124 pages. 2 shillings. Pickering and Inglis. Glasgow.

What Do You Know About Those Other Americans?

O THE south of the United States of North America lie other "The OUnited States." There are sixteen republics, besides a number of colonies, and island dependencies. More than 100,000,000 people who live there are different in many respects from North Americans and yet they are kin. They include descendants of Anglo-Saxons, Portuguese, Spaniards, Indians, Negroes, Orientals and many mixtures. Most are nominally Roman Catholics but millions of them are atheists or pagans.

Why should we send missionaries to Latin Americans?

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Attitudes of Governments Toward Religious Liberty By C. S. DETWEILER

Religious Education in Latin America By HUGH C. STUNTZ

Emerging Latin American Youth By S. FRANKLIN MACK

Next Steps in Evangelization By RALPH E. DIFFENDORFER

The Gospel for Latin Americans By Edward H. HAYMAKER Religious Trends in Spanish America By JOHN A. MACKAY

The Influence of the Printed Page By H. C. TUCKER

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Obituary Notes

Rev. William Gunn, M.D., a Scottish missionary who spent over half a century in the New Hebrides, died at Sydney, Australia. Most of Dr. Gunn's life was spent on the island of Futuna, but his fame as a surgeon and physician spread far beyond this island. He was well known in Aneityum and many other stations of the John G. Paton Mission to the New Hebrides.

Rev. W. Kendall Gale, L. M. S. pioneer in Madagascar, who died June 7 after an operation, was probably the founder of more churches than any other missionary; he had not far from 300 on his roll in the 27 years of his service.

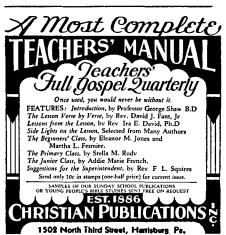
* * *

Mrs. Thomas H. Candor, over 40 years a Presbyterian missionary in Colombia, South America, died at her home in Pasadena, Calif., July 30. Mrs. Candor was first appointed as a missionary to the Seminole Indians, in 1879.

Tom Noonan, known to thousands as the Bishop of Chinatown, New York City, died last August in a Long Island Hospital gasping for air and murmuring about "the brightest light he ever saw." He was a man redeemed from a life of sin and who devoted himself to serving Jesus in the Rescue Society Mission. Tom Noonan was born, he said, "somewhere on the sidewalks of New York 57 years ago." Mrs. Maud Ballington Booth was his friend and helped him up until he devoted his life forever to the business of leading the underworld of Chinatown to Jesus.

Dr. James M. Gray, until recently the president of Moody Bible Institute, Chicago, and well-known as author and speaker on Biblical themes, died in Chicago, on Saturday, September 21st. Dr. Gray was eightyfour years of age and for the past forty years has been connected with the Moody Bible Institute. Dr. Gray is survived by three sons.

*



Dates to Remember

September 27-October 6 — International Committee of International Missionary Council. Northfield, Mass.

October 5-6—Loyalty Days.

- October 15-20 International Convention of the Disciples of Christ. San Antonio, Texas.
- October 16, 17—American Mission to Lepers. Annual Meeting, New York. Tuesday—Medical Conference, 156 Fifth Avenue. Evening meeting at Madison Ave. Baptist Church, Rev. and Mrs. R. C. Richardson of Miraj, India, will speak. Wednesday—All-day meeting at the Fifth Avenue Presbyterian Church House. Speakers—Rev. J. Kelly Unger of Korea; Dr. E. R. Kellersberger of the Belgian Congo, and Miss Alma Dodds of Tenghsien, China.
- 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 3-9—Christian Home Week.

November 17-Men and Missions Sunday. Topic: "Jesus Christ and the World Today." For source material write to the Laymen's Missionary Movement, 19 S. La Salle St., Chicago.

November 28-Thanksgiving Day.

December 7-Universal Bible Sunday.

December 28, 1935-January 1, 1936-Student Volunteer Convention. Indianapolis, Ind.



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THE MISSIONARY REVIEW OF THE WORLD

DELAVAN L. PIERSON, Editor

Vol. LVIII	Ост., 1935	No. 10
Editorial and 156 Fifth A Entered as Post Office, H Act of March 25 cents a c Foreign Post	elly Sts., Harrii Executive Offic venue, New Y second-class I darrisburg, Pa 3, 1879, opy \$2.50 a age, 50 cents onthly, except ved. Copyrigh tis Marshall Paternoster 1 shilling	burg, Pa. ork City. natter at a., under year. a year. t August. ted 1935.
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Editorial Chat

We were so richly blessed with material for the special number on Latin America that all of it could not be crowded into this number. Among the articles that are held over and will appear in November are:

'The Crucial Issue in Latin America," by John A. Mackay. "A Church on the Job in Mexico,"

by R. C. Morrow. "The Movement of the Spirit in Mexico," by N. W. Taylor.

"Some Results of the Gospel," by George A. Miller.

"Some Social and Religious Problems," by Pedro Zottele.

"William Bagby—Pioneer in Bra-zil," by Inabelle G. Coleman.

* * * CONTRIBUTORS TO THIS ISSUE

Prof. Mary W. Williams, in addition to her teaching experience and her special study of the past and present history of Latin America, has visited the twenty countries at various times. Her book, "The People and Politics of Latin America," is widely used as a textbook in many colleges.

Rev. Edward M. Haymaker, D.D., has spent nearly fifty years in Latin America, most of the time in Guatemala, as a missionary of the Presbyterian Church. In 1933 he was hon-orably retired but continues to live there and edits the mission paper, Guatemala News.

Kenneth G. Grubb was formerly a missionary in South America. He has traveled extensively in all Latin America for the World Dominion Movement and has prepared many surveys published by the Movement, among them, "The Northern Republics

of South America," "The Lowland Indians of South America," and "South America-the Land of the Future.'

The Rev. S. Franklin Mack has just returned from visiting the mission stations of the Presbyterian Board in Latin America. He traveled some 25,000 miles, 8,000 by air, and took hundreds of feet of film and many photographs to be used in making known the work of the Board.

The Rev. Chas. S. Detweiler, who is superintendent of Baptist Missions in Latin America, is well known to our readers as the author of many articles on Cuba, Puerto Rico, etc.

The Rev. H. C. Tucker, D.D., retired this spring after forty-seven years of service as agent of the American Bible Society in Brazil. His work brought him in touch with the general religious, educational and civic life of the people among whom he worked. His concern over sanitary and civic conditions led to activities which shared in the establishment of hospitals, children's playgrounds, nurses' training and the curbing of yellow fever.

The Rev. Epaminondas M. Do Amaral is General Secretary of the Evangelical Federation of Brazil. His article was translated into Eng-lish by the Rev. C. Godinho.

The Rev. Hugh C. Stuntz, B.D., a son of Bishop Homer Stuntz of the Methodist Episcopal Church, has been engaged in religious educational work in Latin America since 1920-organizing Sunday schools in Chile, serving as president of the Theological Seminary at Buenos Aires, and since 1934 president of the American Institute at La Paz, Bolivia.

Dr. Webster E. Browning, for many years a Presbyterian missionary, is representative of the Committee on Cooperation in Latin America, at Buenos Aires. He writes from wide and long experience on "Unity and Coopera-tion." He is the author of "The Re-public of Ecuador," "New Days in Latin America," and a collaborator on several reports of surveys.

"I used lots of your June issue in my Methods periods and folks bought a number of copies of the magazine for the suggestions in the Effective Ways of Working Department and the special home mission articles. It's a fine issue.'

MRS. B. P. HEUBNER, Teacher of Standard Mission Study Courses.

"Mrs. Elaine Goodale Eastman, speaking of the article on 'Federal Favor for Fetishism,' has written to several New England papers advising that it be read. Already the Spring-field Republican and another newspaper have printed her letters. Rev. G. E. E. Lindquist was much pleased with the article and will be circulating it as he goes about among the In-dians."



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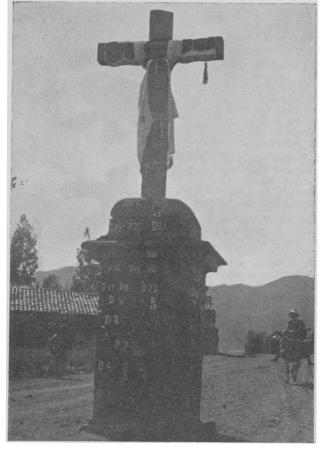


DANCING BEFORE THE SHRINE OF THE VIRGIN OF COPACABANA ROMAN CATHOLIC WORSHIP IN LATIN AMERICA



A WAYSIDE SHRINE ON THE STREETS OF CUZCO, PERU

THE VIRGIN OF COPACABANA





REVIEW WONARY

AN INTERDENOMINATIONAL REVIEW OF WORLD-WIDE CHRISTIAN PROGRESS

VOLUME LVIII

OCTOBER, 1935

NUMBER 10

Topics of the Times

WHY SEND MISSIONARIES TO LATIN AMERICA

Out of 682,400,000 nominal Christians in the world, probably over 500,000,000 would say there is no need for such an enterprise as Protestant missions in Latin America. A map of the world religions shows Mexico, Central America and most of South America as Roman Catholic. This Church accepts the Bible as the inspired Word of God. Jesus Christ as the Son of God and Saviour of men through His death on the Cross, the Holy Spirit as the divine guide and giver of power to These doctrines of the Gospel are accepted men. by Roman Catholics even more generally than by Protestants. Why then should we send Christian missionaries to Latin Americans, at an expense of millions of dollars, in spite of the opposition of the Roman Catholic Church that has dominated Latin America for four hundred years? Is this effort justified?

If so, it is certainly not for the same reason that Mussolini claims justification for sending his military mission to Abyssinia-to extend the borders of his kingdom, to give occupation to his soldiers and to strengthen fascist morale. The Evangelical Christian Church is not merely seeking to extend its borders or increase its adherents. Nevertheless for one hundred years Protestant missionaries have been going to the Latin Americans to preach the Gospel of Christ; they have sacrificially expended money and life; they have endured opposition, misrepresentation and persecution; they have called together leaders in conferences at Panama, Montevideo and Rio de Janeiro to plan for more effective advance. Why all this expenditure of money, effort, life?

The reason is not merely because large numbers of the people in those countries are backward, illiterate, or living in poverty; it is not because of the political unrest or failure to live up to certain ideals. No. The great and only sufficient reason for Protestant missions to Latin Americans is that of the 115,000,000 people living in those countries at least 50,000,000—a conservative estimate—have no saving knowledge of Christ and His Gospel; this is according to the testimony of their own people. Note these facts:

1. There are in Latin America at least 15,000,-000 Indians who are still practically pagans. Many have been baptized as Catholics but without any understanding of the Way of Life in Christ. They are as superstitious as before, even though they may attend festivals and observe the ritual of the church. Hundreds of thousands of them live in the interior and have never come into contact with white people, much less with representatives of Christ.

2. About one-fourth of the people of Latin America are atheists or agnostics. Their families may be connected with the church but they themselves have given up all faith in God and practically never attend religious services. They have not been attracted by the kind of Christianity with which they have come into contact.

3. Even the members of the Roman Catholic Church who are faithful in its observances and are loyal to the priests are, to a large extent, uneducated as to the teachings of the Bible and the Way of Life offered by Christ. They place the Virgin Mary above Christ as an intercessor and make their petitions almost exclusively to her and to numerous saints. They have been taught that salvation is obtained through baptism into the Catholic Church and that good works are even more important than is faith in the finished work of the Redeemer. Many of the priests who represent to them the authority of the Church are not worthy of respect. These uneducated church people are more sinned against than sinning. They are religious but not Christian.

4. The results of Evangelical Christian work in Latin America show its value. While the number of those who have been baptized into Evangelical Church membership has not been large, the testimony of Latin Americans show that they have found new life in Christ through the Gospel. There is abundant evidence that Evangelical mission work is owned of God.

These are sufficient reasons to convince loyal Christians of the need for including millions of Latin Americans in the number of those who still need to be evangelized. The Gospel of Christ presents the true hope not only for eternal life but for development of character and for stabilizing governments and the reformation of society.

SHARING OUR BEST

Fundamentally, for the same reasons that we send missionaries to the big cities or the far West of the United States, or to China or to Africa we want to share with Latin Americans the love of Christ which means so much to us. But, further, because of the other influences we send to Latin America. We have sent our marines. With machine guns and bombing planes our soldiers have hunted the "natives" and when off duty have often engaged in the most repulsive orgies in dives and saloons. They have often suppressed liberties and ruthlessly wrested every measure of democracy from the lands they have invaded.

We have sent Latin America our bond salesmen. These have combined with ruthless South American dictators to fasten great debts on the people, at times using direct bribes for the purpose, and in many ways corrupting government officials and setting up false standards of value.

We have sent Latin America our munitions dealers, who have urged on the makers of war, pitting one government against another in spending their small budgets in war materials with the false hope of winning in an armament race. Bribes and deception have been the morals too often taught by North American salesmen of munitions in dealing with our southern neighbors.

We have sent Latin America thousands of reels of moving pictures which exalt gangsters, lewd women, deceit and murder. Not a city in all these southern countries where children and adults alike are not having their characters shaped by the motion pictures sent from the United States.

We have sent them our night club hostesses, jazz-bands and ballet dancers, our shady showmen, shysters and bathing beauties, and a terrible lot of pornographic literature.

Do we want our southern neighbors to think that the above represent our country? Are we willing to have them believe even that our life is made up of what we try to sell them—automobiles, typewriters, threshing machines?

Our missionaries are not impertinent intruders in Latin American life. In the first place, most all the southern countries have invited the missionaries in a rather direct, semi-official way to come. And missionaries have gone to live with the people, learn their language, study their life, share their burdens and help solve their problems. When you visit the missionary in Latin America you find him living among friends. These regard him highly and appreciate deeply that here is one who represents the best in his own country and with whom they can discuss those great spiritual questions which are the most important in life.

There are many other reasons for North America sending missionaries to Latin America, but those who are cognizant of all the evil influences exported to Southern America by this fair land of ours should be especially anxious to help share with them the best in our Christian religion.

SAMUEL GUY INMAN.

ARE FOREIGN MISSIONS A LEADING ENTERPRISE?

The missionary spokesmen in some denominations have been projecting their fallacies upon the apparent assumption that the foreign missionary work of these denominations has reached its zenith and is henceforth to decline. Is this a valid assumption? Whether or not it is so in any one denomination is a question which probably the leaders of the missionary cause in that denomination are best qualified to say. And time will inevitably bring its answer.

But if we have regard to the nature and mission of Christianity in the world, to the need of men and nations for the true Gospel of the Son of God and the Saviour of mankind, and to the practically untouched resources of some Christian communions, the idea that the work of foreign missions has reached its maximum development and is henceforth to wane becomes intellectually and morally untenable.

It is, indeed, possible, if not also desirable and inevitable, that some of the forms and methods of the missionary enterprise should change, but until in every land agencies are brought into being which can rightly be expected to take over the whole task of national evangelization, the duty of the Christian churches of other lands to share in the task is not open to evasion or avoidance.

There may be bodies of Christians who think that their share in the task is done. They will have to answer themselves to the Head of the church for their judgment. And it is clear enough that in some lands some forms of work are no longer possible. But in not one of the countries in which the foreign missionary work has been done in the past is the task accomplished, while in some of them new need has become manifest and in other lands Christianity has been set back in ways that demand a resolute purpose of recovery.

If the missionary enterprise is now to recede it will not be because of diminished need, or of the accomplishment of the work, or of the discovery of defect or inadequacy in Christianity, but it will be as the result of waning faith or of relaxed grasp of the essential nature of the Gospel or of a relaxed will of sacrifice and devotion, and such recession can be only temporary. It will be succeeded in due time by a recovery of faith and a fresh outburst of the Christian purpose to make Christ Lord of all. ROBERT E. SPEER.

THE ITALO-ETHIOPIAN SITUATION

From the European point of view, there is involved in what has come to be called the Italo-Ethiopian situation enormously more than the mere fate of Ethiopia. Otherwise there certainly would not have been much more effective effort at Geneva and elsewhere during the past few weeks than there was when the Japanese conquest of Manchuria was being prepared and effected.

Various elements in Ethiopia's importance to Italy and the rest of the world may be stated as follows:

First, Ethiopia is a rich country both as to soil and subsoil. Platinum, gold, copper, coal, sulphur, iron and other rich minerals are known to be there. Its plateaux of 6,000 and 8,000 feet are well watered, fertile, capable of multiplied production of cotton, wheat, rubber, wax, coffee, tobacco, oil. Cattle thrive. It is a rich country.

Second it is sparsely populated and has large areas open and suitable for European colonization, an outlet Italy's expanding population sorely needs.

Third, it controls the waters of the Blue Nile, necessary for Britain's cotton-growing expansion in the Nile Valley, and therefore is an invaluable trading pawn for Italy to use in getting concessions out of Britain in other territorial or political spheres.

Fourth, because of the still-rankling 1896 defeat at Adowa, it is a splendid scene for a dramatic Italian victory-at-arms.

Fifth, it was doubtless conceived by Mussolini to be about the least dangerous ground in the world on which to stage a slashing return to the old days of a conquering Roman empire, thus achieving unity by action, burning up opposition to fascism at home in the heat of patriotic military fervor, and insuring a further term of personal dictatorship.

Sixth, it is almost ideally situated to complete a powerful Italian empire in Mediterranean Africa, thus at one stroke giving Italy a voice in Africa comparable to that of France and Britain, a strength in the Mediterranean rivalling Britain, and a threat at Suez and the Red Sea—Britain's vitally important and jealously guarded route to India.

One need not be unduly cynical about Britain's strong protective protests thus far in Ethiopia's behalf, to suggest that the tap root of British interest in the whole matter is to be found in this sixth and last enumeration of things which make Ethiopia so expensively important to Italy.

The threat which has now come to the entire peace of the world should reinforce the prayers and the determination of Christians everywhere that Ethiopia shall not be wiped out, but that she may have continued opportunity and increased aid in developing her own culture and solving her own numerous internal problems.

She has welcomed the Protestant missionary work which in recent years is being so splendidly done within her borders. The Emperor has evinced utmost confidence in the missionary leaders devoting themselves to his people. The churches of America have a heavy responsibility toward this oldest Christian nation which stretches forth at this time its hands in what is probably the most critical hour of its long and eventful history. EMORY Ross.

A CHALLENGE TO FOREIGN MISSIONARIES!

A generation ago foreign missionaries were sent forth from America through the great evangelistic faith of the Protestant churches. Convinced Christians took up with enthusiasm their responsibilities of making Christ known in all parts of Today the missionary movement is the world. able to continue only through the sustained efforts of sincere evangelistic Christians. To increase their number, especially among the younger generation who must take the place of the missionaryminded men and women of yesterday, is the fundamental requirement for a forward movement in missions. Missionary methods are important but an evangelistic dynamic is essential.

The churches in America have suffered a severe attack from behind their lines. The skepticism of modern philosophers, novelists, and critics has poisoned the springs of public opinion until today many former church people are losing sight of the significance of Jesus Christ for themselves and for humanity. Life has lost its meaning and Christianity is understood only as a social tradition and not as a living dynamic power in personal and social life. Foreign missionaries have been trained to confront non-Christian religions with the vital message of Christ. From their experience they can tell of what Christ means and does in the life of individuals, in the home, in society, and in the nation. Have they not a great contribution to make in confronting the non-Christian forces at home and the churches themselves with this same great message?

The furloughed missionary has a great opportunity to bring a message to the Church at home. The Church needs cheering and aid in resisting the attack from behind its lines at home. Dr. E. Stanley Jones has shown us what a wide response awaits such a message. The vitality of the Church is measured now as it always has been in the past by its missionary zeal. So is it not the great opportunity of foreign missionaries today, not merely to seek support for some specific piece of work, but to demonstrate the power and meaning of their message and arouse the Church in America to a renewed evangelistic purpose? In thus strengthening and clarifying the Church's vision of Christ the foreign missionary would also demonstrate the universality of the Christian message and the world need for it. America needs its foreign missionaries. Will the furloughed missionaries meet the challenge? A. L. WARNSHUIS.

A MISSION STATION AS A POWER HOUSE

Many visitors to mission fields are impressed chiefly by the material equipment — that which represents money and physical labor—the schools, hospitals, church buildings, bookshops, missionary residences and industrial shops, if any. These are important but they may mean anything or nothing from a Christian missionary point of view.

Much more important is the personnel—the missionaries, evangelists, teachers, doctors, nurses, and other workers. Their number and intellectual training are of secondary importance to their spiritual life, power and purpose but unless there is a third factor they are useless as missionaries. This factor consists of the people among whom and for whom the missionaries work—the pupils, patients, families, visitors, students in training, pastors, Bible women and the Christian constituency. Here is the visible evidence of efficiency. But other factors even more essential to success are the spiritual forces that are discernable only to spiritual eyes—the faith, prayer-life, spirit of love and the power that show God working in human hearts to transform lives and to prepare men for service. These last factors are too often overlooked or minimized by travelers who seek to appraise missionary work. A mission cannot be judged by its denominational affiliation, its independent character or even by its ideals and claims. No better standard of judgment has been discovered than that indicated by Christ: "By their fruits ye shall know them."

Many stations in mission fields are worthy of study as spiritual power houses. One is described by the Rev. Kirkland West—the Weihsien Station, Shantung Province, China. In brief he outlines the work as follows:

"Weihsien Mission Station is located about two miles from the city and is a little village by itself which we call the mission compound, all the property being enclosed by a wall. The community of people includes some five hundred students in the primary and high school with the teachers and their families; some fifty Chinese nurses, student nurses, doctors, laundrymen, cooks and coolies who look after fifty or sixty patients in the hospital and clinic; fifty young women who study to learn how to carry the Gospel to country women; three Chinese pastors who look after spiritual needs in the station and in surrounding country districts; thirteen American missionaries with their children.

"We at Weihsien are working together as a Gospel team. Our daily routine carries us into various departments of work, and we meet together each noon day to pray for one another's problems, and remember that we are all engaged in God's work—which is one."

There are many other missions of outstanding character as "power stations" - such as Pyengyang, Korea; Meshed, Persia; Maimyo, Burma; Dohnavur, India; Hillah, Iraq; Kwato, Papua; Camaroun, West Africa. In every mission field these "power stations" are characterized first of all by loyalty to Christ, as Saviour and Lord, and to the Word of God; second by believing prayer as the chief means of solving all problems, healing the sick (physically and spiritually), casting out demons, winning souls, receiving guidance, overcoming opposition and obtaining support for the work. Every station and every mission home may be a "power house" where spiritual contacts are kept alive and where power is received, transformed and passed on to give warmth, light and energy to all the workers, for all the work of God, in all departments. But the opportunities for "power houses" are not confined to the mission field. Is the Christian family, the church, the business office, the mission board with which you are connected at home a spiritual power house?

The Latin American Lands

By DR. MARY WILHELMINE WILLIAMS, Baltimore, Md. Professor of History in Goucher College; Author of "The People and Politics of Latin America"

THE region called Latin America, lying between the Rio Grande and Cape Horn, covers about nine million square miles, an area approximately three times that of the United States of America. Its widely diversified climate includes Arctic cold on the lofty peaks of the Andes, scorching heat in the deserts of northeastern Brazil, steaming humidity along tropical coasts, and on the high table-lands within the torrid zone a reign of perpetual springtime, where flowers of the temperate zones flourish side by side with blossoms indigenous to sunnier regions.

In the warmer belts the poinsettia becomes a tall, stately shrub, which may be seen on the uplands of Guatemala in August, crowned with flaming scarlet whorls almost as large as dinner plates. The tropics offer hundreds of varieties of palms which produce everything from cabbage and cocoanuts to the raw materials for shirt buttons and Panama hats. But the lover of arboreal beauty is more attracted by the majestic *ceiba*, or silk cotton tree, which, with its straight, silvery trunk bearing a vast umbrella of branches, towers like a guardian giant above the other leafy inhabitants of the jungle. In the more temperate climes of southern Brazil and Paraguay one soon comes to count also as a friend the lofty araucaria pine tree. Its dark, peculiarly horizontal branches, which appear jet black against the bright southern skies, suggest gigantic candel-Unlike the gregarious pine, down in the abra. Argentine, is the ombú, an isolationist, whose great curved mass looms on the horizon of the pampa like a lone sail on a vast ocean.

In the Latin American animal world one will probably be less interested in the quadrupeds, even in the herds of timid, silky-coated vicuñas which in Peru flee over the hills at the approach of the train—than in the winged creatures. The flocks of free, shining green parrots in the Plata basin remind one of the Emancipation Proclamation. The rose-colored and white flamingoes on Lake Titicaca are a fascinating surprise, for they seem to belong in Africa. The tropical humming birds, living, darting clusters of jewels, are an unfailing delight, as are likewise the flickering rainbows of butterflies which play in the warm golden sunshine.

Most of the twenty Latin American countries lie under the direct rays of the sun. Only little Uruguay is wholly outside of the tropics; but Chile and Argentina are largely in the south tem-From these three lands of April perate zone. autumns are sent many commodities similar to those from the United States. Argentina and Uruguay export cattle, hides, and meats-frozen, canned, and dried, and in the form of extracts. The Argentine has likewise a surplus of wheat and flax. Chile sends out fruits of various kinds, and nitrates-in abundance. The highlands of southern Brazil, and also Colombia and various Central American states sell coffee to the outside world. Ecuador's most important crop is cacoa, but, like many of the other tropical states, it produces vegetable ivory from the tagua nut. Peru is noted for copper; Bolivia for tin; Colombia for emeralds; Mexico for silver. From Mexico and Brazil come likewise a distracting variety of semi-precious stones. The countries of the Caribbean export cocoanuts, bananas, and other tropical fruits. The jungles of Brazil and of many of its neighbors supply dyestuffs and some of the finest cabinet woods as well. Formerly, all of these countries brought back in their ships cargoes of manufactured goods; but the World War stimulated industrialization in many republics of Latin America, which are now far more nearly self-sustaining than they were twenty-five years ago. This is especially true of Brazil, which manufactures sheer cotton cloth as well as fine furniture, and turns out products of metal ranging from paper clips to motor cars.

Before the Day of Columbus

Yet, in some ways these lands, now called "Latin," are not quite up to the cultural standards found there many centuries before Christopher Columbus sailed westward to seek Cathay. It was in the part of the New World to the southeast of the Rio Grande that the highest aboriginal development, material and intellectual, took place. As much as a thousand years ago the peoples of

the coast of Peru were doing unsurpassed work in textiles, weaving the silky hair of the alpaca into fabrics of exquisitely-colored designs. The Incas, who rose later into prominence, were the ablest stonecutters that the world has seen. Furthermore, they developed a system of paternalistic socialism wherein the strong labored for the weak and wherein no one suffered want. But it was the Mayas of the present western Central America and eastern Mexico who reached the highest cultural point. Not only were they able builders in stone, and artists in form and color, but they had also gained much astronomical lore, had developed a system of numeration based upon the zero principle, and had evolved a calendar more accurate than that possessed by Europe at the time of the Spanish conquest of the Maya lands.



The Spaniards were, indeed, the original white rulers of the area at present included in nineteen of the Latin American countries: Mexico, Guatemala, Salvador, Nicaragua, Honduras, Costa Rica, Panama, Cuba, Santo Domingo, Haiti, Colombia, Venezuela, Ecuador, Peru, Bolivia, Chile, Argentina, Urguay, and Paraguay. Haiti, however, is now Franco-African in culture; for in the seventeenth century it came under control of Louis XIV. In the period of the French Revolution the numerically predominant Negro slave population revolted in behalf of *liberté*, *egalité*, *fraternité*, and drove out the whites, and on January 1, 1804, established the second independent nation in modern America.

Political Revolutions

Brazil was originally a possession of Portugal and, like other European colonies, was administered in the interest of the producers and merchants of the mother country, until 1808. In that year the Portuguese royal family and court, fleeing from the armies of Napoleon Bonaparte, arrived in Rio de Janeiro. After a few years the vast colony was raised to the status of a joint kingdom with Portugal. But in 1821 King João VI returned to Lisbon, and the Brazilians, finding their liberties in peril, set up an independent empire under João's son, who became Dom Pedro I of Brazil. Monarchical government persisted in the former Portuguese colony until 1889, when a military faction drove into exile the great and good Dom Pedro II and set up a federal republic.

Political change came last of all to the part of America called the "Spanish Indies." The revolts which began in 1810 against Napoleon Bonaparte's domination of the mother country were soon converted into a struggle for complete independence. A liberal uprising in Mexico under a Roman Catholic priest, Miguel Hidalgo y Costilla, who had more than once been summoned by the Inquistion, was crushed and its leader was shot. The same fate befell his successor. But in 1821 a conservative revolt in Mexico against temporary liberalism in Spain was victorious, and its ambitious leader, Iturbide, was crowned Emperor Augustín I. He was quickly overthrown, however, and since then nominal republicanism has prevailed in Mexico, except for the brief empire of Maximilian in the 1860's.

Central America was freed from Spain partly through the aid of Augustín's soldiers, and started its sovereign career as the United Provinces of Central America; but these fell apart in the 1830's. The present Santo Domingo broke away from Spanish control at about the same time, only to be conquered and ruled oppressively by Haiti for more than twenty years.

Northern South America was freed under the leadership of the Venezuelan creole, Simón Bolívar, and the southern part of the continent by troops commanded by the Argentine, José San Martín. By 1825 all of the American colonies of Spain were lost to her, except Puerto Rico and Cuba, which remained under her rule until 1898. All became unstable republics.

The Mixed Multitudes

Though various of the colonies cooperated to win independence, soon afterwards they fell apart, and since then they have been united only by common speech, tradition, and religion. \mathbf{As} time has passed, climate, immigration, and other factors have tended to add to the original differences insured by variation in aboriginal populations. In Argentina, Chile, and Uruguay, the indigenous inhabitants were scattered and backward and the climate was attractive to Europeans. Therefore, great streams of immigrants from across the Atlantic have made these lands predominantly white in population. Most of the other Spanish-American nations are, like Mexico and Guatemala, largely aboriginal, or have a strong indigenous strain. Along the coasts of many of the tropical countries there is a mixture of Negro blood. Santo Domingo is perhaps more Negro than Indian in composition; but there is a considerable infusion of white blood. Haiti is predominantly Negro; it is the "Black Republic."

Brazil is especially notable as an ethnic mixing bowl, a melting pot. In the depths of the Amazon basin the inhabitants are still largely aborigines, and along the coast, especially in the north, Negro blood, from the former slave population, dominates; but dozens of lands besides Africa and mother Portugal have contributed to the inhabitants. The German influence in the state of Rio Grande do Sul is marked. A sprinkling of Scandinavians has settled in the pine forests further north. The Latin countries of southern Europe have supplied the majority of the immigrants, recently, with Italians in the lead. From western Asia have come Syrian pack pedlars, and from Japan more than a hundred thousand little brown folk, most of whom are expert and thrifty farmers.

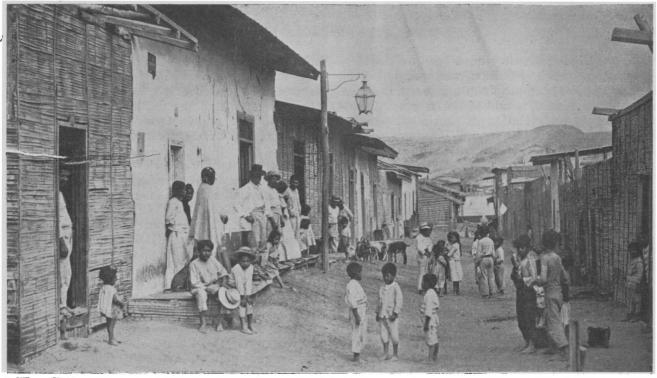
These twenty countries which straggle towards the southeast from the Rio Grande to Cape Horn have an area, as already remarked, equal to three times that of the United States of America. Their total population, estimated at about 115,000,000, is sparse in proportion, since it falls short by some millions of that of their Anglo-American A glance at the statistics for indineighbor. vidual lands may be helpful. Most of the countries will seem surprisingly large in extent. El Salvador, the tiniest, covers more than seven thousand square miles and would make three states the size of Delaware, with a large territorial remnant to spare; but its population is only about a million and a half. Costa Rica, though having more than three times the area of El Salvador, has only a third as many inhabitants, or about five hundred thousand. Panama, with a somewhat larger area than Costa Rica, has a slightly smaller Guatemala, Honduras, Nicaragua, population. and Cuba are each about the size of Pennsylvania; but Nicaragua has only 750,000 inhabitants; Honduras about 850,000; and Guatemala slightly

more than two millions: and Cuba somewhat less than four millions. Haiti, with an area a little larger than Massachusetts, claims to have a population of more than two millions; whereas Santo Domingo, with almost twice the area, has only about half that number of people. Mexico, seven times the size of Italy, has but seventeen million inhabitants. Bolivia and Peru could each contain two states the size of Texas, and yet Peru, the most populous country of northwestern South America, has only about six million inhabitants. Uruguay, the smallest South American country, is about as large as North Dakota and has a population of almost two millions. Chile, so slender as to be called a "populated splinter," is, neverthe less, twice the area of California, and has about 4,500,000 inhabitants. Argentina, nearly two-thirds as large as the United States of America, has one-tenth as many people; and Brazil, which exceeds the United states of America in area, has about forty-five million inhabitants.

Their small populations and unsound finances, combined with political turbulence resulting from inexperience in self-government, made the Latin American countries, first, the prey of the "manifest destiny" emotion of the United States and, later, the victims of its imperialistic policy. Mexico lost half of her territory to her northern neighbor. President Theodore Roosevelt "took" the Isthmus of Panama from Colombia. Cuba's independence was impaired by the Platt Amendment. Vera Cruz, Mexico, was bombarded and occupied by American armies, under orders from President Wilson. In rapid succession, Nicaragua, Haiti, and Santo Domingo were occupied by American marines, who remained for from eight to twenty years. The "Yankee peril" was a grim reality in Latin America.

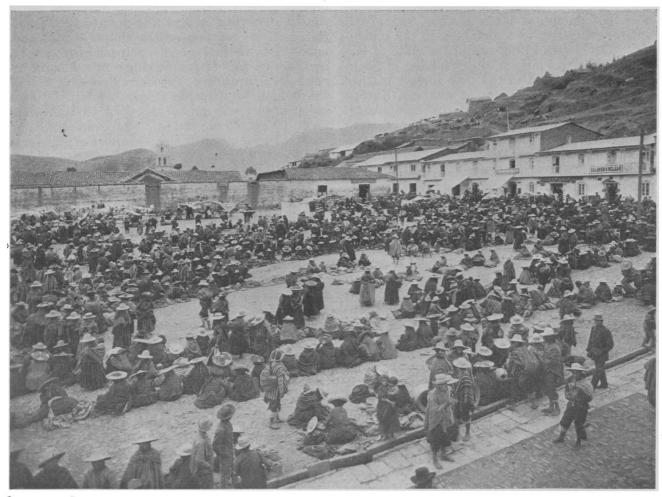
About ten years ago the tide of imperialism began to turn, largely in response to American public opinion. Cordial relations now exist with Mexico; the Platt Amendment has been abrogated; and no American marines now march in Latin lands. By specific pledges given at the Montevideo Conference in 1934, the present administration is committed to the "good neighbor" policy.

How can North Americans help make this policy permanent and comprehensive? By trying to understand Latin America, through studying its history and literature, manners and customs. Also, by refraining from trying to transform their neighbors into Anglo-Americans; for the two peoples are fundamentally different. Gracias a Dios! Let us rejoice in the otherness of others! Let us be glad for the persistent, stimulating variety which characterizes the human family!



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NATIVE LIFE IN THE STREETS OF PAYTA, PERU



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AN INDIAN MARKET IN PERU

OPPORTUNITIES FOR THE GOSPEL IN SOUTH AMERICA

The Need For the Gospel

By REV. EDWARD M. HAYMAKER, D.D., Guatemala City Missionary Emeritus of the Presbyterian Church, U. S. A.

"THE Gospel for Latin-America? Why, they have it," says the Roman priest; "these are Catholic countries; we look after them."

"They have it," said a prominent American business man fifty-one years ago. "Every nation and race already has by natural selection the religion that fits it."

"They have it," said Andrew Carnegie; "why disturb the nations with *our* religion?"

"They have it," say many who are nonsympathetic with the whole idea of foreign missions. "They have their religion, they are contented, let them alone."

But all these are the opinions of foreigners, of alien interests, of nonresidents. They think from outside. What do the Latin Americans themselves say?

President Rufino Barrios, one of the greatest statesmen of Latin America, thought they needed something else, and, though a good Catholic, brought down the first Protestant missionary and helped him establish a mission.

Antonio Lazo Arriaga, a staunch Latin American Catholic, and diplomatic representative in Washington for many years, when told of the arrival of a Protestant missionary, spoke to him and said, "I am glad you have come! My country needs you, and especially my religion needs yours badly."

Dr. Lorenzo Montufar, Latin American Catholic, historian of international fame, statesman of the first order, said, "We need Protestantism here!"

The enlightened liberal Catholics all over Latin America say, "We need something," and they have felt the need so keenly that they have carried out the liberal revolution in every country south of the Rio Grande in order to clear the way and get what they need.

We flippantly interpret their revolutions as an expression of an innate racial spirit of insubordination, forgetting that their religious training has made them the most obedient people in the world. It is not insubordination, but simply that their conditions are insupportable. A worm on a hot plate does not wriggle from racial temperament. When we reflect on the universal struggle in all these countries between civic and religious authority; on the abnormal proportion of the population buried in the suffocating fog of ignorance and illiteracy; on the almost universal perdition of the true family ideal; on the high percentage of murder; on the paralyzing, degenerative and destructive forms their superstition takes . . . one is forced to exclaim, "They do need something different, and they need it badly."

Diagnosis — What Is Wrong?

The doctor is right; diagnosis, then cure. Any one familiar with Latin America knows they are a religious people; that the all-absorbing element of their life, infinitely more important to them than business, politics, learning, society or anything else, has been their Church. The Church has permeated all life insinuating its formative influences on activities, language, educational ideals, thought and instinct. If we seek the roots of the major evils they suffer, we are sure to find them in their religious life, not elsewhere. If we wish to discover what gospel they need, we must study thoroughly, dispassionately, sympathetically this religious life, with a cool careful tracing of their troubles to their causes in such a way that any liberal Catholic could and would accompany us hand in hand.

The writer does not belong to that number who find no good at all in Catholics, their organization or methods. Many of our best friends are Catholics, some of them priests. That Church is a marvel of organization and adaptation to its pur-The self-sacrificing devotion of many of poses. its missionaries and priests can well put to shame not a few Protestant missionaries, by their denial of self-comforts and training in hardship to "incarnate" with those they are trying to reach. "Besides innumerable trials, hardships, tortures and sufferings, no less than 99 Catholic missionaries lost their lives trying to establish their religion among the Indians of the United States"* We know of no more intense training in loyalty

^{*} Cath. Encyclopedia, under Missions.

than that of the Catholic Church. Now these are good traits, and any gospel sent to Latin America should conserve them without loss.

But along with its merits, this organization, like all others, has certain fundamental defects to which many evils can unerringly be traced. Here are a few:—

1. The union of Church and State, the Church claiming to control the State as the soul the body, (Encyclical of Leo XIII), has always in the end made trouble, and is primarily responsible for the revolutionary conditions of all Latin America today. It is neither fiction nor accident but clear ætiology, that Latin American politics always has the religious struggle at the center, the visible phases of it ranging from the Inquisition to atheistic communism.

2. The spirit of hierarchy distorts and colors all life and impresses its abnormal artificiality on society, government, education, morals—everything. Above the masses the hierarchy rises from the wife of the village sexton when her husband is away with the priest, all the way to the throne of God, and for inveterate Catholics, beyond that to the throne of the Holy Virgin, and from the bottom to the top it is a system of political "pull" rather than either justice or a square deal.

Were this but a matter of dogma it could be overlooked; but the trouble is, it permeates all life with a spirit of favoritism, partiality, gambling, injustice and hopelessness. The common comeback to any exhortation to morality is, "I'm no saint!" as who say, "How can you expect a poor devil like me to act as if I were one of the canonized away up yonder?" This is a dangerous popular attitude that stratifies society, kills moral and spiritual initiative and generates popular despair, just as the spirit of the Pharisees did in the time of Christ.

3. The spirit of dramatism prevails. By this we mean an exaggerated emphasis on appearance as the thing that counts and the eclipse of reality. This comes from making religion a show rather than a life. In education this takes the form of ostentation instead of learning; in politics, of graft and dictatorships instead of public weal; in science, of technical loquacity instead of accomplishment; in commerce, what you can sell, not what will give satisfaction; in society, display not character.

All this is mothered naturally and necessarily by the spectacular religious teaching that concentrates not on the unseen God, but on visible images; that elevates the visible Host in place of the "remembered" sacrifice offered "once for all"; substitutes the visible, infallible Pope for the risen, invisible Companion and Guide; the intolerant visible church for the all-embracing catholicity of those enfolded in the love of Christ; the *padre* who claims to be "God on earth" for the Spirit's comforting inspiration. The visible habit is cultivated, the invisible habit suppressed. It is hard to realize, without years of observation, the extent to which this psychological vice can queer and stupefy all the life of a people.

4. A frightful *popular immorality* has resulted. A shrewd lie is an attainment, not a disgrace and sin; assassination is a natural and justifiable consequence instead of a crime, hence when angry you fight with daggers, machetes or revolvers to kill, not with fists to humiliate; dishonesty does not take the form of scientific burglary, but of shameless graft and generalized sneak-thievery; the Christian family is almost a "total loss"; commercial life is not honest enterprize, but trickery that paralyzes true business like an anesthetic; appeals to chance have been cultivated clear up to universality and until the idea reigns that life itself is but a huge gamble. We describe the popular conception.

The damning feature of all this is not the statistics, but the fact that the situation is accepted as natural and normal by everyone, except a few careful thinkers, and society and the Church have settled into a lethargic condition that automatically trains the masses into this state of mind.

5. The commercialization of religion has occurred in spite of Christ's command (Mat. 10:8). The priesthood is entered like farming or law, as a mere calling in which to make a living, or if shrewd, a fortune. Sin is actually capitalized in the same sense that war and liquor are capitalized in our more civilized (sic!) land: the more war, the more profits in arms, munitions, steel and ship building; the more drunkenness, the more profits for liquor manufacturers and dealers; the more narcotization, the more tobacco profits; the more sin, the more money for the priest in commutation of penances, priestward windfalls, poverty and transferable alms, and above all masses to get grandma out of purgatory. It is the identically same thing it was long before Judas Iscariot sold innocence, principle, character, mercy and charity into crucifixion for 30 pieces of silver. It is this quasi holy and unrealized capitalization of sin that causes the accumulation of ecclesiastical wealth in every Catholic land, with enormous mort-main holdings by the Church till the proportion becomes so oppressive and impossible that explosion ensues, directed by the Catholics themselves in a liberal revolution.

We must tell the truth to the doctor, and he must receive and weigh it professionally. We Protestants study Catholicism sometimes with our bristles up. Catholics and even their clergy are not half as bad people as we too easily assume. These mistakes have been grown into unconsciously through generations and often with the best of intentions, by admitting mistaken principles into the Church. They were all simple enough and innocent looking in their beginnings, but now that we can trace their growth and realize their consequences, only the fanatical can commend them. If only we could penetrate the immobility of Rome, and once get that great Church to admit the correction of a few mistaken principles the reunion of Christendom on apostolic lines could be guaranteed.

The Gospel Cure

What gospel? Some recommend a symptomatic treatment: "Give them culture, modern life, science, better living conditions, education; suppress the evangelistic element for the nonce and concentrate on civics."

A few say, "Give them the gospel of industry; teach them to work."

Some who have been reared in a super-emotional religion are trying to meet the demand by a kind of holy-rollerism.

Some recommend a "better Catholicism," forgetting that that church refuses to admit any better or worse, they are one; and forgetting that even the best, as we see them, tenaciously retain the same basic causes that have made the trouble for the worst.

Each of these gospels has some good results and all are better than what is, though in correcting some evils, they are liable to plant others. But those who have studied the conditions most profoundly realize that no method of approach or body of teaching that has yet been proposed is any improvement on the simple plan of Christ. who knew human needs and the human heart better than the most erudite investigator of today possibly can. Our concept of foreign mission work used to be that of a kind of theological football game in which we entered as players with practically certain confidence in our superior science and strength. But the years have withered that idea of our call to Catholic lands. What is needed is to carry into realization the unspeakable solicitude and gentle, loving persuasion and sacrifice of the Master as He went about captivating the multitudes with his irresistible personality and his self-denying example.

Latin Americans need a Gospel that separates Church and State; that is democratic instead of imperialistic; that will emphasize reality and forget appearances; that will bring the joy of redemption to replace the cankering doubts of a false humility; that will cut up sin by the roots and plant the germ of a holy life; that will awak-

en the public conscience out of its lethargy and lead it to strive for the invisible ideals; that will offer the fullest wealth of heaven to the most wretched sinner on earth, when, repentant, he comes stumbling back to the Father; a gospel that will begin where Christ himself placed the foundation stone of His work, "Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God."

This is a large order. I know of but one Gospel that will fill the bill . . . it is the one clearly revealed to every sincere reader in the pages of the Evangelists, and this is true whether we study doctrine, methods, plan or approach. I repeat, the Saviour of the world knew men and their needs better than we.

CONFESSIONS FROM CHILE

"I believe that one explanation of our lack of progress (in Evangelical missions) is to be found in low moral values. Some of our members have lost moral standing in the community, and others have left for the same reason. There are very few who work to bring others to a knowledge of Christ. . . . We produce good administrators, but poor propagandists. . . . Another explanation is to be found in the fact that our ministers are in many ways deficient. This is due to the old system according to which it was believed that a shoemaker or any other workman could be taken, and, with but little preparation, turned into a preacher. We now recognize the enormity of that error. . . . The Church has lowered its standing as to quality. . . . Those who attend the services are simple people, of the lower classes, and of but scant education. Those who are more intellectual have left the Church because they found nothing in the sermons to satisfy their intellectual craving. . . . It is not Christ who is preached, but much emphasis is laid on sin. This is good for new people, but the older members need something more substantial-real spiritual milk.

"I believe that the Evangelical Church ought to broaden its sphere of action, undertaking to do something for the cultured classes. There are elements among those classes which respond to an intelligent presentation of the Gospel. The present evangelical workers are not prepared to undertake this advance. In order to secure men for such work, we should select a few of the most capable, give them a full course of study here, and then send them to Buenos Aires or Montevideo for further preparation. By doing this we would soon see a decided advance of our work among the cultured classes." — From "The West Coast Republics of South America."

Unevangelized Areas of Latin America

By JOHN RITCHIE, Lima, Peru Agent of the Scottish Bible Society

For the purposes of this article, an evangelized areageographical or social—is one in which there is an adequate witness to the community in general, to the good news of Christ as Saviour and Lord. The evangelized area, therefore, is not coterminous with the "occupied" area.

THE past thirty years have seen a great extension of the missionary occupation of Latin America, so that now the populous cities in most of the republics are occupied. There remain great rural areas, with numbers of not unimportant country towns, still awaiting the coming of the evangelist. But to spot out on a map the places where there is some evangelical witness, would not convey a true impression of the extent of the evangelized area. There are places which have had a resident missionary for years which are yet not evangelized, because the only persons reached with the Gospel message are the few who have had the curiosity or the courage to attend the Protestant preaching hall.

Many missionaries acquire the language slowly and imperfectly. During this preparation they become accustomed to a certain remoteness from the people. Many are conscious of a gulf between their own cultural preparation and that of the educated persons in the community. Some are inhibited by sheer poverty from attempting to cultivate any social relations. For such reasons many foreign missionaries never establish contact with any circle of natives other than that which includes the evangelical meeting place in its On the other hand, it is also true, that orbit. there are Christian workers, especially in institutional enterprises, who enter into useful contacts with the natives on the level of human interests. but who fail to develop these contacts for any definite evangelistic purpose.

Moreover, it is generally true in Latin America, though there are exceptions, that Christian workers reach only one social class. Thus there are unreached classes, even where regular work has been long carried on, notably the Indians at one end of the scale, and at the other the intellectual and the wealthy who are hardly touched. To reach these an effort must be directed specially to them and suited to their mental attitude. The gulf to be bridged is not only that of religious preju-

dice; it is widened by racial tradition, nationalism, and social considerations and culture.

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In these circumstances, a map of Latin America, spotted out to show the places occupied by Christian workers, would convey an unduly favorable impression of the extent of the evangelized area. On the other hand, there are sections in which Gospel literature has been circulated extensively, systematically and over a prolonged period, carrying a presentation of the Gospel suited to a large proportion of the literate population. And there are now considerable regions in which the radio listeners are being reached through this medium with the Gospel. In these ways the witness has reached regions where there is no resident worker. Again, the Bible Society colporteurs go far and wide over the unevangelized territory, selling thousands of portions of Holy Scripture every year. From time to time there come to light cases of individuals, families, and even of more numerous groups, sometimes in the most out-of-the-way places, who are rejoicing in the knowledge of the Gospel and seeking to follow our Lord, as a result of this work. Thus the impression conveyed by the spotted map would be unduly unfavorable in some regions.

Surveying the Missionary Map

In reviewing the missionary map it should be borne in mind that there are extensive regions which are all but uninhabited. The deserts along the Pacific coast are inhabited only in occasional valleys or in isolated nitrate and mining camps. The cordilleras of the Andes are in some parts uninhabitable, while in others much of the population is found at elevations which make life difficult for a lowlander. The average period of residence in such places is difficult to equate with the time required to learn a very difficult Indian language. Beyond there lies the vast Amazon forest whose meagre native population is rapidly disappearing.

MEXICO is for the present a land closed to the foreign missionary. Any statement about the conditions there may be made out-of-date in the course of a few months by a turn of the political wheel. Meantime a Spanish Gospel radio mission located near the southern border of the United States, would appear to be the obvious method for continuing and extending the Gospel witness in that troubled land.

CENTRAL AMERICA is covered by the general statement, which comes from the best informed source, that "Central America is fairly well covered, and yet large towns and cities exist with very little work done in them." On comparing the list of chief towns with the latest list of missionaries in the six republics of Guatemala, Honduras, Salvador, Nicaragua, Costa Rica, and Panama, it appears that there are ten cities of more than 10,000 inhabitants which have no resident missionary. Among these are such important centers as Santo Tomás (19,000), Mostenango (17,000), and Antigua (14,000) in Guatemala, and San Miguel (25,000), and San Vicente (18,000) in El Salvador.

COLOMBIA has been for many years an extremely hard field owing to the dominant influence exercised on the civil government by the papal hierarchy and the religious orders. It appears to offer the most important unevangelized areas in Latin America. There is no settled missionary in Magdalena, with a population of 283,000; in North Santander (330,500) there is no missionary except in the City of Cúcuta; Santander, with a population of 604,000, is described by one who has an interest in seed-sowing, as having "the surface barely scratched." There is a missionary in the City of Bucaramanga. Bolivar, with 650,800, has very little done or going on; Boyacá has 950,-000 people practically untouched; Antioquia, with over a million souls, has very little to evidence evangelism, although some work has been going on for years. A recent article in an important missionary magazine described the province of Chaco as South America's neediest field. The Goajira peninsula is at present being investigated by workers who have gone there to begin work among the Goajiras and Motilones who form a considerable part of Colombia's Indian population.

As Colombia has a population of some 8,000,000, it is only exceeded, among Latin American republics, by Argentina and Brazil. As it has only 9 per cent of Indians, it offers a homogeneous language field. The recent changes in the administration, which gave the republic a liberal administration after half a century of Roman dominance, should make an effective and widespread Gospel witness more possible now than at any former time in this generation.

ECUADOR is a land legally closed to missionaries, but the evangelical witness is in no way hindered by the civil authorities. The provinces of Carchi, León, Bolivar, Cañar, Loja, Del Oro, Los Ríos and Esmeraldas are all without resident workers. Loja has been visited by Christian workers several times in these recent years, and most of the territory has been visited at some time, while the colporteurs cover the whole country with the Scriptures. But in no part of the territory is the missionary occupation adequate.

The 700,000 to 800,000 Quechua Indians of Ecuador, especially in Azuay and Imbabura, are of a fine type. The efforts to reach them with the Gospel, while sacrificial and purposeful, have to date been hopelessly inadequate in staff, resources and methods.

On the other hand, Ecuador has an effective Gospel radio broadcasting station in Quito which is being listened to all over the republic, and also a local station in Guayaquil under Christian auspices which broadcasts the evangelical services.

PERU. By the promotion of autonomous groups, organized wherever there is an interest in the Gospel, without waiting for pastors or missionaries to lead them, an extensive network of meetings under the name of the Evangelical Church of Peru, has spread over most of the central area, although the missionary occupation of the region is negligible apart from Lima and Callao. Most of the important cities are occupied by Christian workers.

In the Amazonian forest region of Peru there are extensive unreached areas, but these have a very meagre population. The missionary in Iquitos looks northward over the extensive area of the Napo, westward up the Marañon, and southward over the vast region of the Ucavali, all unreached. Along a few of the rivers there are Christian outposts where devoted workers who count not their lives dear are spreading the Message over a locality amidst the vast darkness, while missionary launches travel the navigable waters carrying the messenger, and circulating the Scriptures and other Christian literature. The workers settled in communities are often hindered by the planters from evangelizing the Indian peones. Much has been said and written about reaching the unreached forest dwellers but the efforts to carry out the enterprise have encountered great difficulty in locating a sufficient number in any one place to offer a field for a worker who has to contemplate years of study to acquire their language.

BOLIVIA is the republic in which the distribution of the missionary forces is most satisfactory, due in part to the great elevation of the city which is the seat of government—La Paz. The areas which are still unoccupied are, that east of Santa Cruz-Charagua, and that west of the La Paz-Villazón railway. The population in both of these is sparse. The northern and the southern sections of the republic are very inadequately occupied.

It has been wisely observed that the problem of the evangelization of Bolivia is not preeminently one of further occupation, but of effective operations from the centers occupied, the widespread use of the printed page, the introduction of the Gospel radio, and the multiplication of native workers.

CHILE is a land fairly well occupied and evangelized in so far as the working class is concerned. Even the Indians and the soldiers are reached as in no other republic. Yet there are areas calling for attention in the nitrate fields of the north and in Southern Chiloe and Aysen in the south.

THE RIVER PLATE REPUBLICS—Argentina, Uruguay and Paraguay are all occupied in their larger cities, but in each there are considerable rural areas, and many country towns which remain virtually untouched. In both of the seaboard countries, Bible carvans visit many of these rural districts, so that the witness to the Gospel, while yet leaving many unreached, is probably the best for rural areas in Latin America.

BRAZIL has a vast territory of which a great part is covered by virgin forest, and much of this all but inaccessible, especially in the west and north. There is established Christian work in every State, and the more populous towns are occupied. But there remain many towns, and great areas between the lines of penetration, which still await the Gospel messenger. The greatest need is in the northeast, including the States from Maranhao to Bahía, and the occupation of the central region — Minas Geraes, Goyaz and Sao Paulo — is described as "painfully inadequate." Taking the republic as a whole, it is evident that some 1,200 Christian workers, native and foreign, cannot possibly evangelize a population of over 41 millions spread over so vast a country.

VENEZUELA is also reached in so far as occupation of the principal towns is concerned, and evangelistic work has been more successful than in the other republics of northern South America. Yet there are several States still without workers, so that about one half of the population is not systematically reached. The unoccupied States, according to the data available, are: Falcón, Zamora, Portuguesa, Cojedes, Anzoategui, Delta-Amacuro, and the territory of Amazonas. Venezuela, like Ecuador, is legally closed to the missionary, and the prohibition is more effective in this case than in the other.

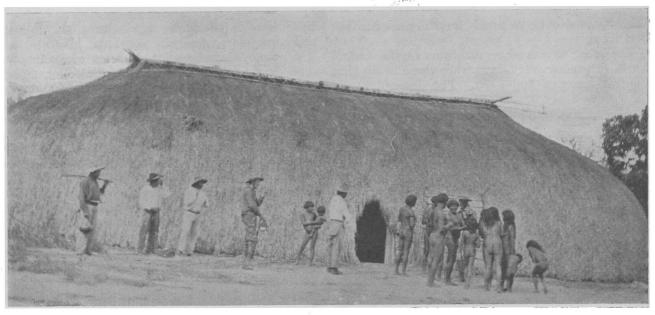
THE ANTILLES. The larger islands of the Caribbean are well occupied. Christian work in these islands has the advantage of better prepared national workers than are commonly available in most of South America.

The Great Unevangelized Upper Classes

Over the whole of Latin America there is one class which constitutes the most important un-

evangelized area—the well educated and wealthy. The prevailing view is well expressed in a letter to hand from Colombia. "The big need in Colombia, however, is not for missions to special classes, but for men like Christ, able to go to any class, to be equally at home with Nicodemus or the Samaritan woman. We need spade work by lots of ordinary missionaries to ordinary people." This is a reasonable view. But Nicodemus should not be left out in the night. The following excerpts from another letter written by a missionary of long experience, throw light on the problems of this important and almost untouched field. "When you make specific reference to students and the well-to-do classes, you touch a responsive chord in my heart. I was not many years in — —— before I clearly saw that our evangelical missions were making no effort to testify among such. In 1912. on invitation, I began work in the English department of the university, and have found a great many opportunities to bear witness, to offer counsel, to invite to Bible classes, etc., . . The well-todo have been completely abandoned by our missionary group in the large sense. With them there is little social reciprocity, only occasional contact. and the missionary attitude is timid and apologetic in the main. I have been trying to pioneer in this sphere. Long residence, an office in the Rotary Club, and a large circle of friendship, have given me entrée into a number of homes where wealth and luxury prevail alongside the yearning of unsatisfied hearts."

"Why have we neglected these classes? Because we have failed to realize their spiritual destitution and honest longing for Christ. We have too easily transferred the accountability for their souls to the R. C. church. . . . It requires faith to attempt anything like the commendation of Christ to those who may be our superiors in culture, wealth, and knowledge of the human problem. There is no fellowship to which they can be invited, no prestige to be gained by holiness of thought and deed. and no organized work in which they can engage. The rank and file of Protestant missionaries do not inspire the confidence and affection of this class, and in no case can one enter into their intimate problems without thorough mastery of their language and easy familiarity with their social procedure. In other words, such evangelizing calls for special preparation, and we seem to be too busy with other duties or too shortsighted to spare time for a paramount obligation. The result is that we fail to maintain a working force which exerts steady pressure on all the component sections of society. We fall far short of the dominant Church which sets men aside for special assignments according to their gifts and training and proved efficiency."



MISSIONARIES VISITING TRIBAL INDIANS IN THE XINGU DISTRICT, MATTO GROSSO, BRAZIL

The Indians South of the Rio Grande

By REV. JOSEPH A. DAVIS, D.D.

Secretary of the Inland South America Missionary Union

THE Indian is the Hamlet among races. Aloof and melancholy, he broods over his wrongs and is torn between resentment, with a strong element of revenge and reprisal, and a fatalistic acceptance of eventual racial suicide. He has little reason to trust the white man. Columbus was received with friendly gestures at San Salvador yet within three years a slave ship, filled with Indians, set sail for Spain.

The dominant ethnic groups of Latin America as defined by ethnologists are the Nahuatla-Maya, for most of Mexico and Central America; the Carib-Arawak, about the Caribbean Sea; the Chibcha-Quichua for the Cordilleras of South America; the Tupi-Guarani for the Amazon drainage; the Araucanian for the Pampas; the Patagonia for the peninsula; and the Fuegian for the Magellan Strait.

In Matto Grosso, Brazil, are found varieties of tribes that are included in the above classification and some which seem to have different characteristics from the general stock.

The land in which each tribe or division lived, its fertility, minerals or absence, the sort of animals and birds, made some friendly, some hostile; led some to engage in virile occupation, others to follow more feminine pursuits. These ethnic groups are divided into linguistic families of whom the most important recorded number forty, embracing about 500 different languages and dialects due to separation of factions from the parent body and becoming separate tribes which developed dialects or languages by contact, intermarriage or incorporation into foreign tribes.

Some of these languages are vocalic and soft, others wide in the range of sound, while a third group are harsh and gutteral.

Written language, with the Tribal or unassimilated Indian, is still largely hieroglyphic-crude representations of fights, legends, and other activities pictured on robes, blankets, baskets and pottery. Communications between foreign tribes in early times was, and still is with the Tribal or unassimilated Indian, largely through sign language. Clark Wissler says there were 113 leading linguistic stocks in Latin America. These stocks were broken up into hundreds of tribes and nations, each speaking its own language or dialect. Some tribes are extinct, others are reduced to a few thousand or a few hundred. The Quichuas, Aymaras, Arawaks, Guaranis, Araucanians and a few others are still very large. No other race is broken up into so many families or

has extended over so much territory as has the Red Race.

The most advanced civilizations in the Indian world in prediscovery days were those in Mexico, Central America and Peru. The descendants of these proud peoples have now been reduced to hewers of wood and drawers of water.

Who Are the Indians?

If we called all persons Indians that have a percentage of Indian blood, we would take in a majority of the entire population of Latin America. In the United States those who have oneeighth of Indian blood are called Indian. Dr. Warren G. Moorehead defines as Indian anyone in whom the quantum of Indian blood is onefourth or more. Dr. Thomas C. Moffatt considers only those to be Indians in whom the quantum of Indian blood predominates. The twenty republics composing South America have a population of approximately eighty million. Of this total the Stateman's Yearbook estimates that seventeen million are pure Indian, thirty million are mixed white and Indian, and 700,000 are mixed Negro and Indian. Other estimates of the number of Indians vary from fifteen to twenty million for those of pure Indian blood; and from twelve to seventeen million for those of mixed white and Indian blood.

It is impossible to get an exact census of the number of pure blood Indians in Latin America. Dr. Moffatt's estimate is fifteen million, divided as follows:

Mexico and Central America-7,000,000.

The Highland Indians of Colombia, Ecuador, Peru and Bolivia—Quichuas, 3,000,000; Aymaras, 500,000. Colombian Indians—500,000.

The Lowland or Tribal Indians, uncivilized compared to the Highland Indians and mostly in a savage and primitive condition—nearly 4,000,000, are divided as follows:

Brazil—1,300,000. Peru—700,000. Ecuador—700,000. Bolivia—400,000. Venezuela—300,000. Chili—100,000. Colombia—100,000. Paraguay—50,000. Argentina—30,000. The Guianas—40,000.

The Mestizos and Assimilated Indians

The mestizos, of mixed Spanish and Indian blood, compose a large proportion of the population. There are no social bars to the'r advancement and many become lawyers, physicians, priests, officials and capitalists.

Of the other Red Men of Latin America the assimilated Indians (civilized or semi-civilized) number some eleven million, and embrace the tribes of the Cordilleras, and the majority of the Indians of Mexico and Central America. In civil

life some of these are agriculturalists, miners, stock breeders, domestic servants, laborers, and are employed in small industries of their own. The chief vices of this class are alcohol, and in the Cordilleras to this is added the chewing of cocoa. They are hard working, patient and longsuffering, and in the majority of cases are faithful to the women of their choice. When they become Christians they live a consistent life. Few of them, except the Christians, have escaped from witchcraft. Slave trading, mostly for women, is common among them. They believe that the natural objects about them have spiritual essence, and thus have an active part in their religious beliefs. Every calamity is credited to the work of an "evil thing." Most of these Indians have some idea of a God, but He is thought to be elemental, revengeful, vindictive. Even when the Indian becomes nominally a Roman Catholic he is still swayed by his native witch doctor and his allegiance seems to be divided between the village priest and the witch doctor. At the feast days of saints he dances his ancient pagan dances to the pipe of his pagan drums, fights and gets drunk.

The Tribal Indians

The Tribal or Lowland Indians number nearly four million and are divided into over three hundred tribes. Many of these tribes are now being subjugated by the whites. Some of these are huntsmen and fishermen and nomadic in habit; others live in settled communities. Some are hostile, others friendly.

The tribes are organized into clans, the headship of which is sometimes hereditary, sometimes elected. All cooperative activities are regulated from the tribal basis: marriage and speech and common industries are under its sway.

With them war is little more than a raid. They hunt for enemies much as they hunt animals and in war dances many tribes disguise themselves as animals and the pantomime is a mimic hunt. They have some knowledge of fortification.

They are well versed in the knowledge of the air. Heat and cold, rain and drought, the winds in their relation to the points of the compass are never out of their thoughts. They find the best springs, the best paint, the best clay, the best stone for sculpture and hard stone for tools. They are likewise familiar with the vegetable kingdom; edible plants and those for diet and medicines are part of their knowledge. They use wood for tools, utensils and weapons. They know poisonous plants and can eliminate or use obnoxious properties. They understand the nature and habits of animals and their migrations and can interpret their voices.

Otis Tufton Mason points out that the religion of the Indian is what the tribes believe about spirits or shades of the spirit world, and what these beliefs involve. Their form of belief is called animism—everything alive, sentiment, thoughtful, wilful. Thus the majority of phenomena are lifted out of the physical world and placed in the spirit realm. Thus theology and science are one. Their worship combines religious drama, amusement, gambling and other social customs and fetishes.

The evangelization of Tribal Indians presents difficulties so great that a new technic and new methods are required, such as are not common in other fields. Converts obtained in one section or territory disappear a few months later as the tribe moves on. The missionary has no permanent station, but must keep moving with the Indians. This explains also the very uncertain numbers given to various tribes who move about and melt one into the other, in many cases eventually to return to their original territory, habits and numbers. Mr. Kenneth Grubb, addressing the Foreign Missions Conference of 1927, said: "The Indian of the interior is in an entirely savage state. For instance, in June, 1925, I was offered human flesh by the Indians. Among the same tribe I was finally robbed of all my possessions and turned out naked in the forests." As to the language, he continues, "Some years ago I published a map presenting linguistic classification of 350 different tribes speaking different dialects, not all of them, of course, radically different. They belong to about fifty well marked different linguistic stocks."

The evangelization of these Indians has scarcely been started. In fact, tribes and peoples disappear who have never been evangelized. Attempts to reach these Indians have reported many sad failures. This field has been outside of established missionary work. A missionary to the Indians must sustain himself, and for the most part live off the land, and yet cannot always remain in a settled spot; and he must be ready to encounter pestilence and fever and a great variety of insects and pests. There are rivers there in which one can get lost because of their width of twenty miles or more. The transportation problem is to a large extent the problem of water transportation because the rivers are the highways.

Missionary Societies at Work

In *Mexico* work has been done amongst the Xapotecs and Tarahuamas by the Baptists, and amongst the Mayas (Mexican) by the Reformed Church in America. At present all work in Mexico is, at least temporarily, discontinued.

In the Central American Republics there is the Baptist mission amongst the Pipils; and the Central American Mission works with the Cakchiquels, Mams, Quiches and the Del Nortes. In *Bolivia* the Methodist Episcopal Church, North, is stationed amongst the Aymaras and the Bolivian Indian Mission ministers to the Aymaras and the Quichuas.



AN INDIAN OF BOLIVIA

In *Peru* the Evangelical Union has an interesting experiment among the Incas. The Inland South America Missionary Union works among the Chamas and Campas.

In *Colombia* the Inland South America Missionary Union is beginning a work among the Goajiras, Motilons and Aruacs.

In *Ecuador* the Christian and Missionary Alliance has missionaries among the Jivaros.

In *Chile* the Protestant Episcopal Church works amongst the Araucanians.

In *Brazil* the Evangelical Union of South America works among the Carajas.

The Inland South America Missionary Union has missionaries to the Terena, Bakairi and Xinguano Indians and is opening a post in the Xingu River district amongst ten other tribes.

In Venezuela the Orinoco River Mission is evangelizing among the Guauqueri.

In *Paraguay* the Church Missionary Society of London has had remarkable success with the Indians of the Chaco.

To date only faint efforts have been made to send the Gospel of our Lord Jesus Christ to Latin American Indians. Over three-fourths of the assimilated, but pure blood Indians, have no Protestant missionary. Over seven-eighths of the Tribal Indians, buried in vast forests, in unexplored or semi-unexplored regions, are as unreached by the white man as they were four hundred years ago, and still remain without God and without hope. It is one of the supreme missionary challenges of our day and generation, one of the world's remaining pioneer fields. It is another Dark Continent that awaits a Livingstone.

A Living Church in Latin America

By KENNETH G. GRUBB, London, England World Dominion Movement

HE Church—what a word was there; richer than Golconda and the treasures of the world! . . . Strong was he that had a Church. He stood thereby, 'though in the centre of immensities in the conflux of eternities,' yet manlike towards God and man. The vague, shapeless Universe, had become a great city for him, a dwelling which he knew." So wrote Carlyle, and no one who knows the churches of Latin America will reverse his verdict. In them, and through their ministry the vague, shoreless outline of eternity has become for thousands of seeking souls a city which hath foundations whose builder and maker is God. It will not then be altogether out of place if we consider briefly some of the characteristics of the churches of Latin America. Without entering into unnecessary discussion it is sufficient for the purposes of such a bird's-eye view, to consider as a church any group of believers, baptized into the Body of Christ, regularly meeting together for worship, prayer and due and proper celebration of the sacraments with the attendant discipline.

Such churches are found in every place. In the Andes they exist three miles above the level of the sea, and the gringo, when he addresses them, must pause to take his breath. Down in the Amazon lowlands there are churches to which on Sunday mornings the members will nearly all come in their canoes. In Guatemala City there is a church on the central plaza and adjoining the Presidential Palace. In Spain there is a church which meets regularly in a cave—the church "which is in thy cave." And for church buildings there are edifices in pseudo-Gothic or in the modern style for auditoriums. There are churches built of fivegallon gasoline tins hammered flat. There are churches walled with cactus and thatched with banana leaves. Both in Mexico and Spain there are former Catholic churches now dedicated to Evangelical worship. And finally, there are scores of house-churches — churches meeting in some faithful brother's home. I have partaken of the sacred elements with an ordained minister present, floating down the river on a large raft. That group, not strictly a church, was, at least, a going concern, in spite of the fact that it was drifting.

The membership of these churches includes all

sorts and conditions of men. Almost all classes of mankind who have their exits and their entrances on the stage of life are represented in the churches of Latin America. Today, as always, the common people receive Jesus gladly, and it is they--to the eternal credit of Christianity, who form by far the most numerous representation. But there are prominent lawyers, one or two prominent politicians, leading physicians, state employees, school principals and educators, merchants and bankers, tradesmen, officers of the army and navy, writers and poets among the membership. There are farmers and porters, chauffeurs and sailors, street peddlers and carpenters and a score of other occupations. I knew a man in one of our churches who made his living by writing letters in the market for the illiterate—a common profession in many republics. Another man, up to the time he was converted, used to go to prison to earn his living although never himself the criminal. It is still permitted in some parts for a man who has been found guilty of certain offences to pay for someone else to remain in jail in his place!

Anglo-Saxon Protestantism does not go to church if it is wet; it turns on the radio at home. I have known Latin American Christians travel ten miles on foot in the rain (single journey) to attend Sunday service, the woman, perhaps with a baby on her back. One man on Sunday morning heard that the bandits were on the trail between him and the village church. He resolved, however, to go and was held up; he promptly invited his captor to the service. The bandit went hoping, of course, to hold up the whole church. He was so impressed with what he heard that he left without even touching the collection!

Most of these churches are not large; the average membership of 300 churches in different republics of South America proved to be 55. In the country the sparsity of the population and the difficulties of travel tend to make the churches small. The Latin American is often, also, a strong individualist and to hold together a large church requires more training in leadership than some of our pastors possess. Some of the city churches, however, are very large. There are three churches in Rio de Janeiro of about 1,000 members each, and there are other churches in the republic of this size. There are two churches in Guatemala City of about 500 members in each. There are some large churches in Mexico. I have been present at a communion service when over 700 persons took part, and the occasion was not a special one. Large churches in Latin America offer very serious problems and provided there is an ample spirit of cooperation it is often preferable to have several medium-sized churches in a city than one large one. Both in Central and South America there are some large rural churches; sometimes a whole village or community has received the Gospel in a wave of spiritual awakening.

Only a few churches, comparatively, are selfsupporting in the sense that they have both built their *templo* and maintained their minister. Many others support their minister, either congregationally or indirectly, through their central church organization. Experience shows that it is not common for a church of under two hundred members to be able to undertake the whole support of a full-time minister. Naturally this problem must be viewed in a totally different light in the towns and in the rural districts. Many rural churches are served by lay workers and evangelists, being occasionally visited by an ordained minister. Moreover, rural communities will not infrequently build their own churches, the members supplying both the material and the labor. In the cities it is often desirable that the church should meet in a suitable and dignified building. There are not wanting cases, however, where handsome city churches have been built mainly by the voluntary contributions of the congregation. A beautiful spirit of sacrifice is often shown in the building of the rural church. One very old man once said to me: "I cannot do much, but I sit on the ground and hold the foot of the ladder while my son climbs up with the adobes."

Blessed are they who not only in their dreams but in their deeds, humbly hold the ladder on which the angels of God ascend and descend between heaven and earth!

The Church in Action

It is timely to speak in brief of the church in action, and here, perhaps, a word of friendly criticism may not be amiss. Many of our churches are not so much places of prayer as places of preaching, or teaching. We tend to exchange the devotional spirit for the didactic spirit. This is very natural amid people who are destitute of Scriptural instruction, but it is regrettable. As a matter of fact there is often a fine devotional strain in the Latin American soul if it can be evoked. It was a Portuguese king who wrote the Latin hymn which has passed into the universal possession of Christendom: "O, Come, Let Us

Adore Him." Both the prose and the poetry of the religious writers of the Golden Age of Spain breathe the incense of the sanctuary. Even Ruben Darío, the famous Nicaraguan, not generally considered a religious poet, has some pieces which are marked by a fervent spiritual aspiration. An Argentine once said to me: "I cannot make up my mind whether your Protestant churches are really intended for worship, conversation, exercise or financial transactions." The latter reference was probably to the custom of taking change out of the collection when the plate is passed around. The criticism was not just, inasmuch as it failed to appreciate the real connection which exists between the inward and the outward life; but it was suggestive.

There are some fine spiritual leaders among the pastors and ministers of our Latin American churches. Mexico, Rio de Janeiro, Sao Paulo, and the River Plate region can all show men who have added competence to devotion and consecration to natural gift. Many of these men receive salaries which a sausage-seller in Anglo-Saxon countries would scorn. Having said this, however, it is necessary to notice that the ministry presents one of the most serious evangelical problems of Latin America. In some cases there has been, for a variety of reasons, a lack of vocation among the younger men. But it must be confessed that our theological colleges or seminaries have not fulfilled their purpose. The seminary problem is always with us in Latin America; it hangs around the corner of every conference and discussion like a hungry dog at the street corners. For the most part we have failed to combine a deep devotional spirit with a high standard of training. We have produced some narrow and carping mentalities; and the shallowness of our own spiritual life, our lack of personal sacrifice and the superficiality of our own thinking have been reflected in those whom we have taught. It is also true that most of our pastors do far too much; it is difficult to blame them. As a result they do not give adequate time to meditation and prayer. The results of a recent inquiry into what evangelical ministers read during the course of a year were, in the majority of cases, disquieting. It is obvious that under such circumstances the Evangelical movement tends to become a movement of activities.

There is some rich material in nearly all the republics in lay workers and lay leaders. Intimate contact with the leading laymen of our churches nearly always increases one's respect for them. Recently in Mexico I asked a layman why he gave so much time to the church. He replied very simply and earnestly: "I cannot but share my bread with the hungry."

One man in Brazil brought over seventy differ-

ent adults to church or Sunday school for the first time, in a year. Another man, a chauffeur, and owning his own car, gave himself and the car wholly to the Lord's work on Saturday and Sunday every week, paying for his own gasoline. This meant a very serious loss for him commercially. Another layman, of humble origin, finding himself in charge of a congregation in the prolonged absence of the minister, organized a graded Sunday school, and selected and trained, in a simple fashion, the necessary teachers. It would be possible to multiply these examples.

Two Serious Difficulties

It would not be fair to present this picture of the church in Latin America without mentioning two serious difficulties which constantly occur in local churches: moral difficulties and divisions. The former problem is well known to all who have had the most superficial contact with evangelical work in Latin America. The fact that it is a problem at all is a high testimony to the standards of righteousness set among our congregations. In no other circles of Latin American society is it recognized as such. Often converts are not received into membership because of the difficulty of straightening out their marital and moral relationships. Not infrequently there are serious lapses among the members and sometimes even in the pastorate. The Indian in these matters generally shows a better record than the Mestizo.

The second fault is also a serious one. It is not altogether uncommon to find a church rent into local factions, generally grouping themselves around some brother who thinks that his importance has not been sufficiently recognized. The personalism of the Latin American temperament is carried over into the church life and there are too many members who are Paulists or Apollonians. Sometimes this leads to actual division and secession of a group of members; sometimes these divisions are due to a rising spirit of nationalism. Undoubtedly also the denominational organization of our work makes it easy to conceive of multiplication of means of division. The Amoeba multiplies thus; but it is a primitive form of growth.

The Church is the permanent form in which the results of evangelization are finally embodied. It is the agency by which the sovereignty of God operates in this and every generation. It may be, as in Mexico, that government action will close our schools, fetter our missionaries and limit all forms of social penetration. It may even be that our church buildings may be closed. But the true church does not exist in these things. It is a spiritual edifice. It holds the promise: "The gates of hell shall not prevail against it." It can afford to

dispense if need be with its buildings of concrete, as it is founded upon a Rock. It is the depository and minister of the unalterable truths of peace,



SOUTH AMERICA HAS A POPULATION OF 80 MILLION PEOPLE WHILE THE POPULATION OF INDIA AND BURMA AND CEYLON IS 300,000,000

pardon and holiness, of the things which move with passionless authority and unchangeable mien through the profundities of our spiritual being, of the divine message of salvation of all mankind.

THE MISSIONARY CALL

BY GEORGE ZABRISKIE COLLIER, Middleburgh, N. Y.

(An antiphonal response to Tennyson's "Crossing the Bar.")

- Sunrise and Morning Star!
- How clear Life's call to me
- To send Christ's words of peace and love afar, Across earth's storm-tossed sea!

Noon-tide,-again the bell,-

- "Work on,-'tis not yet dark,---
- With faith and courage; say not yet "Farewell," Nor disembark."
- To every land and each long-waiting race, Life's flood will bear me far,
- My Pilot with me always, face to face, Before I cross Death's bar.

Emerging Youth in Latin America

By S. FRANKLIN MACK, New York Young People's Secretary, Presbyterian Board of Foreign Missions, U. S. A.

N SPENDING four months in South America, Central America and Mexico this past year, my primary objective was to take motion pictures to be used with the interdenominational study of missions in Latin America. To achieve this objective I journeyed over 25,000 miles by land, sea and air. I learned a great deal about the geography, the climate, the customs of the people and the work being done by missionaries. My appreciation of the vastness of the southern continent increased immensely. Respect for the people, their ancient culture and their modern achievements grew apace. A veritable multitude of impressions of all kinds passed in kaleidoscopic review, not all of them favorable, but none failing to awaken interest and to suggest comparisons. Here was a new world, yet very old: the new and the old existing often side by side. Would the new prove better than the old? Was all of this modernization, this wholesale importation of automobiles, motion pictures, radios and all the new appetites that go with them—was it a good thing? What does the future hold in store for these widely differing republics, each with its peculiar history, problems, aspirations?

These were insistent questions for which it was difficult to find satisfying answers. The modernization, even in the large cities, is almost too new, and the dead hand of the past still too much in control for the newer attitudes, forms and institutions to have become clearly defined as yet. So I found myself searching for symptoms, and this inevitably led to the focussing of attention upon youth. Because of the rate of speed at which I was forced to travel, this was not an easy thing to do with any thoroughness, but I consoled myself with the thought that I was not so close to the situation as to be unable to see the forest on account of the trees: at least I had perspective!

Almost the first impression that I had of Colombia was that it is being run by young men. Many of the customs men at Puerto Colombia were quite young, and almost none of the sizeable group who assisted in the elaborate ceremony of tracing my lineage back through both sets of grandparents and recording my ten fingerprints three times at the Baranquilla police headquarters were out of their twenties. Later at Medellin when I found myself swept along in a stream of humanity at a political demonstration honoring ex-president Olaya Herrera, the speakers were young men and most of the crowd were young. Age is still in control, but youth is right up behind the saddle, ready to take the reins.

I found only one well-organized political alliance of youth, the Federacion Aprista Juvenil. It is the youth section of Victor Raul Haya de la Torre's APRA party in Peru. It is, however, no blindly partisan alliance of self-seeking political amateurs. Every member not only contributes a modest weekly fee to the support of the party, but gives of his time as well, either teaching in night schools for the illiterate and uneducated, or attending classes for self-improvement. In a land and on a continent where the double standard of morality is the rule, and is acquiesced in by parents, this youth organization pledges its members to live clean lives, and to neither smoke, drink nor indulge in social dancing. They pride themselves on setting such a high standard of physical fitness, honesty, industry and morality, that they will be recognized as Apristas by their conduct. "Prepare for action and not for enjoyment" is their slogan. The action envisaged is not military action. It is rather the living of an effective life in the service of humanity and of the State. I found these young people taking an active part in the running of a cooperative *comedor* or eating place in Lima, where poor people could get a good meal for the equivalent of six cents in our money. They were busy in a night school teaching, reading, studying the needs of Peru, preparing murals to illustrate the ethical and moral ideals of the organization. They embarrassed me by asking whether young people in North America take an active interest in the affairs of government and in raising the status of the underprivileged. This party, while it finds itself ranged against the established Catholic Church, which has joined the party of privilege in the defense of the status quo, is not antireligious. Haya de la Torre is himself Christian and Protestant, and while there is no dictation as to what a man shall believe, there is definite recognition of the importance of religion in personal and community life, and the strongest kind of emphasis upon Christian ethics is to be found in the code of the Federacion Aprista Juvenil.

As might be expected, liberal and revolutionary ideas find their most fertile soil to be the minds of youth, especially the students in the schools and universities. The government university at Lima, Peru, has been closed for some time because of the strong liberal complexion of the student body. most of them sympathizers with the APRA party. I arrived in Merida, Mexico, just in time to witness the strike of high school students in the government schools. Reflecting the spirit abroad in the land they were demanding a larger degree of self-control, more holidays and shorter hours, with school only in the mornings. A few days previously they had stormed the local education headquarters, wrecked the office and burned all of the records. They had forced the students at the Turner-Hodge mission high school to join them, but the prospect of being photographed in motion pictures, added to their lack of sympathy with the strike, was sufficient to bring nearly 100% of the mission school students back to their classes. There were a few tense moments when, with doors locked, we waited for the angry crowd outside to tire of their attempts to set fire to the window awnings and to batter in the door. Elsewhere, in varying degrees, there were signs of unrest and of dissatisfaction with ideas, attitudes and institutions of long standing.

This questioning carries over into the field of religion. A type of Christianity which portrays Christ as a dead figure in the distant past, and which places large emphasis upon ritual, the payment of dues, and unquestioning obedience to ecclesiastical authority, does not meet the needs of youth. Students seek spiritual satisfaction in the study of philosophy or of oriental faiths. Many have given up all religion. Nor does the stereotyped, adult-centered program of the Protestant church, too often limited to Sunday school, preaching service and mid-week prayer meeting, meet their needs any more than it meets the needs of young people here in North America. New ways must be found to minister to the spiritual needs of youth if they are to be reached and held by the Gospel of Jesus Christ.

The best technique discovered so far is that of the young people's summer conference. It has proved its value here, and it is now being adapted with effectiveness to the needs of Latin America. For a number of years such conferences have been held in Chile, and now a start has been made in Brazil also. Mexico is becoming interested, a significant week's camping conference with twentytwo young men enrolled having been held in the

state of Yucatan during April of this year. Similar Christian conferences for study, worship and rededication are to be held near Mexico City this fall.

The missions are also making provision for the training of young people, not only for the ministry, but also for Christian lay leadership. There is a girls' hostel at Oaxaca from which many Christian girls have gone out to be leaders in the educational, social and religious life of the surrounding Indian communities. In other parts of Mexico young men, trained by the missions, have given themselves to the establishment of rural schools under the government's program for educational expansion into rural areas. A mission girls' school at Quezaltenango, Guatemala, has a normal training department which is turning out Christian teachers to help man the government's schools. A nurses' training school in connection with the mission hospital at Guatemala City is producing fine Christian nurses who are finding employment all over Guatemala, everywhere earning a reputation for character and efficiency.

At Medellin, Colombia, there is a training school for Christian leaders where provision is made for self-help, and where a premium is placed on industry as well as piety. Unique among the training institutions is the Methodist Episcopal "El Vergel" farm school near Angol in Chile. Here a fine upstanding group of young men is being prepared for leadership in the fields of agriculture, horticulture and animal husbandry. The school equips these students not only for the agricultural reclamation of Chile, but also for Christian lay leadership.

There are Y. M. C. A. and Y. W. C. A. organizations at work in the larger cities of nearly all of the Latin American Republics, and they are doing a great deal, as in this country, to supplement the work of the Church in reaching and holding young men and women. It was my privilege while in Lima to attend a Sunday morning breakfast conference at the home of the General Secretary of the Y. M. C. A. to which some forty representative younger men of the city come each week by invitation, to discuss the relation of Christianity to life. This morning the leader talked on the subject, Una Maravillosa Manera de vivir-the abundant Various members of the group asked life. thoughtful questions and others told quite simply how their lives were being lived on a higher plane because of the new outlook that Jesus Christ had brought to them. It was a notable illustration of the determined effort that is being made to discover effective methods of approach.

Students at the seminary in Sao Paulo, Brazil, have been organizing teams to spend the summer months (December and January for them) in preaching, teaching and helping with programs for young people out among the churches of the Presbytery. This has added materially to the effectiveness of their training and has been a great boon to the churches. This mission, in particular, is to be commended for the quality of its leadership among the nationals. One student whom I met, a Negro boy by the name of Valerio from far north in Bahia, has been amazingly effective in the conduct of evangelistic services, proving acceptable not only in the smaller villages, but with the cultured congregation of the city church at Sao Paulo as well. It was in this Sao Paulo church that I found a Sunday school enrolling 900, six hundred being accounted for in little branch Sunday schools conducted on Sunday afternoon all over the city by teachers and young people from the parent church.

Perhaps it is because of the restrictions which have been imposed in Mexico that I was most impressed with the work being carried on in and around Merida in the State of Yucatan. There one evening I had spread out before me a map of the surrounding territory. Some fifty-two villages were indicated as places where there are organized churches. They represent the missionary outreach of the work centering in Merida. The man who supervises them all showed me pictures that he had taken of the different congregations. A large proportion in each instance were young people. There being but few ordained ministers available, the churches are manned largely by elders. Each church has from three to six little branches in near-by Indian villages, where the work is carried on by elders and the young people. The Merida pastor who took me to visit some of these congregations is only twenty-one years of age. Another young man not much older is at work there representing the American Bible Society. With the resourcefulness of youth they were responding to restrictions laid upon the churches by encouraging Bible study and family worship in the homes.

There are many factors controlling the destiny of nations. We have spent far more money on the exploitation of Latin America's raw materials than upon making Jesus Christ known. The missionaries whom we have sent, and the leaders whom they have trained among the nationals are all too few for the greatness of the opportunity. But the goodwill which Protestant missions have earned in the eighty and more years of their existence there, the receptiveness of the people to the Christian message, the steadfastness of the Christian nationals in the face of opposition, and the beginnings that have been made toward reaching and holding young people—these are tremendous assets. Now, while things are still so largely in



A COLOMBIAN STUDENT STUDYING FOR THE MINISTRY

the formative stage, is the time to make a great advance in our missions' work in Latin America.

The future is full of promise if we can succeed in making Jesus Christ a vital reality to the youths of these republics, as they come into larger responsibility and leadership. This problem of how to enlist the energies and enthusiasms of youth in the building of Christ's Kingdom is one which the churches of North and South America have in common. As we find solutions to it here, we shall be helping them to solve it there.

QUOTABLE ITEMS ABOUT SOUTH AMERICA

- South America, the Dark Horse among the continents. Twice the continental area of the United States. Possible growth during the next century staggers prophecy.
- Colombia, the Republic of Two Seas borders on the Caribbean Sea on the north and the Atlantic Ocean on the west. It is an awakening republic with enormous resources which have scarcely begun to be developed.
- *Ecuador*, the Republic of the Equator. Furnishes ivory nuts for buttons for a third of the human race. Most of the population is Indian.
- *Peru*, Land of the Sun. Central Railway leads up the Andes to a height of almost sixteen thousand feet, the highest point of any railroad in the world. Lima, called the Paris of the South, has a great university which was aged before the Pilgrim Fathers reached New England.
- Peru could comfortably swallow California, Oregon, Washington, Nevada, Arizona, Utah and Idaho.
- Bolivia, the Roof of the Continent. Highest inhabited country in Western Hemisphere. Ten degrees from the equator but colder than Maine.
- Chile, the Shoestring Republic. Extends north and south as far as from New York to San Francisco; is as narrow as Lake Erie. Chileans are the Yankees of South America. A chain of wireless stations stretches from the tropical north to the Antarctic south.
- Argentina, the Melting Pot of the South. More than half of the people are foreign born-Italians, Spaniards, French, and other nationalities. Buenos Aires is one of the most cosmopolitan cities in the world.
- Brazil, the Giant Republic. Larger than all of the United States (excluding Alaska). More unexplored land than in all the rest of the world. The Amazon can carry the greatest ocean steamers as far as from New York to Omaha, Nebraska.
- Venezuela, the Neglected Republic. Lowlands, tropical climate and other characteristics make this land one of the most difficult on the continent.
- Uruguay, the Modernist Republic. The smallest but perhaps the most modern of South American republics—aggressive education, industries, politics and rationalism.
- Paraguay, the Backward Republic. Has the fewest Protestants and shows least progress of any South American country.
- The Guianas, the Foreign Colonies of South America. Controlled by England, Holland and France.
- There are more ordained Protestant clergymen in the state of Iowa than in all South America, Mexico and Central America. In most of the ten republics of South America, a Protestant missionary could have a city and many towns for his exclusive parish.
- Millions of Indians and other native peoples in Latin America have not been reached by the Christian message and are as pagan as any in the heart of Africa.
- Of the 2,042,889 people in Buenos Aires there are probably only a few hundred men on any given Sunday at religious services.
- There are over six million Africans among the thirty-nine millions of people in *Brazil*, and many of them are the crudest type of Negro on the American hemisphere.
- The Amazon River system has over 50,000 miles of navigable waterway, equal to twice around the earth. It can be navigated for 2,500 miles by ocean steamers.
- South America has the largest unexplored area of any continent.
- In Peru and Ecuador, only one person in 17 is white; nearly three quarters are Indian, the rest are Chinese and mixed. Not one third of South America's population is of pure white blood.
- Thirty-eight out of every 100 persons you meet in Mexico are Indians, and 43 are of mixed bloods.
- Practically the only Protestant mission work being done among the 50,000 Araucanians, descendants of the aboriginal Indian races, is that of the South American Missionary Society.
- The Panama Canal cuts off 6,250 miles of the sea route from New York to Callao; 3,747 miles from the route to Valparaiso. It brings Liverpool 4,043 miles nearer to the port city of Peru.

Religious Education-Old and New

By REV. HUGH C. STUNTZ The American Institute, La Paz, Bolivia

A TAHUALPA, last emperor of the sun-worshippers in South America turned from his ancestral faith and accepted Christianity to avoid death at the stake. He was strangled instead by a Dominican friar, Vicente Valverde, and the hawk-eyed, cruel Pizarro. As in Mexico, so in South America, the Cross was planted amidst the ruins of a pagan empire by the power of Spanish greed.

Devastating victories these that brought a religion of love on the point of the sword! They were followed by centuries of ruthless and heartless exploitation, always in the name of Christ, always with pious subterfuge and holy absolution.

So complete was the victory of "Christianity" that little was left of indigenous religion. Death became the penalty for all heretics, whether simple, superstitious Indians or cultured intellectuals. No wonder that the ancient cults of Mamapacha, of Raymi and Coya Raymi—the worship of Earth, Sun and Moon—vanished. Thirty million followers of these religious ideas were reduced to less than eight million in the first century of "Christian" domination!

Traditions are not killed so easily as people, and in spite of persecution, death penalties and unutterable cruelties, many religious customs have been perpetuated either in secret, by rural Indians, or have been silently absorbed into local Roman Catholic practices. Obedience to the authority of the Church has frequently been secured by just such unworthy means.

Today the Indians of the Altitudes, from Ecuador to Chile and Argentina, enjoy a mixture of religious ideas under the symbol of the Cross. They have combined animism, superstition, fear and obedience into a weird jumble of beliefs that center in the authority of the black-robed priest. Religious education for these folk, under the dominant Church, has never mounted beyond an insistence upon absolute obedience to ecclesiastical authority. God for them is still Viracocha, or Pachacamac; Christ is a strange unknown figure of suffering and death, not unlike their ancestral, weeping God of Tiahuanaco. For these Indians, allegiance to the Church of Rome is but another superstition, another mystery. The services, conducted in Latin, add further incomprehensible suggestions to uneducated minds so that the "Christian" Indians have practically no religious education.

These natives of Latin America were denied privileges of education afforded to sons of Spanish



A MAYAN-INDIAN TEACHER AT A MISSION SCHOOL IN MEXICO

and colonial families. In the history of colonization under Roman Catholicism, general education has always been considered dangerous. Even education for the selected few was strictly under the watchful care of mother Church, and religious education was obligatory. Catechetical instruction in the dogma of the Church was the content of this education, made attractive and awe-inspiring by the experiences of first communion, mass and confession.

The wave of revolution that rocked the world at the close of the Eighteenth Century brought to Latin America freedom of thought along with other blessings and burdens. It was a golden moment for religious awakening; old authorities were discredited, new ideas and more noble ideals were taking root in the minds of an unshackled people. But no religious movement proved strong enough or alert enough to gain ascendancy, and little by little the religious allegiance of Latin American peoples slipped back into the worn, easy grooves of authoritative, State religion. Education continued in the hands of the clergy, and religious education remained a matter of instruction in dogmatics with almost no relation to the needs of everyday life.

The coming of Protestantism had little influence on this religious and educational scheme. It was not until the currents of thought from Europe and North America began flowing into Latin America that one finds a noticeable change in the attitudes of Latin American States. The cultural revolution followed slowly and long after the physical revolution that cut the ties with Spain.

Gradually the logic of religious liberty, the necessity of public education, the development of Latin American literature and culture opened the way for changes, more radical and fundamental to the social life of Latin America than mere change of government. For several generations the Roman Catholic religion continued as the State religion, but within the past generation we have seen the severing of this relationship in country after country, and wherever the Church and State remain united, as in the Argentine, Bolivia, Peru and other republics, absolute religious liberty has been accorded, and public education is under the direction of the secular power. In some of these countries religious education by the Catholic clergy is still permitted as part of the public school curriculum. Such teaching is formal instruction in dogmatics, and both parents and pupils are out of sympathy with this type of religious education. The majority of Latin American countries have absolutely divorced religion from education, and the representatives of the Church on one side, and of public education on the other, are often hostile camps instead of allies in the building of stronger citizens.

In later years Protestantism has been somewhat responsible for this separation. Preaching individual liberty and responsibility to God to a people steeped in authoritarianism, has its dangers. Breaking down established traditions of religious authority has had good and bad effects; and we might well ask what Protestant teaching

has brought to replace the religious education of former years.

Sunday schools, similar in organization, purpose and program to the Sunday schools of North America, have been the recognized Protestant method of religious education wherever missionaries have left their imprint. Most Sunday schools in Latin America have been supplied with study materials not prepared to meet their needs, without illustrations from Latin American life, and frequently not answering the simplest requirements for curriculum.

Many handicaps and difficulties have frustrated, to some extent, the attempts of religious education through youth movements. Lack of trained leadership, support and guidance have been the chief obstacles to overcome. Wherever national organizations have been formed, incorporating the Protestant youth of various denominational groups, these difficulties have been met and largely The enthusiasm of a united group overcome. working in a common program has overcome the lack of support, and has usually developed leadership. The national organizations in Mexico. Uruguay and Argentina have achieved notable results in promoting the cause of Christ. They have financed their own program, published their own literature, launched their own social reform movements and have proven their vital Christian spirit.

Religious education from the pulpit has suffered from a lack of well-trained, educationally-minded preachers. In most new missionary work it is necessary to employ preachers whose zeal often outruns their knowledge. Missionaries frequently supplied this lack to some extent.

Drawbacks to effective religious education fortunately do not completely fill the picture. From the Rio Grande to Tierra del Fuego the tale of real spiritual progress is being told today in improved and largely extended Sunday school efforts, in vigorous youth movements, in leadership training developments for preachers and lay leaders, in an increasing effectiveness of Protestant publications, and in the growing recognition on the part of Protestant groups that religious education is fundamentally as necessary to the continued life and vigor of the Church as any other phase of church activity.

One of the most promising developments has been the cooperative effort on the part of a group of denominations to develop an indigenous curriculum of religious education for all Latin America. In the course of seven years, cooperating groups have been formed in Mexico, the Caribbean region and South America to prepare these materials for use in church, church schools, Sunday schools, youth organizations, and for pioneer work among unreached peoples.

The Growth of Religious Liberty

By REV. CHARLES S. DETWEILER, D.D., New York Secretary for Missions in Latin America, American Baptist Home Mission Society

HE Roman Catholic religion is recognized as the State Church in Colombia, Venezuela, Peru, Bolivia, Paraguay, Argentine, Haiti, Dominican Republic, and Costa Rica. A peculiar situation obtains in Guatemala, where there is a concordat between the Republic and the Vatican, under which the Church receives a small annual payment from a government which is strongly anti-clerical. In this case the union of church and state is more theoretical than practical. The following governments have decreed separation of church and state in the years as given: Mexico, 1857; Honduras, 1880; El Salvador, 1886; Brazil, 1891; Nicaragua, 1894; Cuba, 1901; Panama, 1904; Ecuador, 1906; and most recent of all, Chile, 1925.

All of these countries inherited traditions of intolerance from the time when they were colonies of Spain. It was the policy of the mother country to prevent at all costs the entrance of heretical ideas, and to this end commercial intercourse with her colonies was limited to Spanishbuilt and Spanish-owned vessels. The immigration of foreigners was prohibited, and a Spaniard might embark for the Americas only after presenting evidence that he was an orthodox Catholic. This protection against heresy was further reinforced by the establishment of the Inquisition; at the opening of the nineteenth century there were tribunals of the Holy Office in Lima (Peru), Cartagena (Colombia), and in the City of Mexico. These functioned until 1813. No book could be printed in the Americas except by consent of the government. The ships of all Protestant nations must have been classed as pirates, for in the sixteenth century a law was enacted, providing for the seizure of heretical books that might have been introduced by "pirates."

After independence the struggle for religious liberty began in an effort to secure for foreigners the right of maintaining their own worship and for the interment of their dead in public cemeteries. This soon led to the extension of this right to natives who might have professed some other than the Roman Catholic faith. The name of the Rev. David Trumbull, the first evangelical mis-

sionary to Chile, has honorable mention as a leader in securing civil marriage and civil cemeteries in that republic. Before his death he obtained an interpretation of the constitution that amounted to a guarantee of religious liberty. Dr. Thomas B. Wood, a Methodist missionary, was a leader, at first in Paraguay and later in Peru, to obtain for Protestants the sanction of the civil law for the foundation of their families. The marriage of two Protestant foreigners in Lima in 1897 almost became an international incident. Peruvian authorities declared the marriage invalid because it had been celebrated in accordance with Protestant rites. Newspapers in the United States published editorials with regard to the crying need of liberalizing the laws of South American states, and the President of the United States was asked to use his influence with the governments of certain South American states in behalf of our citizens. Finally, after much opposition of the clerical party, a civil marriage law was passed by the Congress of Peru.

Liberty to preach and to establish Protestant churches was far more difficult to win, and cost the blood of martyrs. Noteworthy among these was the humble colporteur from Argentine, José Mongeardino, who in 1877 took the Bible into Bolivia, and was assassinated for his pains. In 1890 the Rev. Francisco Penzotti, an agent of the American Bible Society, suffered imprisonment for eight months in Lima for his missionary activities. A few years previous to that event he and the Rev. A. M. Milne were denied admission to Ecuador and were told by the customs official that as long as Chimborazo stood, the Bible would be kept out of that republic. Ten years later a revolution occurred which brought the Liberals into power, and the door has been kept open for the Bible ever since.

Ecuador's history is an example of what has been a frequent occurrence in other republics; she has had presidents whose ideas of liberty and tolerance have been far in advance of the people. In 1835 President Rocafuerte brought a Quaker to Quito and put him in charge of a school, but was unable to maintain him there against the

popular outcry. In the early years of this century President Alfaro commissioned the Rev. Thomas B. Wood, of Lima, Peru, to equip three normal schools with American teachers, agreeing in the contract that they should be protected in the right of teaching the Protestant religion outside of school hours. Missionary teachers were brought from Chile for these schools, and continued for some years, but they were not able to do what they had expected to do outside of school hours. In Venezuela Prof. Mecham tells of an anti-clerical president, Guzman Blanco, who "in the hope of seeing Protestantism take root and prosper in Venezuela, offered one of the confiscated churches to the Protestants, but as there was no organization to accept the offer it was



CHILIAN MISSION SCHOOL GIRLS

withdrawn." This was in 1874. The next instance of this kind occurred in Guatemala in 1882. President Barrios asked the Presbyterian Board of Foreign Missions to open a mission in that republic. "To show his interest the president paid the traveling expenses of the first missionaries, Rev. and Mrs. John C. Hill, provided them with a place to live, and sent his own children to the mission school which was established." This mission has continued and prospered down to the present time. Many instances could be cited of governments that were determined to guarantee religious liberty and to protect the right of Protestant preachers, and who promptly moved to prevent the unlawful interruption of their meetings. But effective religious liberty has had to be won from the people by an exhibition of the spirit of meekness in suffering persecution. In Mexico alone, more than sixty Protestant believers have laid down their lives as victims of Catholic mobs.

Now in recent years we are witnessing a growing movement of opposition of governments to the Roman Catholic Church, which is involving

all other churches. It seems to be natural for the Latin American mind to pursue policies to illogical limits and to provoke issues that admit of no compromise. In its effort to destroy the political power of the Roman Catholic Church, the Government of Mexico has proposed to "defanaticize" the people, and has gone to the extreme limit of imposing a "socialistic education" upon all the youth in public or private schools. The leaders of the State have boldly proposed to take possession of the consciences of children and uproot religious ideas. Apparently unaware of, or unwilling to recognize, any contradiction between these decrees and its profession of religious liberty, it has even forbidden the use of the mails to religious publications. Freedom of worship and of propaganda is limited to the interior of church buildings, and no more church edifices may be built. Meetings in homes or in rented buildings are illegal. Barriers have thus been erected against the further spread of the Gospel in Mexico except through private personal work.

The one item of Mexico's anti-clerical program most likely to be adopted by other republics is that which limits a religious ministry to nativeborn citizens. In Ecuador and in El Salvador the immigration individually or collectively of foreign religious clergy is prohibited. This is now interpreted as applying only to Roman Catholic priests and nuns. In Guatemala the entrance of foreign clergy of any religious cult is prohibited. This has made it impossible to send in new Protestant missionaries, although replacements have been allowed and no obstacle is placed in the way of those returning from furloughs. In Venezuela a law "prohibiting the entrance into the republic of foreigners dedicated to the service of any cult or religion" has been enforced in recent years against Protestant missionaries. These prohibitions in at least one country arose from a desire to prevent the influx of priests who were refugees of the revolution in Spain. They are also a manifestation of growing nationalism, in which the immigration laws of the United States have served as an example.

The attitude of the Mexican Government toward all religions should not cause us to forget that in the greater part of Latin America there is the fullest freedom for missionary activity. It is an amazing reversal of history for the Roman Catholic Church in Latin America to assume the role of the protagonist of religious liberty. There is no indication that she stands for liberty for all religions. The fact that her own children are turning against her affords no comfort or encouragement to Evangelical missions, but it rather urges us to press with more vigor the work of evangelization while there is yet an open door.



ADMINISTRATION BUILDING OF WARD COLLEGE, BUENOS AYRES, CONDUCTED BY THE DISCIPLES OF CHRIST AND THE METHODISTS

Cooperation and Unity in Latin America

By REV. WEBSTER E. BROWNING, PH.D., D.LITT., Buenos Ayres

FORTY years ago, when the writer was about to begin his life work in Latin America, the word "cooperation" had not been written into current ecclesiastical vocabularies.

Those were the halcyon days of an accentuated denominationalism, and the church board that projected its work into a foreign field was obliged to keep before its representatives in that land the urgent need of lengthening its own rolls and strengthening its peculiar bulwarks. Contributors to the venture expected practical returns from their investment, and the failure to report such gains with due regularity might have endangered the financial support of the missionary.

As a consequence, the occupation of the field was hasty and opportunist. With no previous consultation among themselves, and with but a superficial understanding of the real needs of the field, the various denominations, during the second half of the past century, occupied the most easily accessible and most promising centers of population in Latin America, leaving the vast and then almost unknown hinterland of the continent to the outcome of future contingencies.

Each of these denominations at once established schools, began the publication of literature that explained the unusual merits of its peculiar tenets, and undertook the preaching of the Gospel from pulpits hastily set up in buildings that were altogether innocent of architectural embellishments.

As the natural result of this opportunist method of occupation, there was much overlapping of territory and duplication of forces. Buildings of rival denominations, even in small towns, were sometimes closely grouped together or near just as in our home towns and villages—and a sectarian press, instead of attacking, as common enemies, the religious indifference and extreme fanaticism of the period, soon found itself engaged in a spirited exchange of theological amenities that were not always complimentary, but must have given great joy to onlookers from the sidelines.

However, early in the present century, better counsels began to prevail and one could note, here and there, faint indications that gave promise of future cooperation in what was slowly coming to be recognized as a common task. Small groups of theological students, sometimes meeting at different hours, in the same classrooms, but kept carefully apart by their instructors, were united; mutual attacks in the press became less frequent; and a partial though still reluctant consent was slowly won for the doctrine that good missionary strategy demands mutual consideration in the location of denominational activities and equipment. The Edinburgh Congress, in 1910, had, for reasons then considered valid, rejected the consideration of problems related to missionary work in lands where the Roman Catholic Church was dominant, and this attitude resulted in the calling, in 1916, of a special congress for the study of religious conditions in Latin America. This congress, held in Panama, was most opportune, in that it confirmed the little that had been done by venturesome spirits and, by opening new avenues for the exploration and application of the principles of cooperation, at once lifted the whole question above the horizon and into the full light of day.

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The Committee on Cooperation in Latin America, whose duties were to be similar to those of the Continuation Committee of the Edinburgh Congress, was organized in Panama, on adjournment of the Congress, and, since that time, persuasively and consistently, has kept before its constituent groups, as also before the general public, the absolute necessity of cooperation, if the Evangelical churches in Latin America are to advance their work or even hold what has already been won.

Some Special Projects of the Committee

There is neither need nor space, in this article, to tell the full story of what has been accomplished by this Committee, in the now almost twenty years since its organization, but reference may be made to a number of special projects which have been organized and promoted under its auspices.

1. The publication of La Nueva Democracia, a monthly magazine, in Spanish, which serves a highly intellectual class of readers, giving them, as does no other publication, in their language, a Christian interpretation of present-day problems. This magazine has been well received by government and educational authorities, throughout the continent, and, because of its vital and Christian approach to questions of public interest, has done much toward the creation of a friendly atmosphere for the development of Evangelical work.

Many books have also been written by the secretaries of the Committee, or prepared under their direction, which deal sympathetically with social, economic and religious problems in Hispanic America.

2. In 1925, a Congress on Christian Work, with special reference to South America, was organized and met in Montevideo, Uruguay. The purpose of this congress was the study of problems that had emerged in this part of the Americas, in the aftermath of the World War, and, more especially, the evaluation of what had been accomplished in setting forward the Evangelical movement in South America since the Congress of Panama, held nine years before. The findings, published in both English and Spanish, showed great advance during that time and gave encouragement for the future.

3. A financial campaign in the United States, on behalf of educational institutions in South America, known as *Educational Advance*, was terminated in 1930, and gave entirely new equipment to Ward College, in Argentina; the International College, in Paraguay; Santiago College and Institute Inglés, in Chile; the High School for Girls, in Peru, and the American College for Boys, in Colombia, in addition to helping other institutions.

4. A Committee on Cooperation in Santo Domingo was formed several years ago, under the auspices of the larger entity, by the several societies working in that island, by the pooling of their resources and the initiation of a union program for the promotion of educational, evangelistic, medical and literary work. As a result of this organization, there is now but one recognizedly important Evangelical Church in Santo Domingo, which counts on the hearty and sympathetic help of government and other authorities as it carries forward its fourfold program.

5. A Continental Program of Evangelization is a more recent undertaking of the Committee, for the purpose of making the Gospel known to the great unchurched class in Latin America, whose contact with Evangelical Christianity has been but slight or entirely lacking, and whose soul hunger has found no satisfaction in the ministrations of the dominant church. This campaign, conducted by a gifted evangelist, an Argentine by birth, has already been carried into Colombia, Peru, Chile, Argentina and Uruguay, with encouraging results.

6. To work in connection with the Central Committee on Cooperation, whose offices are in New York City, a number of regional committees were soon organized, in the most strategic centers, each of which has contributed largely to the spread of the principles of cooperation in its own area and has cultivated many projects of a local nature which have created a better understanding among the various denominations.

Local Situations

A reference to a few of these cooperative undertakings in each of the various large areas will help the reader to understand more fully how widely the principle of cooperation has now extended throughout the continent.

Mexico, in the far north, has always been fertile in the production of religious problems. A thoroughly sectarian attitude characterized the Evangelical churches working in that country, for many years, but, in 1919, a plan was adopted by the various boards which established primary territorial responsibility, merged a number of competitive printing presses and periodicals, and organized a Union Theological Seminary.

In Central America, where a Conference on Cooperation was held, in Guatemala City, in 1920, delimitations of territory and definite commitments, as outlined at that time, are still respected and the two large denominations, Presbyterians and the Central America Mission, work together in full harmony.

In Colombia, Venezuela, Ecuador, Peru, Bolivia and Chile, there is no official office or secretary for the promotion of cooperation among the various denominations, but, in all these countries, a good spirit prevails and, in some of them, there is actual cooperation. In Peru, three bodies cooperate in the publication of *Renacimiento*, an evangelical monthly magazine, and the same groups sustain a union Bible School. In Chile, the Methodists and Presbyterians have a definite understanding as to territorial occupation, so that overlapping is avoided, maintain a Union Seminary, and also have a friendly understanding as to other activities.

In Argentina, the Disciples of Christ and the Methodists unite in maintaining Ward College, a high-grade institution that registers about five hundred students in all sections, and a Union Seminary, which is also attended by students from other denominations. There are, too, a Training School for young women which, although sustained by the Women's Foreign Missionary Society of the Methodist Episcopal Church, is open to students of all Evangelical groups and numbers on its faculty men and women of different denominations; a union bookstore, organized and maintained by some eight cooperating bodies; and a number of other organizations which care for work among the young people, for women, etc.

Brazil, in some ways, excels all other countries of Latin America in the amount of Evangelical work done within its borders, and the spirit of cooperation is strong. An Evangelical Federation has recently been formed, in which six denominations, six missionary organizations, and three societies cooperate. Cooperation is cared for through a section of this confederation.

Obstacles in the Way of Cooperation

The principal obstacles in the path of cooperation are: (a) The swiftly rising tide of false nationalism; (b) the religious inheritance of the people in which there is no element of comity or cooperation; (c) the insistent refusal of a few mission boards to allow their representatives to cooperate with those of other denominations; (d) the distressingly large number of small and independent groups, almost invariably under the control of leaders who are militant Fundamentalists and hopelessly sectarian; and (e) the surprising fact that, as a general rule, the national ministers are less inclined to practice cooperation than are the missionaries. This is probably due to the fact that cooperation is too often looked upon as something exotic and, hence, under suspicion. Also, many of the leading nationals of today were trained by missionaries of the old school in whose terminology cooperation had no place.

Definite Results

Nevertheless, in spite of these and other obstacles to its progress, cooperation has made some



AN INTERDENOMINATIONAL YOUNG PEOPLE'S SUMMER INSTITUTE, BUENOS AYRES

very definite advance, and the following special results may be mentioned:

(a) Opportunism has very generally disappeared, giving place to a more modern and more Christian strategy in the occupation of the field; (b) mutual recrimination in the Evangelical press has almost disappeared, several rival organs of publicity having been merged, in the interests of both harmony and economy; (c) educational institutions have also been merged, in a number of cases, thus forming one strong school instead of two or three weak ones; (d) a continental campaign of evangelism, now being conducted, is altogether nondenominational; (e) and, best of all, no doubt, the far-flung Evangelical work of the continent, under the influence of this new spirit of friendly comity and cooperation, has regained much of the fascination of a great adventure as we go forward, in unity of spirit, to the God-given task of making a nonsectarian Christ known to the peoples of Latin America, thus bringing appreciably nearer the realization of His own prayer that we may be one, even as He and the Holy Father are one.

Influence of the Printed Page^{*}

By the REV. H. C. TUCKER, D.D., Rio de Janeiro, Brazil 'Agent of the American Bible Society

Christian and Anti-Christian Literature

THE statement is made in Sartor Resartus: "He who first shortened the labor of copyists by device of *moveable type* was disbanding hired armies and cashiering most Kings and Senates and creating a whole new democratic world: he had invented the art of printing."

In this new democratic age the press has become a most efficient and widely used agency for communicating both truth and falsehood; it is a power both for good and evil. Carlyle says, "The true university of these days is a collection of books."

The Protestant Christian movement, carrying a Book that contains its message for the world, regards the printed page as an indispensable agency in the accomplishment of its task. The work of reducing spoken languages to written systems has in view the use of the printed page for setting and transmitting information. Teaching the illiterate to read is consequently an outstanding part of missionary endeavor.

The discoverers and settlers of the New World found here tribes without any knowledge of letters or of literature. Teaching them to read was not a feature specially emphasized in the early attempts to civilize these indigenous elements. Consquently the percentage of illiteracy has been large, and only in recent years is this being reduced at an encouraging pace. Official statistics, statements in the press and public addresses justify the following from sympathetic writers, who have observed for years in South America. One writes:

"Various estimates of illiteracy run from forty to ninety per cent, the average literacy being kept down by the millions of untaught Indians. Compulsory school attendance laws are unenforcable for lack of equipment and teachers, and there are still multitudes of children wandering about the streets without a chance to acquire even the three R's."

Another says: "Literacy in some countries drops as low as fifteen per cent." A Brazilian of note wrote a few years ago under the caption, "What Our Fathers Read":

"If the French, notwithstanding they are Catholic, yet read considerably, it is due not only to the direct inheritance of Latin culture and the Renaissance, but to the influence of Calvinism, very strong there in the sixteenth century, and also to the spirit of Gallican independence. For there can be no doubt that the Reformation by the obligation imposed upon the faithful to read the Bible, to which Latin Catholicism was always hostile, created in modern Europe the habit of reading; and this explains why the Protestant nations have much more this habit than the Catholic. To learn to read is to the Protestant a religious necessity; for his religious culture depends almost exclusively on the reading of the Bible. For the Catholic it is unnecessary as the oral lesson suffices for his religious edification. even though given in a language he does not understand. The real causes why we read so little are those given in my previous article-the influence of Catholicism after the Reformation, hostile to reading and distrustful of books."

A priest publishes this statement: "For a long time, it must be admitted, the Gospel was for the Catholics a closed book, an unknown book, and for this reason the God of the Gospel is becoming an unknown God. Even among pious persons, among those who most closely seek to follow Jesus Christ, there are few who read the Gospel."

Dr. John A. Mackay well writes: "The Roman Catholic hierarchy accepted the responsibility of forbidding the publication and circulation of the Holy Scriptures in Latin America. This measure prevented these republics having access to the only book that could have brought new life to their people through a radical rethinking of life as a whole, and so prepare them for true democracy. It excluded from the thought life of Latin America the greatest known stimulus to popular education."

The printed page, presenting the Gospel message, faces also the charge that the Bible contains only a part of the truth. Latin American peoples have been taught that there is a body of essential religious truth unwritten, held alone by the infallible Church and only handed on to men orally.

^{*} In attempting to write of the printed page in the Christian missionary enterprise in Latin America, facts and figures must be drawn largely from Brazil, since my observation and experience have been far more extensive in this country for nearly a half century than in other parts of the continent.—H. C. T.

This tradition is deeply imbedded in the minds of many throughout the continent.

The priest above quoted wrote: "Protestantism teaches that all the truths of faith are to be found in the sacred Scriptures, and that we all have the right of interpreting them, according to the light of the Holy Spirit. While combating this dangerous and deadly doctrine, prolific mother of innumerable extravagant sects, contradicting themselves, the Church does not purpose depriving us of the Bible, always, on the other hand, considered as a luminous and most abundant fountain of divine revelation. On the contrary, not only does the Church recommend, with importunity, the reading of the sacred books, but moreover grants many indulgences to all those who at least for a quarter of an hour read a passage of the Gospels."

The Cardinal Archbishop of Rio de Janeiro in a letter to his clergy, authorizing and recommending the reading of the Scriptures re-edited by Franciscan Monks in the vernacular tongue, says, "At the moment in which we write these words of approval and apology of the work of popularizing the reading of the Holy Gospels, we judge it convenient to make them very clear, that our attitude can never be confounded with the propaganda that our separated brethren, the Protestants, are very actively making. No; they, faithful to their principles, wish to substitute the Gospels for the Church; they claim to find directly and exclusively in the Gospels the dogma of faith and the rules of living."

The Press and the Gospel

Dr. Abdel Ross Wentz, in "Across the Barriers of Language," states eloquently a historic fact when he says, "with Luther's translation the printing press discovered the Bible, took it on its wings and flew with it over the face of the earth. It was not long until the Scriptures were making their appearance in millions of copies each year." This miracle is being wrought throughout Latin America.

Sections of the secular press in Latin America are favorable to the work of disseminating the Gospel among the people. Some have opened their columns to Evangelical writers on religious topics, requesting generally that controversial and dogmatic subjects be avoided. These writers have not been able generally to make use of these privileges consecutively for a very long time since publishers have been advised to close their columns to such communications under threat of seeing their circulation decrease. Even when Protestant writers have contracted to pay for space the threat of religious boycott has lead editors to cancel agreements. In recent years, when a changed attitude with reference to the reading of the Bible by the people has been forced upon ecclesiastical authorities, some editors have printed consecutively passages of Scripture texts, generally taken from an unauthorized Roman Catholic version.

From the very beginning the Protestant Christian mission has made special use of the printed page in the work. The missionary with the Bible in hand offers it to all who can read and emphasizes the opportunity and duty of searching the Scriptures to find eternal life and light upon the pathway and problems of life.

There are several Protestant printing presses and publishing houses in South America sending

What Does South America Need Most?



out an increasing number of tracts, books and periodical literature containing matter and messages for the enlightenment and enrichment of the mind and heart of the believing community and for the evangelization of the masses who can read. Schools are established to make wider use of the printed page; children and illiterate adults are taught to read, and are induced to provide themselves with helpful literature and good books. The printed page makes possible these two successful branches of missionary work, and appeals for its increasingly wider use. Many have been induced to read a Bible, a New Testament or a religious tract, who, for reasons not difficult to understand, would not enter a hall or a church to listen to the preacher's spoken message. The rapid spread of education, an intellectual renaissance evident everywhere, and the multiplication of printing presses continually open wider doors

for the entrance of the Gospel message by means of the printed page.

The report of the World Sunday School Convention at Zurich truly says: "There is no greater missionary agency in Latin America than the Bible and no greater need than the circulation and study of it. We should give our help to all the agencies which are promoting the publication and distribution of the Scriptures in Latin America."

Dr. John A. Mackay says: "The Bible was the pioneer of the Evangelical movement in Latin America. Scarcely had Latin America attained political freedom when parcels of Bibles in Spanish and Portuguese began to be deposited in South American ports by Christian sea captains." Perusal of reports of Bible societies and Protestant missions will enable the reader "to calculate the forces of the spiritual impact represented by the coming of the Book of Books" to Latin America.

Writing of the mission and work of Bible societies he says: "These heralds of the Word and the Evangelical Church behind them can be satisfied with no less an ideal than the fulfilment of the Chilean poetess. Gabriella Mistral's desire. when she says, 'My passion for the Bible is perhaps the only bridge that unites me with the Anglo-Saxon race, the piece of common soil on which I find myself at home with this race.... Some day I hope to see the essential Book in every South American Catholic home-the Book which can as little be done without as our faces, which is as logical a necessity as our names—just as I see it in every North American home, where it meets us with its holy and familiar countenance.' "

Many Evangelical churches throughout the country date their origin from a copy of the Bible left in the hands of an individual. A Baptist missionary evangelist writes: "In nine years of active service in the far interior I have never yet gone into a place where the Bible had not preceded me, preparing the hearts of the people for the preaching of the Gospel."

One man had a Bible for about twenty years before he met a Protestant preacher. When the missionary first visited the community he found eighteen men and women who had experienced conversion and were ready for baptism. They were running a little day school to teach their children to read the Bible.

The religious question in Brazil is being focused more and more about the written Word of God. The Bible proves its spiritual value to those who read and meditate on its divine truths. The Book is finding its way into the libraries, councils and courts of the country and is beginning to exert its influence upon the laws of the Republic.

A traveler who recently visited Brazil wrote: "From missionaries of various denominations I received striking testimonies to the value of the work of Bible distribution. Many churches, now vigorous and growing, trace their origin to a copy of the Scriptures carried far beyond the range of the missionary and making for itself a lodging in some believing heart."

Christian and Anti-Christian Literature

Reference has been made already to the place and production in the Protestant movement. The variety and quantity of Christian literature available in South America is guite inadequate to meet the needs. Most of what appeared in the earlier stages of the work were translations and productions from the pens of missionaries. In recent years national writers are editing the church papers and Sunday school literature and are writing Evangelical books and tracts. Lack of funds discourages many who would otherwise supply material to meet the needs. Notwithstanding this drawback progress is being made in the quantity and quality of Protestant Christian literature. The situation furnishes a great opportunity to those who might contribute of their means to print and spread the Gospel and to build the Kingdom of Christ in the heart and life of Latin America.

On the other hand the multiplication of printing facilities throughout Latin America have made it possible to use the printed page to spread positivism (the philosophy of Augusto Comte which takes the form of religion), spiritism, theosophy, and various other cults. Such books, pamphlets and other publications are found in abundance in bookstores and news stands of the cities and towns throughout South America. Many are anti-Christian in teaching and are hostile to Christianity. The materialistic interpretaton of life finds expression in a considerable measure and immorality in various forms of expression also seizes upon the printed page for its nefarious purposes. Pornographic literature of the vilest type is circulated privately and now and then forces itself in show windows and on counters to contaminate the public. Police authorities in recent years are vigilant and active in their efforts to suppress the exhibition and sale of such printed matter.

The influence of the daily paper is a striking feature of the present-day life of Latin American countries. Rio de Janeiro boasts of not less than ten popular morning and five afternoon papers, besides several daily sheets of less importance. Other Latin American cities and towns show a similar record. Some are anti-Christian in attitude and most of these papers are under no dominant Christian purpose or control, except as it may be for political purposes. Many of the papers will, however, publish Evangelical news and other reading matter, including Bible passages.

Evangelical Youth in Mexico Today

By PROF. GONSALO BAEZ CAMARGO General Secretary of Christian Education, Mexico City

EEP and powerful forces, springing up from the depths of human nature and history, are eagerly seeking to remodel the world. Old traditions and concepts, and standards of behavior are being exposed to bitter criticism. It is indeed an age of rebellion against the past and of anxious searching for new ways to substitute for the ways of old. Bold experiments in ethics and social organization are coming to be the fashion of the day. It is almost taken for granted that to be modern means to be unconcerned about the foundamentals of a good life, to let loose the inner restraints that make for virtue and self-control, to disparage all that was held sacred by the previous generation. Even if we confess to everything that was unsound and fallacious in the ethical standards of the past, it is none the less true that the present generation is misinterpreting sincerity as cynicism. It is an age that still has to learn the enormous difference between a saint and a hypocrite, between a sincere, honest, simple-minded man and a cynic.

An age of change and misguided rebellion against what is conventional and unfounded, is also an age that calls both for plasticity and essential goodness. Plasticity is an urgent need if one is to find the right way amidst a changing world. To be stagnant and unreceptive, to close tight the windows of the spirit in the face of enlarging horizons, has always been a dangerous policy; but in the present world it is indeed especially deadly. It means to commit suicide. But to be plastic alone does not save. There is only one thing that amounts to being dead and that is being shaken and driven to and fro by every wind. The newest has never been a safe criterion for the best. Plasticity must be directed and controlled by a deep capacity to recognize and follow what is really beautiful, and true, and good, and by the ability to discover the essential and permanent and highest values both in the old and in the new.

Youth is plasticity. Christianity is capacity to discover the highest good and loyalty to it. We may safely assert, then, that the present age is a most strategical opportunity for the thought and action of Christian youth all over the world. It is encouraging to hear fresh reports of what groups of Christian young people are thinking and doing everywhere. Let me tell of a few signs clearly indicative that the Evangelical youth of Mexico is coming up to face the opportunities and responsibilities of the present hour, when materialistic un-Christian forces are seeking to grasp the control of the process through which a new nation is coming into existence.

The National Union of Christian Youth

For a long time a dispersed and divided Evangelical youth has been one of the main sins of denominationalism in Mexico. As heirs of the traditions of their elders, the young people of the churches have been led into indifference or even prejudice and bitterness towards the members of other denominations. But for many years, here and there, a few enlightened leaders of youth have been patiently endeavoring to bring the young people of all denominations closer together and to direct their energies in a united front attack on common problems. At last, in 1933, a national assembly of young people from eight different denominations decided to constitute themselves into a national Union of Christian Young People.

The Union issued a call to the youth of all denominations. The following excerpt from this document will explain the central aim of the movement: "The Christian youth of Mexico... adopts as the principle and foundation of its work the following:

"'To present the message of the Gospel of the living Christ to all the Mexican nation without distinction, aggressively and bravely, . . . considering as central the value of human personality and its salvation in Christ Jesus as the ultimate and supreme objective; to work for the application of Christian teachings and standards of behavior in all the realms of human life.'"

Every year since, the Union has held a national congress or convention. Their leaders keep abreast of present-day issues. Financial limitations have made the practical work slow and restricted. But the original note struck by the Union has not been toned down and the movement is gradually gaining strength.

The Mexican laws prohibit any kind of religious teaching in private schools. Refusing, as a matter of conscience, to subscribe to an educational policy not only neutral, but in a certain sense, even contrary to Christian faith, most of the Evangelical schools have decided to close. This fact is making the Evangelical work face an entirely new situation with regard to young people in general and students in particular. The problem is how to extend the Christian influence to this promising section of the youth of the nation.

One of the most interesting new agencies that are gradually emerging to take the place, to a certain extent only, of course, of the traditional Evangelical school, now practically obsolete, is being tried out by Mr. T. B. Reifsnyder, a Presbyterian missionary. Using a fine group of Christian students, attending the public superior schools and the university, as a nucleus of influence, Mr. Reifsnyder gathers together once or twice a week a number of students for informal discussion of religious topics. The meetings are held in the private dormitory of one of the alumni of an Evangelical school. Inquirers are welcomed and encouraged, and the Christian boys speak of their belief and experience in a friendly and intimate way.

Camp Work Among Young People

For many years the Y. M. C. A. has been conducting camps for its members. The Y. M. C. A. also is operating a camp for girls. The General Department of Christian Education (interdenominational) started a camp work with the definite purpose of training Christian leaders or the young people of the churches, and for extension work among the non-Christian youth. Camp Tlanextepec-Indian name for "The Mount of the Dawn"—was established for the purpose in a beautiful spot on the slopes of snow-capped Mount Ixtaccíhuatl, some fifty miles from Mexico City. The first camp was opened in the spring of 1931, and for five consecutive years it has been in operation. Leadership Training Camps for boys and girls, Intermediate Camps, a Father and Son Camp and a Christian Workers' (pastors and seminary students) Camp have been held. Attendance at the three Leaders' Camps and the study of a six-units Training Course gives the right to a Young People's Leader Diploma. Fourteen campers have received such a diploma.

The campers have organized themselves into two societies, the "Citlalpol" (meaning "Rain of Stars") for girls, and the "Teotecuhtlis" (God's Knights) for boys. These organizations are helping to tighten the bonds of fellowship among the campers and to develop the experiences of camp into practical Christian life and service. The movement is now well rooted, and is resulting in great inspiration and stronger consecration.

One of the Tlanextepec leaders, a *Teotecuhtli*, Mr. Nelson Velasco, is undertaking the organization and direction of a national scout movement. Using a native scout program called the "Tribes of Mexican Scouts" or *tequihuas* (Indian name for scout) as a basis and infusing into it the Christian building of character, Mr. Velasco is working out a fine educational program for adolescent, boys and girls. Under the auspices of the General Department of Christian Education he has organized several "tribes" (scout troops) in churches and Christian hostels. This is another agency which in due time will take over a good proportion of the opportunities and responsibilities of the former Evangelical schools.

The Salvationist Patrol

Inspired by the work of the Salvation Army, but in a real indigenous form, a young Christian leader, Mr. Alejandro Guzmán, has organized "The Salvationist Patrol," men and women who have felt God's call to minister to the physical and spiritual needs of the underdogs in one of Mexico City's most vicious suburbs. Their work is a successful combination of social service and evangelistic soul winning. They have their headquarters in one of the Evangelical churches, and their groups of patrolmen and women are constantly on duty day and night.

They do not wait for people to come, but go out and seek the needy ones. They see that abandoned, diseased people receive proper medical care, either through free home treatment by a doctor or, in most cases, by arranging a place in the public hospital for them. They keep informed of poor expectant mothers and make provision for free assistance by a midwife or doctor. And all of these services are pervaded by the evangelistic passion, and new converts have been made through their instrumentality. They feel very happy, for instance, when they can point to old Mrs. --- whom they picked up from the street. a drug addict, and now a regenerated woman and faithful member of the local church.

The self-denial of this fine group of young people, only about a dozen, is amazing. They sacrifice all they can on behalf of the needy ones. This work is supported by gifts from friends, and although sometimes the financial problem is very acute, they bravely carry on.

This is but a glimpse of the great opportunities and responsibilities that the youth of Mexico are learning to face and meet. There are terrific rumors abroad of the religious situation in Mexico. As a matter of fact, whatever the issues of the situation may be, one thing stands out as one goes over the reaction of the Evangelical churches to it; and that is, that the Evangelical youth is beginning to answer the challenge of the situation and is stepping forward to take a leading part in the salvation of the country.



By LAURA JORQUERA, Santiago, Chile

THE first Anglo-Saxon to set foot in Chile came in 1819, the year that Queen Victoria was born. She was my great-grandmother, and the first Protestant to establish her home in this land.

She had adventurers' blood in her veins, and belonged to that German family which gave to the Roman Catholic hierarchy the greatest of her Popes, Gregory the Great. This family was among the first to embrace the Reformed faith and when persecution broke out in the realm of Charles the Fifth, the Hildebrandts escaped to England and took the name of Hilburn. As the wife of Jesse Taylor, an English officer, dainty Sarah Ann Hilburn came to the new world to make her home in Chile.

Chile was still in the throes of her war for independence from Spain and had only a few months before fought her last battle. At the request of the Director-General of the new republic, Lord Cochrane came to organize a navy which might aid the republics along the west coast of South America to gain their freedom. The terrible Inquisition in Lima, Peru, was always ready to receive heretics to imprison them, and escape was well nigh impossible. In Chile the Inquisition did not function as such, but there was a special court which arrested all accused of heresy and dispatched them to Lima.

Many Anglo-Saxons who came to fight against Spain remained in South America and married into native families. Among those who gave their life for the cause of freedom was Jesse Taylor, whose pretty young widow married John Withers, who had inherited the religious tenets of the Scotch Presbyterians.

Those who have never lived in a Roman Catholic country, where the Constitution declares that to be the religion of the State, and where the priesthood is in command, cannot understand what it means. My great-grandparents could not be married in Chilean territory unless they were first baptized as members of the Catholic Church, since the priests were the only ones authorized to legalize a marriage. John Withers and Sarah Ann Hilburn had to wait many long, weary months for a British man-of-war to arrive in Valparaiso so that the chaplain could marry them on shipboard according to international law.

Soon they found themselves in another quan-

dary. Their children, born in Chilean territory, according to her laws were citizens of Chile. That meant that the children must be baptized in the Roman Catholic Church and their names inscribed in the parish registers. But their parents took this as only a civil rite, and had every one of those children rebaptized as soon as an opportunity came.

A few happy years went by and then something else came to worry the parents. Every school was either directly under the priests' or nuns' control or its religious instruction was under a priest. This meant that every child had to go to confession, to confirmation and holy communion, besides being obliged to attend religious services, novenas, processions, etc. Not to do so meant public affront and expulsion from the school. Thus the three little daughters and only son had only their father and mother for teachers.

By this time the foreign residents in Valparaiso were numerous enough to have a burying ground of their own. The English-speaking residents also had a chaplain sent out from home, but services could only be conducted in English, behind closed doors. In Santiago and in other cities those who died outside the pale of the Roman Church must be laid outside the public cemetery. The heretics soon took the custom of burying their dead on the eastern slope of the rocky mound known as Santa Lucía, which had been a Spanish fortress from the time of Chile's conquest by Pedro de Valdivia in 1542. On this beautiful hill one can now read on a bronze tablet these words:

Dedicated to the memory of the outcasts from heaven and the earth who were here buried. . . .

Eventually "the three gringuitas" (little English girls) were married, two of them to Englishmen, one to a German. This meant that their offspring held to their Protestant faith and to their mother tongue. Their children, being citizens of the country of their birth, were desirous of taking advantage of their political and civil rights, and wished to broaden their circle of friends and activities. They must, therefore, attend the national schools and take part in national affairs.

The boys fared all right, because the schools they attended were State establishments and already religious instruction and requirements were not taken much into account. But there were only private schools for girls, and those which were not directly under the nuns must have a priest to teach religion. Every class hour began with the wholesale repetition of the "Hail Mary," four or five "rosaries," and ended with making the sign of the Cross. When a child did not comply with these rules, either the teachers or the pupils or both made "little hell" for her.

One day my mother, just twelve years of age, was called to the headmistress' desk and publicly expelled. When her mother went to inquire as to the reason, she was told that any Protestant girl was a disgrace to the school.

More than once my mother and her sister and cousins had the same painful experience. When William Taylor visited Chile in 1878 and proposed sending missionary teachers to open Englishspeaking schools he found a warm reception, which accounts for the origin of Santiago and Concepçion Colleges and the American School for Boys.

One morning, when the sun was scarcely over the top of the Cordillera in Santiago, there came a great banging and screaming at my grandmother's house. Aroused out of sleep, they were astonished to see some rough-looking men come in, headed by a priest, who started throwing all the furniture through the windows or carrying it out to the street. Grandmother had Scotch blood, and was not to be browbeaten in that way. To her indignant inquiries the men replied that she and her family were Protestants and heretics and should be burnt at the stake. The landlord was a firm believer in confession and her priest had given her orders to "put those people in the street." But the priest forgot the law, and the judge made both him and the landowner pay a heavy fine for violating the rights of honest, wellpaying tenants.

Church festivities were constantly interfering with business, stopping the traffic with their processions. As a little girl of ten I was often ordered to kneel down in the street when a certain little bell rang. My mother's children never knelt as the Host passed them by, but we did keep quiet. I remember the black looks, the threatening words I heard more than once.

Perhaps the hardest thing of all for my grandmother and her young daughters to understand was the offers made by more than one rich and aristocratic lady to adopt them, and to leave them a fortune if they consented to be baptized as Roman Catholics. Left a widow as a still young woman, with few means of her own, my grandmother had a hard time to keep her children and to hold steadily to her own faith. Her two pretty girls, intelligent, and with a refined background, were obliged to work for their living because of their religious faith, when they might have been educated in the costliest schools, worn fine dresses and jewels and married into the highest circles of the land! But they refused every invitation which might lead to being spirited away to a convent.

Entering Politics

Then the children and the grandchildren of many Protestant foreigners who had established themselves in Chile began to take a hand in politics. A strong liberal party was established and new laws were advocated. Marriage was sanctioned by the civil authorities. A cemetery was opened where no one could be denied burial; births and deaths were registered by the State. No one must be questioned about his or her religious beliefs when entering a State establishment or bureau. It was a long and bitter struggle. Then the State and Church were separated and gradually a more tolerant spirit has come. Now Evangelicals can have their own churches and schools; we are not obliged to kneel when the Host passes by, and church festivals are not so much observed. Protestant Sunday school children are not stoned and pelted with mud as my mother and her sister and cousins used to be!

How much of this new liberty, how many of these liberal laws, owe their existence to the influence of Protestants and to the missionaries can only be guessed, but there is one name that stands out clearly, one man whom no one will deny the honor of having given his personal work and influence to such a cause: Dr. David Trumbull, the first ordained pastor who arrived in Chile definitely to take up the work of evangelization. He learned the language well, sought the acquaintance of prominent men, had a President for his personal friend, and from him obtained official support for the secularization of the birth, marriage and death registers. In exchange and according to his promise to the President, he immediately requested his citizenship in the country. To him, more than to anyone else do we presentday Evangelicals owe the liberty we enjoy and the hope of still better days to come.

This only refers to political or civil rights and liberty. It is quite another story when a Roman Catholic becomes a Protestant. To do so is to escape, literally, from a bondage which only those who have experienced it can understand.

In spite of all the atheism and indifference that is sweeping Latin Americans off their feet, the power of the living Christ, O Cristo Vivente, when once glimpsed, is sufficient to make men say with a certain Argentine lawyer, "There will always be room in men's hearts for the personality of Jesus Christ."—From "Latin American Backgrounds."

Personal Testimonies to the Living Christ

WHAT CHRIST MEANS TO BRAZILIANS*

B ORN in an Evangelical community, which was already greatly under the influence of national leaders and of the pioneer missionaries and their colleagues, we received the first religious impressions in an atmosphere in which, with evident exaggeration, the legal and forensic aspects of Christianity were presented. Some generations of pastors were educated in this environment.

The emphasis which the unselfish missionaries in Latin America put upon the fundamental doctrines was quite reasonable, correcting the excesses, doctrinal errors and practices of the dominant religion. It was necessary to insist upon the redemption offered on Calvary, as also upon the free nature of salvation and the meaning of faith. But, as is natural, the emphasis was excessive and we have suffered the consequencesthe religious intellectualism, the spirit of polemics and a certain negligence for other sacred aspects of Christianity. Fortunately one can already notice a reaction in the direction of a more spiritual interpretation of the religion of Christ which seeks not only to save the individual but to solve modern social problems. Quite ample is the salvation which our Divine Redeemer offers us!

Christianity is for us the religion which sees in Christ the Divine Master, Saviour, and Inspirer. There has always been zeal to proclaim the ethical value of Jesus' religion; and we shall never forget the good influence exercised upon a generation of theological students who used to hear the preaching from a noble Brazilian Christian leader.

As we grow in experience, our conviction becomes profounder that only Christ can be our Master and sure Leader and Supreme Inspiration. "Christ taught little but inspired much," said a great writer of the last century. The religious mistakes, the interdenominational struggles, the shortsightedness of many are due to the lack of understanding of Christ as the Master Who, with His eternal words, inspires in us that Spirit which we can get from no other source.

Jesus Christ is our Great Brother, who reveals to us all the greatness of God's Fatherhood, who is His Father and our Father. He is for us a great inspiration which means a profounder brotherhood.

Although sincere in their aim, those who brought Protestantism to Brazil brought also unfortunate ecclesiastical divisions; and from that time they have to some extent stimulated the sectarian spirit which often obscures the feeling of spiritual unity. It is the inescapable duty of the churches of the present to make a sincere and continuous effort to remedy the evils of the present, in harmony with the spirit of the Gospel, and as a necessity for the struggle against the enemies of the Kingdom of God.

The spiritual environment in Brazil is not naturally favorable to sectarianism. We have ethnical factors and ecclesiastical education which for centuries have made Brazilian and Latin America's psychology opposed to the spirit of separatism.

The reaction to sectarianism is already felt. The new generation abhors polemics; it is freeing itself from the obsession of attacking the dominant Church, and is anxious for a real movement in favor of the unification of the Evangelical churches.

On the top of the Corcovado Mountain, from which one can see a marvelous panorama, including both the Bay of Guanabara and the city of Rio de Janeiro, is raised the statue of Christ the Redeemer. We hope that its true symbolism will be accomplished and that the Living Christ will gain the allegiance of the sons of this land. To Him many will look in search of peace for their hearts, light for their soul, and inspiration for life and sacrifice!

EPAMINONDAS M. DO AMARAL, Rio de Janeiro.

F OR one who has been taught, ever since childhood, the traditional religion of the Roman Catholic Church, with its ceremonies, prayers to saints, etc., the reality of Christ's personality, His saving love and fellowship, is most marvelous. The discoverers of Brazil brought, not the Christianity of the New Testament, but that of the Roman Catholic Church, which is everything except a saving Christianity.

I was brought up in a pious Catholic home. My mother never let me go to bed without my spending half an hour in prayer to the saints the world over. She knew a saint for every need, and each one was invoked to protect life during the day and during the night. I was instructed

^{*} It is not possible, within the limits allowed us, to give even a short exposition about the meaning of Christ for us and for our people, according to the teachings of the New Testament, and the interpretation made by missionaries who brought to us the Christian message.--E. M. DO AMARAL.

in the practices of the Church, committing to memory the Latin phrases of the confessional mass and the burial of the dead. I was supposed to be the most religious boy of my community, but in spite of this I knew nothing about salvation. As I faced the problem of the salvation of my soul, I found no possibility of escape. No one could help me, neither the priest nor my mother. This fact took my sleep away, and my peace was gone. The "flames of hell" got hold of my imagination and there was but one relief---to banish religion from my mind. Soon my faith in the Church, in the saints, in religion as a whole, was gone, yet there remained in the depth of my soul a longing for God, with no knowledge of how to find Him.

One day I found an old Bible, and before I read the New Testament through I found what I had been seeking all my life. Since that day Christ, my Saviour, has meant to me untold blessings.

1. Christ is to me a personal Saviour. Personal religion is a thing unknown in the Catholic Church in Brazil. People are taught to believe in the religion of their parents, without any idea of personal salvation. For all believers in Jesus Christ the reality of Christ in our experience is the most precious and unquestionable fact. We know Him, live in Him, and associate Him with every fact of life. No longer do we repeat the impotent traditions told by our great grandfathers. We know His salvation by experience and gladly tell it to others.

For me the most marvelous thing is the reality of Christ's presence in our life. The teachings of the New Testament and Christ's experience become our experience. All make a living chain that links us to Christ of the New Testament. That is the reason why we preach the Gospel to our people who know nothing of these blessed promises of the Gospels.

2. Christ is to me a personal friend. Nothing can be compared with the friendship of Christ. The Catholics try to make friends with the saints, but they do not trust in their protection. Evangelical believers (the name by which Protestants are called) believe with their hearts in the friendship and protection of Christ.

One day a missionary was invited to go to preach in the suburb of the city. He was advised not to go because two men had been paid to kill him on the way. He replied, "I will go as I promised as the people are waiting for me."

"You should not go," said his friend, "your life means much to the cause and it does not pay to risk it."

"I will go," said the missionary, "for my Saviour will go with me and they cannot kill me unless the Lord permits." He went to keep his appointment and on the way, at the place he had been advised the assassins would be, he saw two men holding their guns. The missionary asked them if they were waiting for anybody and if he could render them any service. They did not reply so he told them that he was going to preach at a certain place and invited them to attend. After he was gone the men asked each other why they had not killed the preacher. Then one of them said: "Let us go and hear him preach and see what is wrong with the man we came to kill and did not." They went and one of them was converted. We believe in the personal friendship of Christ and His help in time of need.

3. Christ is to me and to my people the only way of salvation. Brazil has its own problems and some of them are very serious. We have a new country, and have very serious and troublesome problems to solve. We have men of the highest type, cultured, patriotic and anxious to solve these problems. But we are convinced that nothing but the power of Jesus Christ can solve them. It is not so much a matter of religion. As a rule, the people are religious, but it is not religion that saves lost souls, it is the power of God in the hearts of men that saves them and lifts up a country; this power my people have not and know not where to find it. If we preach the Gospel and the people believe it and live it, the problems will take care of themselves. This is our task.

Brazil needs education for its children, needs more comforts for its people, needs to improve its tremendous riches; Brazil has the resources to become one of the greatest nations of the world, but nothing of that can be accomplished if its people are not led to accept Christ and His power to save them from their sins. Blessed are those who have given the Gospel to Brazil. We acknowledge the great service of missionaries, but the work is only beginning. Our hearts are sad as we think of forty million souls without the Gospel here in Brazil, and the relative few believers with so limited means of reaching them. Pray for us.

ANTONIO N. DEMESQUITA, A.B., TH.D

"God shall break forth like the dawn and we shall see," said that noble knight, Don Quixote. The dawn of God, a transcendent light to set the goal of life and to show the way to life,—that is man's urgent need amid the confusion and gripping fears of the present time. Especially is this the need of the Latin American who has passed his days transfixed to the earth, with a marked natural tendency to non-ethical, non-metaphysical, non-religious existence.—John A. Mackay in "That Other America."

Some Twice-Born Latin Americans

PROF. GONSALO BÁEZ CAMARGO OF MEXICO

A Sketch by MILTON DAVIS, President of Union Theological Seminary, Mexico City

URING the decade beginning in 1850, the movement toward intellectual and religious freedom came to active expression in This tendency was fostered by the or-Mexico. ganization of a number of groups throughout the country for the study and expression of liberal ideas. Such a group was formed in the city of Oaxaca, in the year 1858, chiefly for the purpose of studying the Bible. One of its founders was Dr. Felix Gonzalez Angulo, who with his wife joined the Methodist Church in Oaxaca upon its organization. Rosenda, their youngest daughter, taught in the Methodist school, and later married Guillermo Camargo, a teacher, poet and public speaker. Of the two sons-Guillermo and Gonsalo-the first died in early childhood.

The family moved to the State of Chiapas, where the father died of yellow fever. Returning to Oaxaca, the mother devoted all her strength to rearing her son. She was a devoted member of the Evangelical Church, and earnestly desired Gonsalo to dedicate his life to the service of Christ. By great sacrifice she saw her son finish the primary school before he was eleven years old. But the struggle had undermined her health, and she died a month later.

Upon the mother's death, Dr. V. D. Báez, then presiding elder, gave the boy a place in his family, where Gonsalo shared with eight children paternal affection and Christian nurture. The following year (1912) Gonsalo entered the school in Puebla, but in the second year of his normal course the school was temporarily closed because of the revolution, and at the age of fifteen years the boy entered the Constitutionalist Army. In a battle near Mexico City he received a severe wound and lay down under a tree, where he lost consciousness, but was rescued by a soldier and taken to the military hospital.

The seemingly accidental manner in which his life was saved made little impression upon the young lieutenant, but the taste of the soldier's life had brought about a change in his purposes, and he decided to spend his life in the army. Upon the reopening of the school in 1916 he again took up his studies with the hope of becoming a military technician. But the atmosphere of the school gradually strengthened the literary tendencies which throughout his youth had prompted him to write verses and essays. Friends in the school, who have since become well known as educators and writers, influenced him in such a way that these interests supplanted the half-formed ambition to become a soldier. Soon after returning to the normal school he was asked by Dr. Wolfe, the presiding elder, to preach each Sunday at a village in the neighboring State of Tlaxcala. His acceptance was due partly to this growing literary interest, and to the appeal offered by the oppor-



PROF. GONSALO BÁEZ CAMARGO

tunity for practice in public speaking. His work as student pastor revived his vision of a life given to Christian service—a vision instilled in him during childhood by his mother, and stimulated by the influence of the Christian home into which he had been adopted.

The Union Evangelical Seminary was opened in 1917, as a part of the new plan looking toward a more intimate cooperation between the Evangelical churches in Mexico. Young Camargo, though lacking one year of completing his normal course, was urged to enter the seminary. He did so rather unwillingly for he desired further academic training. Once there, however, he enjoyed the enlarging intellectual horizon offered through his seminary studies, and became more interested in the Christian ministry as a life work. In October, 1920, he was graduated from the seminary, and his ambition was to study medicine in order that by serving both as pastor and physician he could best follow in the steps of his Master.

Broken health made it impossible to carry out these plans, for tuberculosis developed, and for several months he spent practically his entire time in the open air. One day, while reading his Bible, he came to the words, "I shall not die, but live, and declare the works of the Lord" (Psalm 118: 17). He resolved that, if renewed health should be granted him, he would devote his life entirely to the service to which the Master was calling him. There came to him the conviction that his life, saved years before through the kindness of a soldier whom he had never seen before, and now granted him again in his deliverance from sickness, had been saved for some definite mission.

His health continued to improve during three years spent in the pastorate. In 1925 he was called to the Secondary and Normal Department of the Puebla School. There he spent four years. During one of these, in the absence of Prof. M. D. Smith, the Director, he served as Acting Director of the institution.

After Dr. Robert M. Hopkins, Secretary to the World's Sunday School Association, visited Mexico in 1929, Prof. Camargo was called to be interdenominational secretary of religious education, secretary of the National Council of Evangelical Churches in Mexico, and manager of the Union Evangelical Press. His work thus touches varied phases of the Evangelical Church enterprise that of planning and organizing the program of Christian education; coordinating the work of the several denominations, and encouraging cooperation between them; and the publication of literature for leadership training and for Christian education and culture.

In addition to these activities there have been open doors of service in other fields, particularly through the Young Men's Christian Association and the editorial department of *Excelsior*, one of the leading dailies of the city, to which he contributes regularly, and in which he has charge of the department of bibliography.

He has also had recent opportunities to touch Christian work outside of Mexico: in 1929, as president of the Evangelical Congress of Havana; in 1930, in the convention of the International Council of Religious Education in Toronto; in 1932, as delegate to the Executive Committee of the International Missionary Council in Herrnhut, Germany; in the same year, as delegate to the meeting of the World's Sunday School Association in Rio de Janeiro, Brazil; and in a visit to Montevideo, Buenos Aires and Peru, where he gave two weeks of service to the Peruvian Evangelical Alliance. Since 1930 he has been president of the Central Committee of Religious Education for Latin America. His literary works (all in Spanish) include, "Looking Toward Religious Renewal in Spanish America"; "The Reason for Protestantism in Mexico" (also in English); "Principles and Methods of Christian Education"; "The Truths and Errors of Marxism."

Prof. Báez Camargo has expressed his own conviction as to his call to Christian service:

"As I have thought of the circumstances of my life, more and more there has become rooted in my mind the conviction that the Lord has granted me my life for a purpose and for a calling. Twice He has given me back my life when it seemed almost lost. God used the apparent nearness of death to make me understand, to the depths of my heart and experience, that life is really a gift from Him. If God rescued from death a young officer, wounded and unconscious, it was to make of him a soldier of Christ: and if he rescued him from the power of sickness, it was to place him under the greater power of an unchangeable purpose of Christian service. Twice God has given me my life anew. The least I can do is to consecrate all my strength and my energy to His service."

DOUTORA CAVALCANTE

A Sketch by REV. W. C. TAYLOR, Pernambuco, Brazil

OVETED title of rare dignity! The Brazilian graduates of all superior schools are called "Doutor" (Doctor), or "Doutora" (feminine). The heroine of this little sketch was the second Brazilian woman to graduate from one of the federal medical schools and in North Brazil she was the first woman physician. Everyone knew her as "Doutora," the brilliant, devout, courageous, versatile, aristocratic, humble, hardworking sister in Christ, Dr. Amelia Cavalcante.

The revolutionary governors of both Rio de Janeiro and Pernambuco are of the Cavalcante family, mighty men in business, journalism, politics and revolutionary reform. But the first Evangelical Christian in the great family was the little woman of large will and independence.

Brazil won from the Vatican the coveted gift of South America's first cardinalate. And the first Brazilian chosen for the high distinction in Church and State, Dom Joaquim Arcoverde, was a near kinsman of the young Amelia. He won a name for wisdom, moderation and tenacity in his long career on Rome's behalf. When he died his last will and testament was found to be a theological-civil document that, in some respects, was a transcript of his long and colorful experience. There was enough theological error in it to sink a world in ruin, but mixed with it there was enough saving faith to save a cardinal's soul. Here is the avowal of that faith: "I confess, from inmost conviction, that I cannot save myself by mine own works; for this reason I do not put my trust in them, but only trust in the infinite mercy of the Most Holy Heart of Jesus Christ and in the atonement by Him offered to his eternal Father for our sins." *

Whence came these reminiscences of Evangelical truth and vocabulary? Did the struggle in that notable Pernambuco family when the cardinal was still a priest in North Brazil leave in his mind memories of the dialogues when a brave young woman faced all dignitaries and their learning and stood loyally by her Lord?

In Curityba, Brazil, ministering to its great foreign colonies and cultured Brazilian student class and all the people, is a radiant personality. A. B. Deter is the name. Away back in his youth this young enthusiast for Christ came north and preached his glorious Gospel of the happy God and it won all the young physician's heart and soul forever, and she gave herself utterly to King Jesus.

The young woman, once won for Christ, became a winner of souls. Her aged father became a believer. In her church, the First Baptist Church of Recife (Pernambuco) there was a class of inquirers in the Sunday school where she was a constant witness to the Saviour and many were brought into the Christian life.

She chose to minister to her own so neglected sex in those days before the present remarkable development of Brazilian medicine and surgery had taken place. She helped bring into the world scores of children of missionaries and many of the most eminent sons and daughters of Brazil, and in all these kindly and aristocratic homes she bore her radiant and assured witness to her Lord. She was the physician of the college and seminary and Woman's Training School of her denomination during the woeful days of the "Spanish influenza" epidemic when all day long the cobblestones rattled under the wheels of hearses and the city was one vast morgue. She did not lose a student. Even to the last there were both men and women who sought her services, even after she became blind. Very slender and sinewy, she went by day and by night, eating little, renewing her strength now and then with a cup of hot water and a bit of sugar in it.

Hers was a life of abounding charity. She educated youth, ministered to the poor, cared personally for orphans, invalids and insane, and helped a variety of worthy causes. At last her frail body could no longer be driven by her iron will while in utter cheerfulness she fought off blindness. She was loved by her church and moved into some rear rooms of its building, where she held court for many grateful friends. Many of these were prominent Roman Catholic women of the city, who said: "We want to visit you and minister to you but we will not enter a building of heretics." They finally persuaded her to let them rent her a convenient little home, and in that she lived her last year on earth and there died last fall.

Even to the last strong efforts were made to induce her to return to the Church of her fathers, but bravely, calmly, sturdily she rejected them all, saying: "Nothing you own is any incentive. I have everything in Christ and I am only waiting his call."

A BRAZILIAN CHRISTIAN-THOMAZ L. COSTA

NE night, over forty years ago, a young man entered an humble room on the second floor of a house in Rio de Janeiro. There he heard, for the first time, the preaching of the Gospel. The preacher was Dr. W. B. Bagby, now veteran missionary to Brazil. The next day the youth indignantly inquired of the washerwoman who had urged him to go:

"Why did you tell that preacher all about my life and all the ugly things I ever did?"

To her amazed denial he said:

"But I know that preacher was talking straight to me, for he described all of my sinful life right there before everybody."

He accepted Christ as His Saviour, and since that day Thomaz L. Costa has humbly tried to walk in the way of the Lord.

Dr. Bagby saw that he must have help for evangelistic work and so he gathered a group of the young men into his home and taught them the doctrines of the Bible and simple homiletics. In that class were three young men who became outstanding in the work of the Gospel in Brazil. Dr. F. F. Soren, pastor for more than thirty years of the First Baptist Church in Rio, was one of them. Theodoro Teixeira, another of that group, is editor of the Brazilian Baptist Journal. He is deacon in that same church. The third was T. L. Costa, a clerk in a shoe store, who went to tropical north Brazil, helping to develop churches wherever he went. Later he became proprietor of shoe stores in the city of Bahia and when Brazilian Baptists needed an executive secretary for their Board of Foreign Missions-but without

^{* &}quot;Sharing with Neighbor America," p. 56.

salary—T. L. Costa was elected. The shoe business grew and the foreign mission business grew to such an extent that Senhor Costa was unable to attend to both. So he sold out the shoe business, and gave all his time to foreign missions. His lovely Christian wife, Dona Sarah, is president of the Brazilian Baptista Women's Organization. Now, physically unable to continue as executive secretary, Senhor Costa has been elected president.

A TRANSFORMED LIFE

By CLARA G. M. GAMMON, Brazil

YOUNG Orlando was angry—violently angry. His young wife, Elza, had again attended the detested Protestant meeting, and not only so, but she had taken their little son to the Sunday school. Such a vulgar thing to do! The real élite would not be caught there. Again there was a scene, and in his rage Orlando declared: "I'd rather see you in your coffin than have you go to that Protestant meeting." His wife knew that he meant it!

Elza's father had been converted to the Evangelical faith while she was still a little girl, and had brought his family into that church. Both Elza and Orlando had studied in the Evangelical Institute and she had taught in the girls' school before her marriage. But she was young and gay, and the attractions of the world had a greater hold on her than the things of Christ, so she felt very happy in making this brilliant marriage. Orlando was rich, aristocratic and intellectual, though dissipated.

When Elza found herself deprived of the religious privileges which she had taken as a matter of course, they became more precious to her; she longed to enjoy the services and to bring up her little son in the faith she now had to hide in her heart.

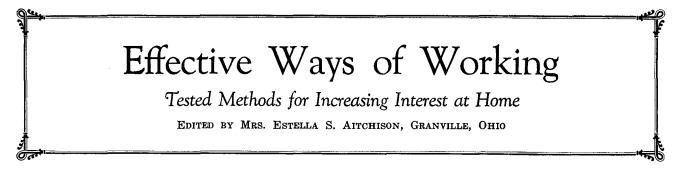
Years passed, with their joys and sorrows. Other children came, and Elza longed to take them to Sunday school as she saw other mothers taking their little ones. Now and then she would slip off with them, hoping that Orlando would not find it out. He had become a leading citizen and business man in the town to which they had moved, the owner and editor of the local newspaper. Family pride and religious prejudice, to say nothing of his position as man of affairs, would not permit him to yield to Elza's desire.

In course of time a beautiful new Protestant church was built to supplant the meeting hall in a rented house. A minister from the capital city, who had been a school acquaintance of Orlando's, was coming to preach the dedication sermon and to hold services for a week. Orlando promised that they would go to the dedication since it would be something of an event in the town and he would get material for an editorial for his paper. He would also meet the minister whom he had known years before in the Evangelical Institute.

That night the truth went home to Orlando's heart. Night after night he and his wife went together and when Sunday came Elza had permission to take the children to Sunday school. Orlando became an earnest inquirer, a diligent student of the Scriptures. His brilliant mind delighted in the beauties of literature which he discovered in the Book, and its spiritual teachings took root in his soul. Little by little he dropped his dissipated habits, as the Gospel truths took possession of his life. There were times of doubt and indecision, and it was a year before he yielded himself, heart and soul, to the Master. But when he made the surrender it was unconditional, and he not only yielded himself but his family and his business. A happy home, where love reigns, has grown out of one that had almost been wrecked. His newspaper has become an Evangelical organ, without lessening its service to the public and in every issue an article appears on some practical religious subject written by himself or by an outstanding minister or Christian layman. When he was ready to make his public profession of faith in Christ he announced it in his paper, inviting his friends and business acquaintances and the public to attend the service and hear the Gospel preached. It was a bitter experience for his mother, who felt that Orlando had betrayed all the family traditions. She went so far as to say that she would rather see him wild and dissipated, as he had formerly been, Later she saw him in times of terrible testing and admitted that there was power in his faith in Christ which she had never found in her religion, and that he had a peace which she yearned to enjoy.

Elza is today a happy wife and mother, and in her face one reads peace and joy as she leads the children week after week to the Father's House. Orlando is not merely a church member, but is a true Christian, showing power in his life as a worker in the Sunday school, an officer in the church, a tither, and an example of the transforming power of Christ.

God of our life! Thy lovingkindness is new every morning and thy faithfulness keepeth watch every night. Our hearts, O Lord, would rise to meet thee when thou wakenest us to the service of thy will; and sink in trust before thee when thou leavest us only the shelter of thy rest.—James Martineau.



GLEANINGS FROM SUM-MER CONFERENCES

The increasing prominence of missionary education in the program of the local church was noticeable as the Department Editor sat in the conferences of various denominations last summer; and with few exceptions the plans of one denominational group would fit equally well into others, with slight adaptations as to minor objectives and specifics. This is as it should be in a neighborly Christian Church whose families are on good enough terms to lean over the low doctrinal fences and discuss their common tasks and prob-Where outstanding prolems. gram outlines and activating materials are mentioned here, their prices are also given with a view to furthering a Methods Exchange among all Evangelical denominations. The Department plays no favorites. Any groups not finding their literature featured here are invited to furnish samples for considera-This some have failed to tion. do.

All America for Christ

"America, Both North and South" is a taking theme song improvised by the Methodist Episcopal women for their young people's department, the adaptation being made by substituting in "America the Beautiful" the above words for the repetitious phrase, "America, America," in the third line of each stanza. It furnishes emotional stimulus for the underlying idea of the foreign mission studies of the year. Among the specific plans for young people studying "Women Under the Southern Cross" are:

1. A Good Will Tour (price 20 cents) which, under the figure of an imaginary trip over good roads and bad, takes those with adequate imagination "On the Highway through Mexico,' "On the Approach to South America," "Through Colombia," "Through Peru," "In Camp at Lake Titicaca and on a Journey through Bolivia," "Through Uruguay, Paraguay and Brazil," "Northward Bound, through Venezuela," on a "Home Coming" journey, at a June picnic exhibiting trophies and selecting the best diary kept through the tour, and at an International Citizenship meeting with a pro-"The Good Ŵill gram on Bridge."

Supplies necessary for the journey, with their counterparts in items each society needs for a successful year are: Gas-Energy; Oil—Enthusiasm; Tools— Literature Budget, Goal Chart, Plan Book, etc.; Tickets—Dues Receipt Card; Schedule—Pro-gram Outline; Passport—Devotions Book; Diary-Scrapbook; Kodak-An Inquiring Mind and Its Pictures. The organization includes a guide (counselor), driver (president), chief me-chanic (program chairman), hostess (meeting hostess), business manager (treasurer) and a recorder (secretary). The different homes in the membership to be used as meeting places may be named after the countries to be considered; or where more than one country is to be visited, the progressive party plan may be used with a talk from the guide on each location. Rooms are supposed to be decorated

with pictures and materials characteristic of the countries. If the meetings have to be held in the social hall of the church, booths may be used to represent the countries, and at the June meeting all countries may be represented in a South American bazaar.

2. Scrapbooks as a project. "Scrapbooks of both North and South American life would give the recipient a much better idea of the sister continent." An exchange at Christmas time (allowing ample time for transit) would afford material for use in schools. By marking the bundles "scrapbooks for school use" (including old postcards, it may be) they will not be counted dutiable. Oversight will be necessary in the use of suitable material in these books. Best movies, home life, school and church life are among the most desirable topics.

3. An international tea, inviting each person to come dressed to represent some foreign country, as well as to give a fact about the country. The hostess meeting guests at the door gives each a tiny flag of some country, the one receiving the flag being expected to name the country later in the meeting. Many other clever devices such as this are suggested through the outline, such as a "good will party," a play called "The Clarin," etc. 4. "What to Serve"—a fif-

4. "What to Serve"—a fifteen-page booklet describing specific South American foods and ways of serving them (price 5 cents).

5. "*Pattern Sheets*" of all the flags, characteristic flowers, coffee plant, humming bird, parrot, butterfly, banana tree, bag, apron, mate cup, etc. Full directions for making and coloring are given. (Price 10 cents.)

6. "Neighbors," a devotional booklet with outline for each month of the year. (Price 15 cents.) Orders may be sent to Woman's Foreign Missionary Society, Methodist Episcopal Church, Boston, Mass.

"That Other America"

Mrs. Garret Hondelink, who taught this study book at the Interdenominational School of Missions at Lake Geneva, Wisconsin, in a Leadership Training Class, and later at a conference of the Reformed Church of America, at Holland, Michigan, has a few of her mimeographed outlines left which will materially aid not only in church schools of missions but also in building programs in various church Her lessons not only groups. bring out the aims and high lights, analyze the subject matter and suggest the best ways of presenting it, but suggest project work, map building, illustrative material, discussion questions, debates, plays, devices, impersonations, cartoons, book reviews, round table discussions and worship services. A sample lesson is as follows:

CHAPTER III-SMOKING CRATERS

Aim: To come to an understanding of the causes and methods of the frequent revolutions in Latin America and to consider a very significant Youth Revolution Movement.

Devices: A meeting open to the public with prominent speakers to discuss revolutions in South America and Mexico. . . Discussions from the floor on "Is the United States likely to run into revolution because of social conditions here?" Closing address on America's need for a spiritual revolution.

Additional Topics: What your denomination is doing in Mexico; Ancient Indian civilizations—Aztec, Inca, Mayan; Indians of Latin America; Diego Rivera, and his mural paintings.

Book Review or Reading from "Lupita."

Play, "Monica" (Lydia Glover)-Methodist Book Concern.

Discussion Questions: Why were past revolutions in Latin America different from those in Mexico today?

Do vou agree with the Argentine writer, Navarro Monza (p. 78) that democratic governments can be successful only in countries that have passed through a deep religious experience?

Would the U. S. be justified in making a protest against Mexico's attitude toward organized Christianity?

Worship Service: The call to social justice. Amos 5:10-15. Hymn, "When Wilt Thou Save the People, Lord?"

The booklet of outlines sells for 10 cents plus six cents for postage. Address Mrs. Hondelink at 417 Alexander St., Rochester, N. Y.

Helpful Books

In addition to "That Other America," by John A. Mackay, and "Women Under the Southern Cross," by Margaret Ross Miller, the following will furnish good reading and reference material: "Makers of South America," by Margaretta Daniels; "Land of Women," by Katherine von Dombrowsky; "Simon Bolivar, South American Liberator," by H. Angell; "Incredible Pizarro," by F. Shay; "The Other Spanish Christ," by Mackay; "The Invisible Christ," by Ricardo Rojas; "Fire on the Andes," by Carlton Beals, and "The Economic Geography of South America," by Whitbeck, to be found in public libraries. The Pan American Union, Washington, D. C., has many pamphlet publications of interest at nominal prices, these giving the greatest variety of information all the way from geographical, historical and biographical treatises to articles on the varied productions of the countries, inclusive of "yerba mate," the native tea.

Mate

This Paraguay tea, the popular drink of South Americans, is a variety of holly whose infusion is quite similar to our own tea, though slightly bitter. It is counted nourishing as well as refreshing. Many program makers will want to provide for serving this beverage at the meetings.

It may be obtained from high grade city groceries dealing in delicacies, or ordered from Mrs. E. C. Krug, 2227 St. Paul St., Baltimore, Md., at 40 cents a quarter pound, 60 cents a half pound, or a dollar a pound. It is brewed in the usual fashion and served with lemon or sugar.

Associate Helpers' Department

Mrs. J. M. McEvoy, secretary of the Associate Helpers' Department in the Woman's Missionary Society of the United Church of Canada, sends a description of the important work undertaken among shut-ins. women with small children or household responsibilities, business women, those living out of reach of a local auxiliary or for any other reason unable to attend regular meetings at the church. Her leaflet statement says in part (adapted for brevity):

These women should be listed as a distinct group of Auxiliary interest known as Associate Helpers, with a secretary who forms the connecting link between them and the Auxiliary, and as many additional visitors as needed. The secretary must be wellinformed, a woman of prayer, willing to pray with and for others; a woman of tact and unfailing sympathy, zealous in finding new ways to interest women who lack the inspiration of fellowship to be enjoyed in gatherings of church women.

The secretary keeps an up-to-date list, writing an introductory letter to new prospects explaining the plan and promising to call at an early date. This letter may be followed by others telling of an approaching season of mission study or of prayer, or of an Auxiliary special event, thankoffering meeting, etc. Copies of "A Guide to Prayer," program folders or other schedules of study, special leaflets, etc., are furnished from time to time. Mission study books or other mate-rial from the Circulating Library if there is one may be used to great advantage. Some secretaries adopt the Circulating Leaflet Library plan for this purpose. Special prayer lists of definite needs are mailed from time to time. The regular devotional studies engaged in by the Auxiliary may also be taken to the department membership.

Often members may be interested in doing handwork such as sewing, quilting, making hospital garments or those for local charity, materials being supplied. Favors or delicacies from a social affair at the church, an outing in an automobile or the offer of companionship for an afternoon or evening when the shut-in would be alone, as well as special friendships and little attentions of a personal nature are appreciated. Members of the mission circle or affiliated groups may cooperate by keeping babies or young children of a mother who wishes to come to the Auxiliary meeting for a special occasion.

Wherever this work has been undertaken and faithfully carried on the results have been wonderful. Its pledge card makes three requests of the signatory: To pray definitely for the work, to contribute systematically by envelope or mite box, and to make herself conversant with the work by subscribing to and reading the *Mis*sionary Monthly.

Mrs. McEvoy asks what similar plans are in use in the United States. A variety have been reported from different denominations but none more comprehensive nor thoroughgoing than the foregoing. Most women's missionary organizations have their membership divided into "circles" or "groups" numbered or named specifically, for systematic work and study, one of these groups being "the evening composed of business circle" women who can hold their devotional, study and work meetings outside of business hours and maintain a close connection with the main organization. This takes care of one nonprivileged element.

In many churches using the every-member canvass plan for comprehensive financing, the woman's organization has no membership dues or pledges but automatically counts every woman entering the church as a member of the woman's society, to be rounded up and put to work by the membership committee if possible. Thus the subdivision into circles includes the names of invalids, the aged and those shut in or out for any other reason, and the plans for the personnel of each circle cover not only the benevolent sewing and White Cross work, the calling and community service under the direction of the parent society, but also the task of keeping in touch with all of its members unable to attend the meetings. It thus becomes a definite service to visit the shutins on the circle roll, furnish them with missionary literature and magazines, keep them informed of activities and give them an allotment of sewing if they are able to use their hands. Special features of the parent organization are relayed to the home-bound from time to time, for instance, holding little "afternoon teas" using the South

American *mate* mentioned in this year's studies while giving an attractive digest of the program matter. Holiday calls may be capitalized in describing the denominational missionary features connected therewith. Pledging and prayer for missions become a natural sequence of such endeavor. Where the group plan of subdividing the church membership is not in use, this gracious ministry in the homes may be directed by a committee operating under the church missionary committee.

Still another well attested method is to pair off each shutin or nonprivileged person with some active member pledged to do the relay work and become a living link with the mission fields by way of the local church. It would be hard to determine which of two thus related secures the greater benefit.

An Evening Extension

A good method for lining up those engaged during the day, inclusive of the men folk, was sent in by Rev. David McCullough Beggs, pastor of the First Congregational Church of Anamosa, Iowa. He writes:

Several years ago the president of our missionary society conceived the idea that it would be nice to have some of the men of the church attend the meeting occasionally, so she planned to have it at her home in the evening and all members were to invite their husbands and as many other men as might be interested. The meeting was a huge success. The women had a regular missionary lesson; and after some discussion lunch was served and the rest of the time was spent playing games.

One evening we invited the Methodist pastor to come and review a book which he had presented at a union Sunday evening service. Another time I reviewed "Re-Thinking Missions." We always planned for a social time and light refreshments. This plan has proved very popular and lately some of the men have been asking when we are to have our next missionary meeting.

How about using the foregoing plan for a monthly interdenominational gathering in the social hall of one and another of the cooperating churches, majoring on Kingdom advances rather than denominational specifics?

More Plans for Young People

An attractive packet of plans and activating material for young people taking up "Christian Youth Building a New World" has been brought out by the Disciples denomination and may be had for 50 cents at their literature department in Missions Building, 222 Downey Ave., Indianapolis, Ind. It includes panel discussions, dramatic sketches, exercises, devotional leaflets, stories, conversations, patterns for decorations and favors, etc.

Excerpts from Mrs. B. P. Heubner's course on "Christian Youth in Action," will appear next month.

From the Editor's Scrapbook

The Life Tie: Have you ever tried a simple test to see what your members have learned? Have you ever reviewed a year's course to check up on the missionary intelligence of your members? The influence of attendance at meetings is determined not alone by what a member has learned but by what the person does. It is tying up with life that counts. Are attitudes changed? Are relationships better? Are church loyalties less wavering? Is there more kindness to the Oriental delivering groceries at the door? More participation in community projects for Christian advancement? Have standards of stewardship been raised? Is there more reading of missionary books and magazines? Better citizenship and better Christianity because of missionary relationships? Tying up missions with everyday living is finally the real test of the effectiveness of our efforts. (Adapted from Missions.)

Remembrance Gifts: A special card is used by the Woman's Foreign Mission Society of the Methodist Episcopal Church for use among people who, without having made a will, would like at their death to furnish expression of their missionary interest by leaving a bequest, large or small. "By filling this card, the donor asks that at her death her family pay the sum indicated to the treasurer of the W. F. M. S. One-half of the card is to be filed with one's personal papers. The other half is to be sent to the general treasurer. Remembrance Gifts are wholly optional and not legally binding.'

BULLETIN OF

The Council of Women for Home Missions

ANNE SEESHOLTZ, EXECUTIVE SECRETARY, 105 EAST TWENTY-SECOND STREET, NEW YORK

Adoration of Jesus Christ

BY A YOUNG MAN

I never cared,

I never dared To spend a whole night in prayer-He did.

I never tried,

I never cried,

"God forgive them, they do not know." He did.

I never fasted,

I never wrestled

Hours with temptation, all alone, *He* did.

I never thought,

I never taught

God's hungry children how to live. *He* did.

I never prayed,

I never stayed

To hear my God speak clear to me. *He* did.

-Russell Dicks.

* *

Blessed are the young who, seeing the Lord and giver of Life, follow Him and live among the sons of men "with eternity in their hearts." Each passing moment is spent as if they lived forever, and they know that all the sons of God could likewise live in the Presence of Him "whose service is perfect freedom." Each has his place in making real the Father's will on earth as in heaven. Each seeks to grow up into the likeness of Jesus Christ, Saviour of men. This *is* the more abundant life.

Thanks for the Perpetual Youth of Those Who Abide in God

Lord,

We thank Thee that with Thee there is no growing old:

- That those who abide in Thee keep their youth perpetually: Though their bodies grow aged, yet
- are their spirits ever radiant

With the zeal, the enthusiasm, the glowing ideals of youth.

We thank Thee that those who dwell in Thee

- Maintain the divine faculty of youth to see the best in men,
- To pierce through the outward layers of weakness and sin
- To the pure gold of true manhood within.
- We thank Thee that they keep the hopefulness of youth,

Its resiliency of spirit,

Its unconquerable optimism,

Which rises again undismayed from

disaster and defeat. Amen.

-John S. Hoyland.

A Message to the Reader

In 1930, the Christian Youth Council of North America held its first meeting in Toronto, Canada. The members of the Council thought of the Christian way of life, as some of them phrased it, as a trail that led "from a wooden cross on Calvary among the hills of Jerusalem down across the burning sands and deserts of the world."...

In 1934, the Christian Youth Council of North America met again at Lake Geneva, Wisconsin. The young people and their leaders took up that trail again, they looked about them, studied their own hearts, turned their eyes toward the future, and talked about "Christian Youth Building a New World."

The Home Missions Councils now have three representatives —Miss Edith E. Lowry, Mr. Fred R. Thorne, and Miss Sue Weddell—on the Joint Committee on United Youth Program and have through them, assumed responsibility to acquaint the adult membership of constituent Home Mission Boards with the purpose and program of the movement, Christian Y outh Building a New World; and at the same time, we hope to open the way for the young people of all denominations to participate. Organization is secondary and program for action is primary in the movement. Committees exist to plan for advance together, young and old, in "seeking first the Kingdom of God and his righteousness."

If you wish to participate in this Christian Movement among the young people of our churches, send now to the International Council of Religious Education, 203 North Wabash Avenue, Chicago, for "General Guide to Youth Action" (25 cents), "Group Action in Building a New World" (15 cents); "Youth Action in Personal Religious Living" (15 cents); "Youth Action in Breaking Down Barriers" (15 cents), and "Youth Action in Building a Warless World" (15 cents). The pamphlets were prepared by church leaders of young people.

Furthermore, the Council of Women for Home Missions and the Missionary Education Movement were fortunate to secure as the author of the young people's study book for the year, Frank W. Herriott, formerly a pastor and now a member of the faculty at Union Theological Seminary, New York. The book, "Christian Youth in Action" (60 cents) gives the answer to the perplexing question, "What can Christian youth actually do to help build a Christian America?" Examples of scores of things that young people have done in various parts of the country are here collected. In the "Guide to Action, What Will You Do About It?" (25 cents), prepared by Frank W. Herriott and Sue Weddell, leaders of young people will find practical suggestions for activities. with

definite plans of procedure, outlines for reports, and services of worship. Please order both "Christian Youth in Action" and "What Will You Do About It?" from denominational literature headquarters. And before turning the page, please decide what you can do to help in building a

In Clay City, Indiana

Christian America.

The following account of cooperation by leaders and young people of a little town was written by Mrs. Jesse Schauwecker at the request of the Editor. Mrs. Schauwecker attended the Winona Lake Summer School of Missions this June in order to secure inspiration and new material for her home place:

"During a revival meeting held at the United Brethren Church last winter the Christian young people of the town worked together to bring their friends to Christ without thought of denomination. About this time I noticed that there was a special young peoples' program prepared for the World Day of Prayer, and thought it would be splendid if the young people would unite in observing this day. I mentioned it to a few of the young people and their leaders and it met with their approval.

"It happened that there was to be a meeting on Sunday afternoon with the State W. C. T. U. president as speaker. So I sent an announcement to each church on that Sunday morning requesting the young people, especially the presidents of all intermediate and young peoples' organizations in the churches to meet one half hour before the afternoon service. About twenty-five or thirty came; I briefly explained the World Day of Prayer and they were heartily in favor of observing it. A leader was selected (by the young people themselves). The presidents of all the young people's organizations (Christian Endeavor societies and young women's missionary organizations) were to act as a committee to assist the leader in planning and preparing the program. I was asked to

meet with them as an advisory member. We planned the program as a community church group, yet we saw that even the smallest church had some responsibility. Because of school it needed to be an evening meet-The school had already ing. planned for a meeting of general interest on March 8th, but the school principal was willing to cooperate and not allow anything to interfere with Thursday evening, March 7th. Thus we were observing it perhaps at the same hour when many in the Far East and the Islands of the western Pacific were turning aside for prayer.

"The father of our leader, being somewhat of an artist painted a beautiful poster with the words of 'A New Commandment.' This was displayed during the entire service which was attended by ninety-two people, for the most part between the ages of thirteen and twenty-five, with the pastors and a few young peoples' leaders to en-The entire program courage. was in the hands of the young people themselves. An offering of three dollars was received and sent in to be divided between the foreign and home mission boards.

"This was in Clay City, Indiana, a little town of about one thousand population, having seven churches. Six churches cooperated in a splendid man-The denominations were: ner. Church of the Brethren, Free Methodist, United Brethren, Methodist Episcopal, Assembly of God, and Presbyterian. These churches serve not only the little town but reach out in a radius of five or six miles into the country.

"The meeting was held in the Church of the Brethren with a Presbyterian young man as leader and a United Brethren pianist and chorister. The rest of the program was similarly distributed. I believe that the observance of this day among our young people will do much to strengthen the spirit of love between the denominations of tomorrow.

"It has been my privilege and

responsibility to be the superintendent of an Intermediate C. E. Society in the United Brethren Church for the past three years and it has been a great joy to me to watch young lives unfold and grow in the Christian faith.

"Just now I am considering the possibility of uniting in the study of the book, 'Christian Youth in Action.'"

A Service of Worship for Youth for the observance of the next World Day of Prayer, February 28, 1936, is ready for distribution. It was prepared this year by Miss O. Mary Hill, M.A., at the request of the Inter-Board Committee of the Woman's Missionary Societies of Canada.* An increasing number of young people around the world join in the observance of the Day, praying "that the world may be guided into the paths of peace."

Could You Do This in Your Town?

A Peace Demonstration was held at Northfield Missionary Conference. Briefly, there were units which in order told their story-such units as "Peace on earth will come to men of goodwill"; "Peace in Pennsylvania for 70 years while other colonies were fighting Indians"-"The Quakers and Indians tried the goodwill way. (Quakers and Indians in costume.)" There was a unit on "The World Today" in which Goodwill was bound with black cords held by Evil. Fear. Greed, Hate, and Love stands ready to cut the cords. Another unit was a ship, "Friendship," with nationals of other lands. One unit Flanders Field and a gold star mother, and another, children bearing burdens of war. debts, disease, suffering were very effective.

The demonstration was prepared and directed at Northfield, Mass., by Mrs. J. H. Callister. There were 22 units and more than a thousand persons participated. The material is adaptable to indoor demonstrations. If interested address the Editor.

^{*} The Women's Missionary Society of the Presbyterian Church in Canada, the Eastern Division of the Presbyterian Church, and of the United Church in Canada, are constituent members of the Council of Women for Home Missions.



LATIN AMERICA

Opening Doors in Mexico

A Baptist medical missionary in Mexico, Dr. O. G. Walters, writes: "One year ago I did not dare to talk of Christ or try to give a Christian message because it would bring enemies and thus eliminate my opportunity to win them later. I was compelled to concentrate on making friends and wait for God to open the door for more definite work for Him. It is difficult to give a word picture of the change that has come about in so short a time. The door is open and the real problem is to enter with sufficient tact that Christ may be presented and antagonism avoided. Т have been asked to start a Bible class for women, and the men are asking for a colporteur to start a Bible class for them. I can talk freely of the love of Christ to any who come to my office. One or two children represent the attitude of the enemies by throwing stones in the waiting room as they pass, but otherwise enmity is not expressed.'

-Watchman-Examiner.

Better Days Prophesied

Samuel Rocha, pastor of a church in Aguascalientes, Mexico, sees better days ahead, "a spiritual renaissance." He reminds us that "the present revolutionary movement in Mexico arises out of the restlessness which the Gospel message stirs up in the heart of man, and out of man's dissatisfaction with himself as he contemplates his lack of progress, and his inability to face life. It is social as well as individual. Towns where formerly the earnings of a year were thrown away in one religious festival in honor of some revered saint-a festival of fireworks, wine and dancing-today have been consecrated to a higher life, to the improvement of homes and the building of schools.

"As Christians, we Evangelicals believe that chaos will not last long. We believe that the ignorance, the superstition, the stupor and abjection of our people will not end in violence, but in the establishment of a higher and more spiritual type of religion. We do not believe that our country will turn to cold materialism; the Latin race has a passionate soul."

-World Outlook.

Puerto Rican Missionaries

The Presbyterian Mission in Puerto Rico is now planning to carry the Gospel in Spanish to the Puerto Ricans who have colonized in the Virgin Islands. Whether this plan will be carried out will have to be determined by the financial outlook of the year, but in the meantime representatives of the presbytery have visited the island of Santa Cruz, have preached there, and discovered that there are 150 church members in the colony of several thousand. The request for this extension into the Virgin Islands is accompanied by the interesting note that centuries ago the warlike Caribs came from the islands of Santa Cruz to Puerto Rico to destroy the peace-loving Borinquenses who were residents of this island. The modern inhabitants of Boringuen feel that it would be a fine Christian service to go back to Santa Cruz with the Gospel of peace. It was the Puerto Rican Church that was responsible for the opening of the work in Santo Domingo a number of years ago. It has always been aggressively evangelistic and missionary.

-Presbyterian Banner.

Projects for Mexico

The workers in Latin America are not disheartened. The Presbyterian Mission in Mexico has sent to the Board a list of projects which can be carried on in full compliance with the law. They write: "We are convinced that from now on we must depend upon personal seeking of souls for Christ, and upon personal dealing with Christians to strengthen and build them up, more than upon institutions or special plans of work. Our institutions have a rather uncertain existence at present, but the opportunity for personal evangelism and personal comradeship is greater than ever. We need to search for new ways of making contacts, and then make these truly effective in clinching souls for the Saviour."

-Presbyterian Banner.

Evangelical Seminary of Puerto Rico

The Evangelical Seminary of Puerto Rico is an interdenominational institution founded in 1919 by the merging of four training schools and by combining the forces of seven denomi-Baptist, nations: Christian, Congregational, Disciples of Christ, Methodist, Presbyterian and United Brethren. It is located in Rio Piedras. Graduates of the seminary number 100 at work in Puerto Rico; seven in Cuba, five in the Dominican Republic, five in Venezuela, and five in the United States.

There are in Puerto Rico 276 regularly organized Evangelical churches. These churches have 24,000 members, 559 church schools with an enrolment of 45,000, 126 young people's societies, 144 other societies, twenty-two schools, including kindergartens, graded schools, two high schools, one college, one theological seminary, and three hospitals which have about 200 beds, and care for 70,000 patients yearly. Of the 251 preachers, more than 93% are native Puerto Ricans.

-Christian Advocate.

Progress in Honduras

The Evangelical Women's Union sponsored a project during 1934 to provide for the training of national workers in Honduras, including provisions for training evangelists and nurses. The school for evangelists was opened in 1934, and nurses' training began last spring. Four or five girls entered the classes.

Work among Indians in Honduras is steadily growing. About 12 adults are in the baptism class in Puerto Cortez. A Sunday school was organized there in January, with 58 in attendance the opening day. Sunday school is at 6 p. m. A Spanish translation of the Gospel is available for the blind in Honduras.

-Moravian Missionary.

Results in Guatemala

The Evangelistic Committee of the Central Presbytery organized a ten-day conference in a little mountain town called "El Jute." The general theme was, "The Victories of Christianity." The successful development and application of the theme is evidenced by the results: 18 joined the church, 6 were baptized, 32 bitter enemies were reconciled by the gospel method in that region where the usual method of ending a quarrel is with a revolver or machete and a funeral, and then 48 brethren sat down in peace and unity at the Lord's table. No wonder the dailies are praising the evangélicos as a superior moralizing force. A good live preacher is worth a whole squad of police with their jails and "pens" thrown in for making the country happy, peaceful and safe for progress. The thinking public is gradually getting wise to the fact that the preacher's method doesn't cost a tithe of the cost of the other.

--Guatemala News.

Cheer for Chile

Not only has the Alessandri administration in the "shoestring republic" set up limits beyond which money-lending rates may not go, closed beer and liquor shops for week-ends, prohibited dog racing, suppressed gambling resorts, forbidden public officials to frequent races and casino dens, but it has fallen in with certain admirable plans advanced by the new parents' association. It has urged movie reform, and the municipality of Santiago, as a result has prohibited the attendance of children under seven, and forbidden the attendance of children under fourteen at all night performances.

-The Christian Advocate.

Educational Need in Brazil

Considering the increased attention being given to education in Brazil, Dr. H. C. Tucker, of Rio de Janeiro, believes that the support, for at least a period of five years, of a specially-trained and fully-equipped Christian teacher for the new School of Education at Granbery College is of tremendous importance.

The present is a time of transition in the intellectual, moral, economic and political life of the nation. The united voice of Brazil is calling loudly for adequately-trained leadership in every department of national life. Public men, educators and others of patriotic mind are coming to realize the need for Schools of Education with special courses. Protestant mission schools have made the largest contribution to the cause of education in this country that has come from any single source, according to the testimony of competent Brazilians. Mission schools themselves are al-

Mission schools themselves are always sorely in need of well-prepared Christian teachers for their own work; they are looking to Granbery College and other schools to train and equip the teachers needed in increasing number.

---World Outlook.

Amazon Valley Conversions

A worker among the Amazon Valley Indians writes that in an-

swer to prayer several native young men had come asking. 'May we go out to the other villages of our people to preach?" More horses were bought and several groups went out as preachers and personal workers. One group went to Cachoeirinha. The meeting was in the main street of the village, and as the young Indian believers spoke of "sin, of righteousness and of judgment to come" there was conviction, and at the close six persons accepted Christ. They went on to another Indian village. Here the chief flatly refused to let them speak to the people. They then asked if they might sing a hymn. This was granted, and after the singing the old man relented and told them they could have a meeting. At this service two of the old chief's daughters rose to their feet in profession of faith in the Lord as Saviour.

Several Indian believers from Burity have gone out from time to time to work on the ranches round about. They sing hymns in the evening, and often preach or explain the Gospel, according to the occasion.

-The Amazon Valley Indian.

"Enduring Hardness"

Rev. Harold H. Cook portrays the life of an itinerant missionary in Brazil's interior. "The walls of the house where I am writing are of rough, unplaned boards, not placed close together. The roof is of wooden slats which do not always keep out the rain. At the end of the largest room there is one small window, without glass. There is no furniture of any kind except a table of three planks on trestles. Seating accommodation consists of loose planks placed on blocks of wood. Dogs, pigs and chickens wander in and out of the house.

"The visit of a preacher brings folk from far and wide, so that this and the other two near-by houses are full to overflowing. At night the people stretch out on skins or mats, each rolled in his own rug. Many do not undress even when at home, much less when on a picnic like this. The most they do is to take off their boots-if they have any!

"I am writing in the 'month of Mary' in this country. It is dedicated entirely to the worship of the Mother of Jesus, and on the last day of the month there will be a procession and the crowning of the image of Mary as 'Queen of Heaven.' In Brazil no such homage is paid to our glorious risen Lord; but once a year, at Easter, there is the sad and sorrowful celebration of a crucified and dead Saviour."

EUROPE

Disciples' World Convention

Delegates from 42 countries assembled in Leicester, England, August 7-12, for the second World Convention of the Disci-America had ples of Christ. the largest organized delegation, numbering over 500. The convention program considered many international problems, such as world peace, race relations, the economic situation and important subjects that greatly concern the Church, such as religious education, stewardship, evangelism and missions.

—**The Presbyterian Banner**.

Forty Societies Confer

The annual parliament of British missionary societies at Swanwick recalled that this conference owed its origin to the Edinburgh Conference of 1910, so that it could also celebrate its silver jubilee. Three matters were before the representatives of the 40 societies: "The rising tide of neo-paganism at home and abroad, the increasing evangelistic activity both in the mission field and in the home churches, and finally the need for a new effort on a world scale to present Christ to men." In such discussions there was always present the thought that the younger churches of the mission field must cooperate with the older churches of the West in a great united effort. To attain that objective a meeting in the Far East was proposed.

-The Christian Century.

The Gospel in Spain

Present conditions in Spain make the presentation of the Gospel very difficult. The Conservatives (Clerical Party), ac-cording to The Latin American Evangelist, are busy with their propaganda without let or hindrance. They believe the time is near when the ministers of the Republic will be turned out and they themselves take the reins of power. If they do, they will change the articles of the Constitution dealing with the religious question. Meanwhile the Roman Catholic clergy have received large sums from the government; the Jesuits preach wherever they want to; the priests are openly defiant and are turning their pulpits into political platforms.

Scandinavian Missions

At the convention of representatives of these Protestant missions during the summer, the following figures were reported:

Missionaries: Denmark, 240; Nor-

way, 400; Sweden, 700. Income (Crowns): Denmark, 1,-750,000; Norway, 3,000,000; Sweden, 4,250,000.

Baptized (1930): Denmark, 1,900; Norway, 11,000; Sweden, 6,000. Native Christians: Denmark, 29,-

00; Norway, 156,000; Sweden, 85,000.

AFRICA

Appraisal of Leper Work

Dr. A. D. Helser, lately appointed representative of the American Mission to Lepers for West Africa, has just traveled 3,000 miles in Nigeria interviewing missionaries, government doctors and officials, and counts on covering 1.500 miles more. The missionaries of the Belgian Congo are inviting him to tour their country also. He writes with intense enthusiasm of what he feels is about to be done for the 200,000 lepers of Nigeria. The number under treatment, though small in comparison with the total, has risen from 1,000 in 1931 to probably 5,000 in 1935. In the same time the amounts of money invested in leper work have risen from \$10,000 from the government

and \$4,000 from mission societies to about \$40,000 from the government and \$20,000 from mission societies. Dr. Helser sees the Mission's place as a very distinct one (he calls it the keystone) between the governments on one side and the denominational missions on the other-to plan, unite, inspire, He sees the ideal encourage. type of institution as a farm colony, supported by a government and staffed by a mission society.

-Without the Camp.

Open Minds in Sudan

A marked change in the attitude of the people of Omdurman, Anglo-Egyptian Sudan, toward Christianity is recorded by a C. M. S. missionary. A growing interest and readiness to listen to teaching concerning Christ has been evidenced by the large attendance at a series of weekly addresses. The speakers included an Armenian, an American, an Egyptian, an Englishman and a Sudanese. A similar welcome to simple Christian teaching is found in the hospital wards, and in many homes to which missionaries are invited. Not a few, however, draw back from further instruction when they realize what would be involved in open confession of Christ.

The missionary states: "The long years of patient, loving, tactful and sometimes apparently profitless work of our predecessors, and the more senior of the missionaries here today, seems about to bear fruit. Opposition to our work has almost Interest is apparent on gone. every hand. Deep struggle and soul-searchings are going on in the hearts of some, perhaps in the hearts of more than we realize." -The Christian.

Revival in Congo

The Swedish Baptist Mission in the Congo has an inland field, in the district of Lac Leopold II. Work began here in 1919; there are now four stations. Rev. Aron Anderson, who has charge of both medical and evangelistic

work, tells of victories won for Christ last year.

When heathenism was at its darkest, and no great difference in behaviour between pagans and Christians was observable, revival began suddenly. It was like Pentecost. Two natives became greatly exercised about their souls, and after a few days the fire spread among all our Christians. Men and women met God in a new way to receive blessing. The Holy Spirit revealed their lives to them; they saw themselves in that light and fell down before God, pleading for pardon and grace. It was almost impossible to comfort them. We asked them to confess their sins, and they did so, openly. They brought their idols and heathen medicine to us, and they themselves destroyed great quantities. Whole villages were cleansed. Men who had loved to sit idly at home went out to the surrounding villages to preach the Gospel. Everywhere crowds came to listen to the wonders of God. The revival spread to our other stations and throughout all the villages. Thousands of heathen believed in Jesus Christ. We have new churches and new members; and the old have be-come new. We baptized last year several hundreds from our field, and hundreds more are in classes preparing to be baptized. We have opened work in many new villages.

-London Missionary Herald.

Witch Doctor Made New

The following modern miracle of grace is told by E. R. Kellersberger, American Presbyterian missionary in the Congo.

In this land the women, as well as the men, are witch doctors. There may not be "women's rights" as far as voting is concerned, but when it comes to evil influence, these benight-ed heathen women hold the balance of power. Ntumba Kanyeba had been visited by many people, seeking to know why they were sick and what evil influence had caused their disease. She had a weird gourd cut into a fantastic shape into which she poured and mixed many medicines. Goat's horns stuffed with dirt, snake skins, snail shells, sticks of wood, chicken feathers, well mixed, form an efficacious balm. We are told that a jaw-bone of a coney, if tied to the arm of a sufferer will cure an abscess, and that the bone of a monkey, if worn on a string around the neck, will cure a pain in the hips. Dried rats and the foot and tongue of a dead bird are also favorite remedies for various maladies. With incantations, Kanyeba would say what ailed these benighted folk, and thereby made a good living. To become a Christian would mean the loss of her influence and all means of support, for she was a widow. Yet through for she was a widow. Yet through faithful intercession of the evangelist,

Kanyeba came one day with all her charms and filthy medicine and said, "I have accepted Christ as my Lord, and here are my medicines to prove it." Through this conversion many others have destroyed their fetishes, and are becoming interested in the power that has made this diviner a new creature.

Last Link with Livingstone

From Mombasa comes news of the death of Matthew Wellington, probably the last living link with the great missionary. He was thought to be about 100 years old, and is said to have been one of the devoted band who carried out the epic journey to the coast, bearing the body of their dead leader. It has been stated that he was present at the meeting between Livingstone and Stanley at Ujiji, but confirmation of this is difficult to obtain. Few of the African natives who had personal contact with Livingstone lived on into the twentieth century. It is not long since the death of another of them, Lazarus Raikane, who lived to a great age. The death of these two is a reminder that the opening up of Africa is a process of recent origin, and the bewildering changes of the sixty odd years that have passed since Livingstone's death appear the more amazing.

-South African Outlook.

Copper Miners in Rhodesia

One of the British Empire's largest industrial enterprises is the northern Rhodesia copper field. It involves a multitude of problems, since the workers, cut loose from tribal moorings and old standards, from any Christian influences that may have previously helped them, usually separated from wives and families, are flung into a whirlpool of new ideas and forces, exposed to new temptations and given new opportunities for self-indul-Without tribe, chief, gence. church or missionary pastor, they learn a whole new range of vices, and contract deadly diseases and habits.

The London Missionary Society has appointed Rev. and Mrs. Moore to minister to these people, and has opened a new station at Mindolo. Work has been opened at three centers. Mr. Moore is gathering the Christians into church groups, organizing classes, welfare work, schools for the children in the villages, and evangelistic work in the native locations outside the mine areas. He has the help of several African workers.

-The Chronicle.

Native Policy in Union of S. A.

Igor L. Evans has made a study of native policy in the Union of South Africa, and presents the results in a book under that title. Different policies were followed in the four areas which came into the Union in 1910. In the Cape Province the goal was to make the black man as much like the white man as possible: in Natal, the official policy was to "maintain and strengthen the tribal system in the interests of the Colony"; while in the Boer-controlled Orange Free State and Transvaal little thought was given to native policy. In 1894, under Cecil Rhodes' leadership a district in the Ciskei was set apart for a thoroughgoing experiment in This aimed at detribilization. giving the natives a share in their local government through the council system. The plan, which proved successful. has resulted in somewhat similar experiments in other areas of the Union. The Native Affairs Department was established to unify and administer native policy for the Union as a whole. The record of the years shows steady advance along several lines, notably in the increased interest on the part of Europeans in native questions, the organization of Joint Councils and the South African Institute of Race Relations.

On the other hand, there remain several critical, unsolved problems, principally the inequity in the distribution of land, the problem of native population in great urban areas, and the policy in native education. Prior to 1922 native education was recognized as a national obligation and was financed from general revenue. Since 1922 any expansion in native education has been financed by revenue from native sources or by private charity. This limits the educational advancement of the poorest section of the population to the very limited financial resources of that group.

In Southern Rhodesia there seems to have been a more liberal native policy. Urban development is only beginning, and it should be possible to avoid some of the problems which have arisen in the great cities of the Union.

—Missionary Herald.

WESTERN ASIA

Nazareth Infant Welfare

The infant welfare work of Emanuel Medical Mission at Nazareth continues to show excellent results. The average number of babies dealt with during 1934 has been about thirty at each clinic, held once a week. Each baby is weighed once a week, and the mother is advised with regard to feeding. care of the eyes, and attention to minor ailments. Eye trouble is very prevalent. There have been several severe cases of "marasmus," causing extreme emaciation. The mothers have all definitely tried to act upon the advice given. The real joy they have shown each time they find that the baby has gained a little weight is equally shared by us. Quite half a dozen seemingly hopeless cases of this disease have now reached almost normal weight.

-E. M. M. S. Quarterly Paper.

Evangelistic Fellowship for Palestine

Christian converts from Islam in Palestine have formed an undenominational Evangelistic Fellowship, with the purpose of upbuilding converts in the fuller knowledge of the Christian faith; and of presenting the Gospel to Moslems in Palestine. Their objectives are:

1. To seek out all the secret and scattered converts from Islam in Pal-

estine, as a first step, and to unite and encourage them to live open Christian lives.

2. The Fellowship (as a group of converts from Islam) will stand as a testimony to the power of Jesus Christ to save Moslems by direct evangelization, and Christian living. 3. To give facilities to Moslem in-

3. To give facilities to Moslem inquirers so as to lead them to a definite acceptance of Jesus Christ as their personal Saviour and Lord.

4. To hold special meetings for Moslems at which the Gospel will be preached, questions and discussions encouraged, and suitable literature distributed.

5. To try to obtain various employments, so that the convert may learn to work and earn his living respectably.

Twenty-five families of Haifa are associated with the Fellowship, and at present ten inquirers are being instructed.

-Ghaleb Daher, Secretary.

The Eastern Church

Charles Clayton Morrison, of *The Christian Century's* editorial staff, visited the Near East last spring. He writes:

The Greek Church in Turkey is having a constricted and painful existence. The fact that the bulk of the Church's constituency had been deported from Turkey to Greece in the stupendous exchange of population in 1922 and 1923 had required a complete reorientation of the Church. Over a million Greeks were compelled to pull up the roots of their family, business and social life in Turkey, and sail to Greece, just as nearly a million Turks in Greece were similarly brought to Turkey. There remain only about 60,000 Greeks in Turkey. The Greek Church in Russia sees

The Greek Church in Russia sees the steady, fateful process of disintegration going relentlessly on, carrying off a population of 100,000,000 Christians from the fold of the Orthodox faith. Thus the once mighty Church which before the War embraced 121,-000,000 adherents, now contemplates a future in which its membership will hardly exceed 20,000,000.

In Greece itself the Orthodox Church is just now in an unusually popular position. No political function is held in Greece without the presence of a representative of the Church. Laws have recently been passed (or resurrected after a long obsolescence) making it obligatory for students to attend church services, which they do *en masse*. Everywhere churches are packed. The government is supporting the Church, and the Church is giving the sanction and blessing of God to the government.

Of One Blood

Basil Mathews tells of a young Arab in Mesopotamia,

whose life was slowly ebbing in his tribal tent. Only one thing could save the youth's life transfusion of blood from the arteries of a healthy man. The doctor, turning to the father, brothers and cousins of the young man, asked:

"From which of you may I take blood to pour into the veins of this youth and save his life?"

One and all refused to give blood, even for their own kin. The white doctor saw one way. He took his lancet and, baring his own body, poured out his blood to save the young Arab. The Arabs were astounded. Even the impassive Orient was deeply moved. From that day this American missionary doctor has been able to do what he will with those Arabs, and no man dare lay a finger upon him. "He is our brother now," they say, "his blood is in our veins."

Loving His Enemy

When my colleague was killed by bandits, he said, with dying breath, "Everything is all right; everything is all right," and passed out without any bitterness in his heart toward his murderers. A short time after that the leader of the bandit band who had killed the missionary was brought wounded into the hospital at the Mission station. He was given the best service and attention and gradually nursed back to health. When he was again restored and about to leave the hospital he was asked why he had killed the missionary. He grew indignant and said, "Who said I killed the missionary?" After they had assured him that they had evidence of his dastardly act, he said: "What, do you mean to tell me that all the time I lay here, helpless and in imminent danger of my life, you knew that I was the murderer, and you cared for me enough to preserve my life and to bring me back to health again? Why did you do it?" "Jesus Christ," was the answer. "It is He who taught us to love our enemies and to do good to those who revile and persecute us."

It is needless to say that man's heart was broken and pieced together again with the mercy of God and the invincible love of Jesus Christ.

–John Van Ess of Arabia, in World Outlook.

INDIA-BURMA

Changing Attitudes

Rev. Prebendary Wilson Cash, D.D., General Secretary of the C. M. S., writes: "On my recent visit to India I was much impressed with the new openings among Mohammedans. In some places there seemed to be a real movement of God's Spirit among them. In Karachi, for example, we were told that more inquiries came from Mohammedans than from Hindus. In Peshawar I found that converts, after baptism, were allowed to live on in their Moslem homes. Changes of this sort were very cheering." -Fellowship of Faith.

Radio for Every Town

Prince Nizam of Hyderabad has given \$500,000 to install a community radio set in every village of his state. Three powerful broadcasting stations will be built, each transmitting programs in the three chief languages spoken in Prince Nizam's domains. He calls radio "the voice from the sky," and believes it can do much to educate his people.

Hyderabad is the richest and most populous Indian State, with an area almost twice that of New York State and a population of 15,000,000.

-New York Times.

The Christian Church

The Basel Mission has completed a span of a century in its work in India. In itself that would be a notable event; but when one considers what this active missionary association has been able to do by the grace of God, in this long period, one may well understand the importance of a review of its work by those most competent to speak for it. In fact, a book has appeared with contributions from able

writers under the title Das Werden einer jungen Kirche im Osten. This notice is not intended for a review but it wishes to call attention to some outstanding facts connected with the work of the Basel Society.

It must be recalled that the Basel Mission has worked in India at times under great adversities and with gigantic effort and that now as a result of the faithful labors of its missionaries, there has come into being a Christian church. There are about 25,000 Christians in 18 great congregational districts, gathered from all classes and strata of the population. There is a mission school system of 106 schools with about 20,000 children.

The new church has also adopted an unequivocal statement of faith based on the historic faith of the Reformation, as contained in the Holy Scriptures, the articles of the Apostles' and the Nicene Creed and Luther's Small Catechism. The doctrinal position is expressed in seven statements. It is a clear expression against all forms of religious syncretism and contains a definite confession of the revelation of God in Christ. The organization of the church is similar to that which has taken place in the churches in Africa, especially the Gold Coast.

Telugu Mission Report

Last year was the 99th of the American Baptist Telugu Mission's activity. The year's report shows that the men and women from the United States who are engaged in this Mission at the present time number sixty-nine, while the native force of ordained preachers is fifty-five. The native evangelistic workers are a force of 472 men and 219 women. There are 356 churches on the field; of these 208 are wholly self-supporting. Added to the membership of the churches by baptism in 1934 were 3,492, making in all, 111,717 church members.

The schools continue to be a great factor in the work. While there are only sixteen American

teachers in the schools, there are more than 1,800 native teachers of different grades in the various institutions.

---Watchman-Examiner.

Buddhist Priests Baptized

Dr. R. S. Buker, Baptist missionary in Burma, writes: "At a pageant held in Kengtung, not long ago I sat near a *pongyi* who has passed the half century mark. Over 30 years of his life have been spent in the garb of the priestly yellow robe. This morning at 11 o'clock he changed to civilian clothes . . . and about a half hour later I baptized him as he witnessed before a group of some 200 bazaar-goers that he had changed 'from the short road of Buddha to the long road of Christ.'

"Some time previously a Burmese *pongyi* had asked to be baptized, but before taking off his yellow robes he asked permission to visit various Buddhist monasteries to tell his friends of his decision and the reasons for it. Among his listeners was this *pongyi* who was mentioned above. Just two days after the Burmese *pongyi* was baptized his first convert was added to the ranks of witnesses of the faith."

----Watchman-Examiner.

A Missionary Colonel

Five years ago the Bible Churchmen's Missionary Society of Great Britain established a medical mission among the remote and neglected tribes of the Hukawng Valley, in the northern corner of Burma. Col. S. H. Middleton-West, of the Indian medical service, journeys by elephant or Chinese mule, among the primitive tribes of the valley, carrying with him a medicine chest and a Bible. To this center the people travel from long distances to receive treatment.

"Unlike most tribes the world over," says this missionary colonel, "these primitive folk have no knowledge of medicine whatever. When they are ill, they sacrifice fowls, pigs, dogs and other animals to the evil spirits which they believe send them the illness; but now they are learning to come to the mission hospital for treatment. Their chief trouble is from opium. Whereas in the rest of Burma the cultivation and consumption of opium is prohibited, in the Hukawng Valley opium is grown and consumed in large quantities. The people know its degrading effects, and many come to us for treatment. We can help them with drugs, but we also tell them of the Saviour who can enable them to master their craving.

"They do not suffer from the usual diseases of civilization, but mainly from malaria, skin diseases, poison from bites, bamboo wounds and ulcers."

-The Life of Faith.

CHINA

China Village Uplift

Upon invitation of the villagers, twenty M ing Chong(popular education) schools have been established in as many villages, as a part of an agricultural, educational and religious program. In cooperation, clinics have been established in two of the villages; these are free, except for a registration fee of five coppers. Money for drugs and supplies so far have been contributed by American friends. The village furnishes a room for the clinic and one for the nurse to sleep in.

Other public health measures include Well-Baby Clinics. The first one was established three years ago; it is carried on only in the fall, winter and early spring. Still another institution is the Mothers' Club, which meets to discuss child health, care and training. Once a year all their children are brought for medical examination, vaccination and typhoid-cholera inoculation. -World Call.

"They Are Friends"

A correspondent in World Call writes: "At the Century of Progress Exposition in the Chinese shops, I overheard an American woman telling one of the Chinese that she did not

blame his countrymen if they ran every missionary out of China, as she felt they had no business to meddle with the Chinese religion. My ears stuck out like a donkey's to catch his answer and he said, 'Madam, China has no religion, nor have we anything else that restrains us from doing evil; we have nothing but kindly feelings for the mission-aries. They are our friends.""

Growth of Suicide Problem

The Central China Daily News says that suicide is becoming popular in China as a means of gaining freedom from the cares and troubles of this life. The number of suicides in the six leading cities during the month of March were: Shanghai, 74 men and 40 women; Nanking, 40 men and 31 women; Peiping, 78 men and 58 women; Tsingtao, 72 men and 39 women; Hangchow, 74 men and 15 women, and Hankow, 53 men and 53 women. Most of those who committed self-murder were still under thirty years of age, and their chief reasons for taking their lives seem to have been financial difficulties, unemployment, unhappy love affairs and domestic troubles. In 24 of China's principal cities there were 1,604 suicides in 1933.

The problem is as old as the Chinese race, only the method has varied with the ages. In former years, high government officials took some kind of natural poison which they always carried with them when they were about to be beheaded by the order of an Emperor. Now the preferred method is shooting in a modern hotel.

The explanation seems to be that many educated, modern young people prefer money to soul, pleasures to moral principles, suicide to a simple and humble livelihood. Suicides which originate from poverty are fewer than among the wealthy, as the poor are used to hardships. The need is evident that the sacredness of the soul must be impressed upon modern youth.

-China Weekly Review.

Demand Exceeds Supply

Nanking Bible Teachers' School reports that the twentyfive graduates of last June could have been placed twice over; there are so many calls for trained workers that there are never enough graduates to supply the need. The students of last year represented twenty-one different churches and missions. and came from fourteen provinces. Their average age was twenty-seven years. The total number of years of service rendered by them before entering the school was 308 years. In the twenty-two years of the school's history, 298 students have graduated. Students come not only from widely scattered areas, but from very different environments and with greatly varied experiences. In the present student body are fourth generation Christians, and one student has three generations of preachers Then there are back of her. those who come from non-Christian homes, whose coming means struggle and sacrifice because of the opposition, and often persecution of their families.

---Women and Missions.

After Many Years

Thirty years ago in Chuhsien a man named Chu was present for the annual examinations for degree under the old Confucian order. Passing a small pagoda by the roadside, used especially for burning paper bearing written character, he saw a man thrusting a thick book into the fire. He pulled it out, remarking that it was a shame to burn such a good book. It was minus its covers and some of the leaves, but he took it home, read it, and was intensely interested, though he had no way of identifying it.

This year, in Kiangshan city, he was standing on a street corner when an old man came along with a thick book under his arm. Chu felt that this thick book and his were somewhat alike, and that here was the solution of some of his problems, such as who this "God" could be, and where the book came from.

He spoke to the old man, and asked what the book might be. "It is the Holy Scripture." "Yes, but what Holy Scripture might it be and what are you doing with it?" "Oh, I am going to worship, and we use this book in the worship of God." "And where do you worship?" "At the Jesus Hall, of course." "May I come along with you and see this worship?" "Yes, anyone is welcome," and Mr. Chu and the old man went along together to worship. There Mr. Chu met Mr. Ting, the colporteur, who was conducting the worship for that Sunday in the Kiangshan Church, and he was able to explain a little more to him of the way of life.

-China's Millions.

The Rhenish Mission in China

This mission reports for 1934 that the year just closed was free from major political events. although the fight of the government against communism is still carried on vigorously. The efforts of Gen. Chiang Kai-shek have been successful in freeing the province of Kiangsi of this pest. However, the communists have now turned to other fields and are still a great menace in the lands north of the Yang-tse Kiang and the province of Setchuan. In these areas the missionaries have been compelled to vacate considerable territory and several missionaries have been kidnapped and also several murdered. Several workers of the Berlin Mission have been in great danger temporarily. Troops of the government in Nanking and Canton have taken part in activities against these communists.

In the face of these disturbances the Rhenish Mission has been able to work undisturbed. The missionaries are reporting much concerning the so-called "New Life Movement," started by Gen. Chiang Kai-shek. It did not proceed from Christians nor can it be called Christian; but it is friendly to Christianity. In the south it is prohibited. In the province of Canton Confucianism is experiencing a revival. There is a general feeling that no moral training is possible without Christian training and while the prohibitions of Christian schools have not been repealed, Christian schools are not interfered with.

The society reports that it has 3,893 Christian members and that during the year 211 were received by baptism. There are in all 6 ordained missionaries, 21 evangelists, 20 teachers and 66 elders.

JAPAN

Seven Cooperatives Proposed

Kagawa, believing that cooperatives, working side by side with capitalistic units, could gradually and peacefully replace them, proposes seven different types of cooperatives. They are: producers' cooperatives, credit unions, consumers' cooperatives, mutual aid organizations, insurance groups, marketing cooperatives and public utilities. "Christian cooperative associations." he told an audience recently in Honolulu, "are the alternative for revolution in capitalist countries."

He had something to say about war, too. He blamed it on confused thinking, and added: "Confused thinking is the result of confused, irregular living. If a man abstains from liquor and narcotics and does everything possible to help himself think clearly, he will see that peace is practical."

-The Christian Advocate.

Union Theological Training

A plan is under way, sponsored by the Japan section of the International Christian Education Commission, to provide union theological education. The Tokyo and Yokohama members of this commission have taken the following action: "We recommend as the first step the immediate establishment of a union theological course which shall be preparatory to the higher work of the various denominational theological schools, situated in the area near Tokyo."

-The Christian Century.

Drug Menace Growing

The drug evil is rapidly growing in Japan. Rev. Michio Ko-zaki, pastor of Reinanzaka Congregational Church, is telling his compatriots what distressing things he found being carried on under Japanese patronage by Japanese, Korean and Chinese dope-rings in Peiping, Tientsin and vicinity; and Miss Muriel Lester, of Kingsley Hall, London, is prepared to give the world a sordid story of what she saw, with almost unbelieving eyes, in The Japanese North China. Government has made heroic efforts in the past to keep narcotics from the Japanese people, but institutions for assistance of narcotic victims are now finding themselves too busy to handle all the tragic cases that come to their attention. In one well known reform house in Tokyo, 95 per cent of the cases treated are Koreans.

-The Christian Century.

Prank Creates Ethical Problem

Doshisha University, oldest and largest Christian school in Japan, planned to place within a recently completed building a memorial of Joseph Neesima, founder of the university and famous Japanese Christian Before the memorial leader. was installed, however, a student, thinking to play a joke, set up a Shinto god-shrine in the place of honor reserved for Neesima. Now the military authorities in Japan, despite explanations and apologies by the offending student and a petition from the entire student body, have ruled that it would be an indignity to the sacred deities of the Japanese nation to have the Shinto shrine removed. If the school authorities dare to make any change, the military authorities threaten to withdraw all recognition from the school. Evidently the threat has meaning, for at last reports the shrine still holds the place of honor intended for Neesima. Japanese rationalize the position taken by the military department by insisting that Shinto is really not

[October

a religion, and that there has therefore been no interference with constitutional guarantees of religious freedom. But many Christians, missionaries and Japanese, find their minds filled with misgivings as they see this Shinto shrine set up in a Christian university in the place intended for a memorial to its Christian founder.

-The Christian Century.

NORTH AMERICA

Character Education

A complete failure of "attempts to achieve character education without the aid of religious motivation" is reported by the Presbyterian Board of Christian Education, which announces plans for joining aggressively in a cooperative effort by 37 other churches in America "for the extension of Christian education to the millions of unreached children and young people." Sunday church schools are still failing to enlist more than 40 to 50 per cent of their Protestant constituency. Millions of nominally Protestant children in our country are without any systematic religious training. As for the future, says the report, it is certain that vacation and week-day church schools will have a large part in the plan. A gain in the past year of 152 Vacation Church Schools conducted by Presbyterian churches is announced by the Board. The total number of such schools was 3,358, enrolling 235,393 pupils.

More than 8,000 young people of college and high school age attended last year's Presbyterian summer conferences. The 8,000, the report states, went back to their home churches with a new understanding of Christian living and of the work of the Church, with new willingness to do church work and with t h e i r characters increasingly steeled to meet their everyday problems.

To End Competition

The Home Missions Council has worked out a plan under which a number of denominations have agreed to discontinue all competitive mission work in this country. Representatives of five denominations — Baptist, Congregational-Christian, Methodist Episcopal, Presbyterian and Reformed — signed this agreement on May 17; the Disciples of Christ and the Evangelical Synod have accepted the agreement and representatives of each have only to affix their signatures. Other boards have it under consideration.

The agreement calls for joint planning by the various boards, who will work in conjunction with a Comity Committee of the state home missions council; if such a committee does not exist, one will be formed.

-Federal Council Bulletin.

Useful Missionary Society

The native mission church at Metlakatla, Alaska, has cause to be proud of its missionary society. Last year they worked hard to raise their contribution for national and foreign missions, did sewing for Sheldon Jackson School, and contributed food for Haines House. They also attended to many local needs, such as providing clothes for poor children, helping care for the sick, calling on the bereaved, preparing lunches for men who were cutting wood for the church, cleaning the church, and raising \$40 toward painting the church. Their interest and influence extends to every branch of church work.

-Presbyterian Banner.

New Evangelical and Reformed Church

It was announced on July 13 that the tentative draft of a new constitution for the newly organized Evangelical and Reformed Church has been prepared. The new constitution will contain many features that are different from those of either of the former Churches. Provision is being made for a full-time president as the official head of the Church. All of the congregations in a given territory, irrespective of former affiliation, language used, or other considerations, are to be included in the same Synod. There will be a reduction in the number of official boards.

The merged denominations have a membership of about 700,000. Headquarters are to be continued for the present in Philadelphia and St. Louis.

-Christian Observer.

Scientific Faith

Dr. Arthur H. Compton, of the University of Chicago, the student of the cosmic ray and the winner of the Nobel Prize in 1927, expressed before an eminent group of scientists in Chicago, his belief in God and in the intelligence and order of the universe.

He took the position that "faith in God may be a thoroughly scientific attitude, even though we may be unable to prove the correctness of our belief." He said:

"Science can have no quarrel with a religion which postulates a God to whom men are as His children. Not that science in any way shows such a relationship. If a religion which makes such an assumption does not have its own evidence, it should not look to science. But the evidence for an intelligent power working in the world, which science offers, does make such a postulate plausible. . . .

"As we recognize the greatness of the program of nature, which is unfolding before us, we feel that we are part of a great enterprise in which some mighty intelligence is working out a hidden plan.

"Indeed, God has placed us in a position to help in furthering His program."

A Study of Financial Trends

Dr. Charles Stelzle has made an analysis of the ten-year period from 1925-1934, inclusive, to show how much members of leading Protestant c h u r c h es throughout the United States gave to the work of their churches during the past ten years. It is indicated that contributions per capita for all purposes declined 43 per cent, or Suggestions for worship, handwork and games.

The Three-Cornered Continent. By Margaret Applegarth. Cloth, 75 cents; paper, 50 cents.

A series of stories about South America published by the Central Committee on the United Study of Foreign Missions.

FOR PRIMARY GROUPS

Around a Mexican Patio. By Ethel L. Smther. Cloth, \$1.00; paper, 75 cents.

This unit of work on Mexican life, based on actual teaching experiences, contains ten suggested sessions for the leader who desires definite procedures, and a synopsis of a fuller unit for the leader who desires to build her own course. The sources include informational material and a serial story which will appeal to children of primary age.

Rafael and Consuelo. By Florence C. Means and Harriet L. Fullen. Boards, \$1.00; paper, 75 cents. 1929. Stories and a project course on Mexicans in this country.

SUPPLEMENTAL MATERIAL

Fun and Festival from Latin America. By Winifred Hulbert. Paper, 25 cents.

Games, songs, program features, costumes, refreshments and suggestions for dramatizations.

- Picture Map of Mexico. 30x50 inches; to be colored. 50 cents.
- Paper Dolls-Mexico. A sheet of two paper dolls in color, with changes of costume. 25 cents.
- Latin American Neighbors Picture Sheet. A folder of 16 pictures. 25 cents.
- Latin American Picture Stories. A pamphlet of six short stories, suitable for telling, accompanied by illustrative pictures about 9x13 inches. 50 cents.
- Wall Map of Latin America. 36x46 inches; locates nearly all Protestant mission stations. 60 cents.
- Large Outline Map of Latin America. 28x32 inches. 25 cents.
- Small Outline Maps of Latin America. 11x14 inches. 25 cents per dozen.

New Books

The Bible and the Bible School. J. B. Weathersoon, G. S. Dobbins. 280 pp. 75 cents. Baptist Sunday School Board. Nashville.

- Creative Learning. J. M. Price, J. L. Corzine. 75 cents. 268 pp. Baptist Sunday School Board, Nashville.
- Facing Two Ways The Story of My Life. Baroness Shidzue Ishimoto. 373 pp. \$3.50. Farrar and Rinehart. New York.
- Making the World Christian. P. E. Borroughs, Arthur J. Brown, John D. Freeman. 334 pp. 75 cents. Baptist Sunday School Board. Nashville.
- Schoolhouse in the Foothills. Ella Enslow and Alvin F. Harlow. 239 pp. \$2.00. Simon & Shuster. New York.
- Studies in Ephesians. E. Y. Mullins. 144 pp. Cloth, 60 cents; paper, 40 cents. Baptist Sunday School Board, Nashville, Tenn.
- Old Testament Biographies. H. W. Tribble, John L. Hill, Kyle M. Yates. 329 pp. 75 cents. Baptist Sunday School Board. Nashville, Tenn.
- They That Sow. Mary Warburton Booth. 200 pp. 3s. 6d. Pickering & Inglis. London.
- I Go a Fishing. John McNeill. 128 pp. 1s. Pickering & Inglis. London. Keswick.
- Church, Community and State A World Issue. J. H. Oldham. Pamphlet. 35 cents. Harper and Brothers. New York and London. 1935.
- The Answer of God. Marshall Broomhall. Seventieth Anniversary of the China Inland Mission. London, Philadelphia, Toronto. 1935.

Personal Items

Dr. J. R. Alexander, of the United Presbyterian Church, recently celebrated his diamond jubilee or 60 years of service in Egypt. He went out from

Home Missions Number

OUR JUNE ISSUE

■ We still have on hand a limited quantity of the June issue of THE REVIEW — our Home Missions Number. It takes up various phases of the work carried on among wild Indians, among Negroes, Mormons and Orientals, among mountaineers an settlers on western prairies; in Alaska and the West Indies; among immigrants in city slums and in mining towns.

(Don't miss the value of a study of this subject such as the June 1935 issue affords.

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The Missionary Review of the World

Subscription Department Third and Reily Streets, Harrisburg, Pa. America, arriving on March 13, 1875. Eighteen months later Miss Carrie Elder joined him on the field and they were married in Cairo in 1876. Dr. Alexander was stationed at Assuit College of which he later became president. Dr. Alexander is still residing in Egypt.

* * *

Rev. George W. Gibb has been appointed General Director of the China Inland Mission to take the place of Mr. D. E. Hoste who has retired. Mr. Gibb went to China in 1894 and was a notable success in one position and another and thus was recognized as a man who was steadily growing in grace, knowledge and power. Upon him devolved a large share of the heavy burden of formulating the principles and promoting the program of the Forward Movement which the Mission decided upon in 1929.

Dr. Julius Richter of Berlin is in America attending the meeting of the International Missionary Council. He is available for addresses in October and November.

*

* *

Rev. J. Kelly Unger, missionary to Korea, is now in America and available for addresses on missionary work among the lepers.

*

President James H. Franklin of Crozer Theological Seminary was elected president of the Northern Baptist Convention for the year 1935-6.

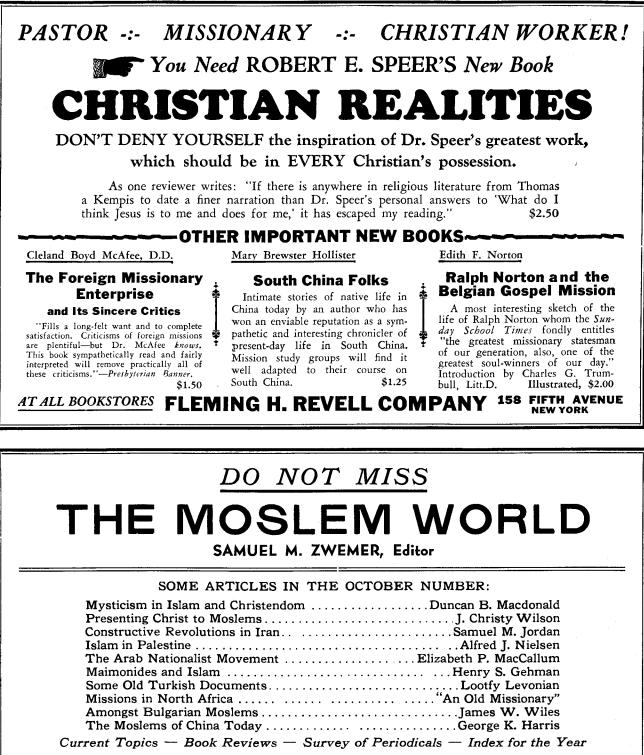
Dr. Paul W. Rood, nationally known evangelist, has accepted the presidency of the Los Angeles Bible Institute.

Rev. E. C. Lobenstine went to China in 1898 as a missionary of the Board of Foreign Missions of the Presbyterian Church in the U. S. His principal contribution has been in building up Christian cooperation in China. He is now retiring, after 37 years of service.

* *

*

Rev. Emory Ross, who was for many years the able secretary of the Congo Protestant Council and the editor of the Congo Mission News, has been appointed executive secretary of the American Congo Committee. Mr. Ross is also executive secretary of the newly organized American Committee on the Ethiopian Crisis which has been formed to aid in maintaining peace between Italy and Ethiopia; to aid Ethiopia by peaceful means in preserving her historic political and territorial sovereignty and to maintain close relations with the Imperial Ethiopian Government, and in so far as may be mutually desired to act unofficially between its representatives and interested groups outside of Ethiopia.



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Dates to Remember

November 3-9-Christian Home Week.

November 17-Men and Missions 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 30-31-Conference with Dr. Kagawa on the Relation of the Churches to the Cooperative Movement. Indianapolis, Ind.
- December 28, 1935-January 1, 1936-Student Volunteer Convention. Indianapolis, Ind.
- January 15-17-National Conference on the Rural Church. Washington, D. C.
- July 6-12-Twelfth World's Sunday School Convention. Oslo, Norway.

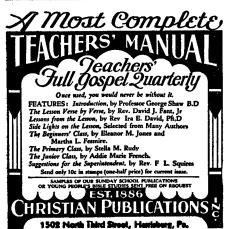
Personal Items

The Archbishop of York (Dr. William Temple), known as a leader both in Christian thought and in Christian work, is to make his first visit to America in December. He will fill several engagements at universities and cathedrals and will be one of the leading speakers at the Student Volunteer Convention in Indianapolis.

Rev. A. M. Chirgwin, General Sec-retary of the London Missionary Society, is paying a two months' visit to the United States, in connection with the meeting of the International Mis-sionary Council. He plans to visit Negro schools and colleges of the South.

John L. Mott, son of John R. Mott, has been made director of International House, New York, to succeed Dr. Harry Edmunds. This center now serves students from 65 countries. *

Mrs. Adena Miller Rich has been appointed to succeed the world-famous Jane Addams as head of Hull House, Chicago. She was associated with Miss Addams for twenty years.



Christmas Gift Suggestions



The epic story of C. T. Studd, the famous cricketer, will appeal to all lovers of missionary biography. "C. T." was one of the best all-round players that the game ever produced, and renounced wealth and position to answer the call of God to foreign service. Courageously he faced a life of hardship and danger with remarkable self-denial and endurance, first in China and then in the very heart of Africa, pioneering for God. Illustrated, \$1.25.

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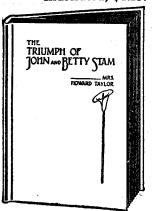
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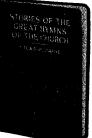


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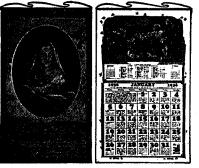
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THE MISSIONARY REVIEW OF THE WORLD THIRD AND REILY STREETS



THE MISSIONARY **REVIEW OF THE WORLD**

DELAVAN L. PIERSON, Editor

Vol.	LVIII	Nov.,	1935	No.	11
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Editorial Chat

Our October number on Latin America has received very hearty commendations and many single copies have been sold. Order your extra copies now before the supply is exhausted. In the present issue we publish some additional articles on the same subject and more will follow. This is "Latin America Year."

* * The past summer and autumn have been especially rich in interdenominational and international conferences on Christian faith, life and work. Some of these are reported in this issue; another—the Student Volun-teer Convention—will be fully reported, and the leading addresses will be

printed early next year. * *

One of the recent articles in THE REVIEW so impressed a missionary bishop that he ordered copies printed and sent to every missionary of his church.

A pastor in the home church offered to reprint another article at his own expense and have it sent to all the missionaries of his denomination. He learned that THE REVIEW already goes to all those missionaries.

Here are recent comments from our readers. Will you pass on the good

word? "Each month I attend the public library for the purpose of glancing through your magazine. I consider it the most interesting periodical of the many on the shelves of that institu-tion." CURTIS TAYLOR,

Utica, N. Y.

"Since we cannot adequately compensate our committee members, we cheer them by subscriptions to THE REVIEW.'

MISS MARY I. SCOTT, Chairman, Bethesda School of Missions, 310 Tomlinson St., Moundsville, W. Va. * *

"On our station in the bush we greatly appreciate the monthly appearance of THE REVIEW."

FLORENCE N. GRIBBLE, M.D., French Equatorial Africa.

Obituary Notes

The Rev. Harvey S. Murdock, D.D., head of the work among mountaineers at Buckhorn, Kentucky, died on October 4th of heart disease at the age of 64. He went out thirty-three years ago as a representative of the Lafayette Avenue Presbyterian Church, of Brooklyn, to establish this Christian mission. He was very successful in developing a community work includ-ing schools, a church, hospital and general social program.

The Rev. W. Kendall Gale, missionary of the London Missionary Society at Andriamena, Madagascar, and one of the recent contributors to the REVIEW, died on June 7th following an operation. He had labored most sacrificially and effectively for the Malagasy. Mrs. Gale is returning to England. * * *

The Rev. Dr. Ivan S. Prokhanoff, founder and president of the All-Russian Evangelical Christian Union, said to have several million followers in Russia, died in Berlin on October 6th. He was sixty-six years old.

Dr. Prokhanoff was born in Russia, and educated as an engineer. Thirty and coucaced as an engineer. Inirty years ago he organized the Evan-gelical movement, with Lord Rad-stock, of England, Colonel Pashoff and Count Korff. In Russia he pub-lished "The Christian," a periodical, and "The Morning Star," a weekly newspaper He work more these 1000 newspaper. He wrote more than 1,000 hymns and translated many others, and also religious books.

Since 1928, when he left Russia for the last time, he has raised money for needy Christians in Russia. In 1927 he started in New York "The Gospel in Russia," and in 1931, "The Faith of the Gospel," both periodicals. His autobiography, "In the Cauldron of Russia," was published in 1933. * *

The Rev. Frederic W. March, for over fifty years an active missionary in Syria, under the Board of Foreign Missions of the Presbyterian Church in the U. S. A., died on September 28 at Suk-ul-Gharb, Syria. Mr. March was appointed to Syria in 1873 and served actively until his honorable retirement with his wife in 1924. Within his lifetime he touched the whole span of mission activity in the Syria field which celebrated its 100th year more than a decade ago. During his long years of service he was engaged (Concluded on Third Cover.)



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REVIEW WONARY

AN INTERDENOMINATIONAL REVIEW OF WORLD-WIDE CHRISTIAN PROGRESS

VOLUME LVIII

NOVEMBER, 1935

NUMBER 11

Topics of the Times

PREPARING FOR A WORLD CONFERENCE

The International Missionary Council (September 27th to October 4th) brought together seventy-five delegates, from twenty-five national missionary or Christian councils, who assembled at East Northfield. Massachusetts, to prepare for the next World Missionary Conference. The hills of the Connecticut Valley were glorying in the richness of their autumnal colors and remembrances of the great evangelist, Dwight L. Moody, and his work formed an inspiring background. The personnel included outstanding leaders of the Protestant missionary movement, half of them well-known representatives with a rich experience, the other half representing a younger generation of forthcoming leaders of the older and younger churches. The reports of the chairman, Dr. John R. Mott, and of the secretarial staff from London and New York proved the value of the world-wide service of the Council. It has become, or is becoming, a central consultation body of the Protestant world missionary movement.

The crucial question of this year's meeting was: where the next world missionary conference, due about 1938, is to be held. The preceding world conferences have been held in London, 1888; New York, 1900; Edinburgh, 1910; and Jerusalem, Many more Europeans and Americans 1928. would be able to take part if the next gathering can be held in Europe or America and the inspirational value for the sending churches would be On the other hand the missionary enhanced. force of the older churches has decreased, at least for the time being. In almost all countries of old Christendom there are currents which slow down the missionary enthusiasm so that in few countries do we find the flaming missionary enthusiasm of a generation ago. At the same time the missionary movements in Asia and Africa are showing promising signs of spiritual strength and of evangelistic power. In almost all Asiatic countries the younger churches are ready to undertake more complete independence. A shifting of emphasis of the missionary movement from America and Europe to Asia and Africa is therefore welcomed in all quarters. For this reason it was decided that the next conference should be in Asia. After careful deliberations in which particularly the Japanese and Chinese delegates took part, it was resolved with enthusiasm to select Kowloon, near Hongkong, and to make an attempt to secure double the number of Jerusalem delegates, about four hundred of them, two-thirds of whom should be representatives of the churches in mission lands, particularly those of Japan, China and India.

A second group of questions discussed related to subjects which demand a new and serious reconsideration, so imperative that a new world missionary conference is imperative. Three groups of subjects seemed paramount.*

1. The missionary enterprise, like the world in which we live, has definitely come to the dawn of a new age in which fresh forces are beginning to play a momentous part. Everywhere titanic forces challenge the very fundamentals of historic Christianity. On the frontiers of the Christian movement men face the grim realities more closely than in the West. Communism, imperialism, and nationalism are remorselessly closing in on the young church in China. Imperialism, commercialism, and industrialism are eating into the very fabric of African community life and destroying its immemorial spiritual and moral sanctions. From Mexico to Brazil, from the Philippines to the Congo, from Germany to Japan the menace threatens younger and the older churches alike. We must pool insight, knowledge, and resources and get a new sense and experience of world solidarity.

2. A thorough study of evangelism on the mission field is to take a central place in the activity of the International Missionary Council immediately and through the world conference with a view to vigorous, concerted, aggressive, continuous evangelism by the churches. This is done in response to calls from all over the world. The survey is to be centered in the church aiming at enlisting voluntary lay and pastoral forces, with studies of the

* Quoting freely from Prof. Basil Mathews.

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place of literature, the school, college, and hospital in the work as well as the approach called for with relation to the Low the Meelow the Hindu and others, as well as

work as well as the approach called for with relation to the Jew, the Moslem, the Hindu, and others; as well as of the methods used by communism, fascism, theosophy, and other cults. The phenomena of mass movements compared with plucking individuals out of their own culture, and its relation to political changes and economic status; as well as an analysis of the economic, religious, or social motives leading to acceptance of the Christian faith. The preparation, holding, and follow-up of the proposed 1938 meeting is to be utilized to promote fuller cooperation in the world missionary enterprise.

3. The fact that over thirty regional and national Christian councils have been set up, the large measure of confidence won, and many pieces of cooperative work carried forward reveals the advance already made. Hitherto cooperation has been confined mainly to institutions; it has not so often been extended to large evangelistic ventures. It has also been mainly an activity of missionary societies rather than of indigenous churches. The Committee is setting afoot vigorous studies of all these processes and of concrete projects of fresh practical cooperation.

Among the forces that demand world cooperation of the Christian forces are: the ebb-tide of faith all over the world, the necessity that Christianity should advance, the call to a unified Christian outlook on the pagan masses, a new vision of the function of the great missionary institutions, the creation of a satisfactory new leadership, the replacing of "foreignism" and race antipathy by life in the universal Church, new economic and intellectual foundations of self-support, the destruction, on the one hand, of syncretism and on the other of separatism which now divides the Protestant churches in areas like South Africa.

Other topics discussed at this meeting of the I. M. C. included the crisis in German missions, the need for Christian literature and suitable motion pictures for the Africans, the Christian responsibility for the Jew and "the tragic plight of 2,000,000 Christians in Germany in whose veins there is some touch of Jewish blood."

The upbuilding and maintenance of the younger churches as a part of the historic world-wide Christian community is to be the objective of the 1938 conference. This requires a fresh, convincing vision for this age of the verities of the faith by which the Christian lives; the witness by which the Church is to carry the faith to the world in face of potent hostile forces; the reenforcement. intellectual, moral, and spiritual, of the interior life of the Church, in grappling with problems that affect its very being; the relation of the life of the Church to the changing social and economic order-its total impact upon society; and a larger and more thoroughgoing cooperation, moving implacably toward unity between the churches which, in this emerging crisis, is the very condition of victorious advance.

JULIUS RICHTER.

CHRISTIANS OF ALL LANDS UNITING

There are still many varieties of Christians. They are of divers races, nations, names, habits and opinions on various subjects, but they are one in looking to Christ and His program for the solution of human problems. On creeds and church polity these Christians cannot unite but those of many nations and denominations gladly unite to study common problems and to work together for better understanding and a more perfect fulfilment of the Will of God.

Last summer four important international Christian conferences were held in Europe. These took under consideration the promotion of Christian unity, world peace and friendship, and practical cooperation in life and work.*

The Committee of the World Conference on Faith and Order held its sessions at Hindsgaul, Denmark, and plans to hold its next meeting in 1937, in Edinburgh. The conference will begin with a statement of "The Church's Witness in the World Today," and will be closed with an "Affirmation of Union in Allegiance to Our Lord."

The Executive Committee of the Universal Christian Council also met last summer in Chamby, Switzerland. The Orthodox Archbishop Germanos, of Thyateira, President of the Council, sounded an appeal to the churches of the world for effective cooperation against the attacks of secularism in all lands. A World Conference on Christian Life and Work is to be called to meet at Oxford University, England, July 13-25, 1937.

The great concern of the Council for the Church in Germany found expression in the resolution which recorded the determination to employ every possible Christian means of supporting those who are threatened by the dominance of an aggressive paganism. An appeal was received from various bodies on behalf of the Christian refugees from Germany, who constitute some twenty per cent of the total number of German refugees.

The World Alliance for International Friendship met at Chamby, with representatives from thirty countries. Lord Dickinson, of Paiswick, who has been president for several years, was made honorary president; Bishop Ammundsen, of Denmark, was chosen president, and Dr. William P. Merrill, pastor of the Brick Presbyterian Church in New York, was elected vice-president. Rev. H. L. Henriod is the general secretary. The Alliance recommended the creation of a permanent Minorities Commission, under the League of Nations and an appeal was made to the League for more effective assistance to refugees from Ger-

^{*} The facts in regard to these conferences are taken from the report of Dr. Henry Smith Leiper.

many. In preparation for the world conference at Oxford in 1937, it was proposed that in all countries where compulsory military service prevails the churches should request their respective governments to permit civil service as an alternative in the case of those who cannot conscientiously serve in a military capacity. A carefully prepared message to the churches was issued, which included an affirmation, as against the totalitarian claims of the State, that "right is above the State, not the State above right." A sensation was caused when it became known that one distinguished Italian representative to the conference. Dr. Cesare Gay, had been summoned to Rome, along with other leaders of the Protestant churches, by Il Duce, who desired to know the reason for the refusal of the Protestant churches in Italy to pass resolutions endorsing his policies toward Ethiopia.

The Central Bureau for Inter-Church Aid called together representatives of the churches of many lands to meet in Vienna August 31–September 3. Attention was directed to the current situation among the churches in continental countries, particularly those which are suffering from discrimination, financial collapse or state opposition. The disturbed conditions in Austria have created particular difficulty for the non-Roman churches, which are in the minority, constituting about onefifth of the population. Membership in these churches has greatly increased in recent years, to such an extent that the present staff and equipment are inadequate. The Central Bureau sent a deputation to call upon the heads of the Austrian State to acquaint them with the concern of the Protestant world over the disabilities of their Austrian brethren. The Bureau also studied the status of the churches in Roumania, Poland, Czechoslovakia, Jugoslavia, Greece, Spain, and Russia.

Since Christians in Russia continue to suffer martyrdom, the possibility of sending a deputation to Moscow to intercede for them was discussed and final decision was left with the executives. Dr. Alfred Jorgenson, of Copenhagen, Denmark, was reelected chairman of the Bureau and Dr. Adolf Keller was unanimously reelected director.

Organic union is not necessary and may be unwise but there is hope that some day Christians will still more generally unite on the beliefs and objectives they have in common so that they may present a united front against all evil and may make their protests effective. Six hundred million professed followers of Christ should be able to do more for moral, social, economic and political reforms than they are doing today.

STUDENT VOLUNTEERS AFTER FIFTY YEARS

The coming convention of the Student Volunteer Movement, to be held in Indianapolis, Indiana (December 28 through January 1, 1936), marks the fiftieth anniversary of the Movement in America and is the twelfth quadrennial convention. The Movement was the outgrowth of the Student Foreign Missionary Society in Princeton College and of the Student Conference held at Mount Hermon, Massachusetts, in 1886.

The movement has had a remarkable history, having been founded by students as a result of prayer and the conviction that the Great Commission of Christ to His Church was a command with the promise of His presence in its fulfilment. The watchword adopted was "The Evangelization of the World in this Generation"-not adopted as a prophecy but as an objective. When the Movement was formed there were few students volunteering for foreign service and the funds available were very inadequate even for the work undertaken. As a result of the student movement, and other influences at work under the spirit of God, over twelve thousand volunteers have gone to the foreign field in the past fifty years and the incomes of the missionary societies were quadrupled.

The past fifteen years have brought about many changes in the whole foreign mission enterprise. The number of volunteers has fallen off, the support of the work has decreased and the Movement itself has undergone considerable change. The Student Council has taken control, with less direction from the "elder statesmen" of the missionary enterprise.

Today a crisis is felt in the foreign fields, in the churches and mission boards at home, and in the student world. Thinking Christians, familiar with the present situation, realize that the need for Christ and His power was never greater than at present, and the world is more than ever conscious of the need for some superhuman power to lead them out of the present social and spiritual morass. Men are tempted to discouragement and to abandon Christian idealism, seeking in its stead the material things that this world offers. The less interest there is today in foreign missions the greater is the need for a spirit-filled Student Volunteer Movement.

The coming convention may well have as objectives: (1) To interest students more profoundly in Christian life and in sacrificial service where Christ is not known; (2) to express the ideals and motives to which students will respond when the claims of Christ on their lives are presented; (3) to inspire Christians at home to support Evangelical work abroad more adequately; (4) to emphasize the spiritually dynamic forces in missionary activity—in matters of guidance, of fruitfulness and growth; (5) to show the ability and readiness of the coming generation to take the leadership in the work of Christ with courage and in His Name and Power.

The clear call today is for missionaries who are true evangelists first of all—whatever other qualifications they may have. Christians at home who know Christ as Saviour and Lord will respond to the call to support qualified missionaries who go out primarily to preach and to live Christ and to train others for His service.

The Indianapolis Convention is calling together over two thousand student delegates from the United States and Canada-a much smaller number than have attended other conventions. Α strong and comprehensive program has been planned with speakers of international reputation. These include national Christian leaders who are the fruits of mission work-Dr. Toyohiko Kagawa, of Japan; Prof. Gonsalo Baez Camargo, of Mexico; Dr. T. Z. Koo, of China; Mrs. Induk Pak. of Korea, and President S. K. Datta, of India. The British and American leaders may be counted on for inspiring messages-Dr. Richard Roberts, Moderator of the United Church of Canada, and author of "That Strange Man Upon the Cross," is a leading speaker; The Archbishop of York (Dr. William Temple) will give a series of spiritual addresses; early American leaders of the Movement-Dr. John R. Mott, Dr. Robert E. Speer, Dr. Samuel M. Zwemer, and possibly Dr. Robert P. Wilder, one of the founders and former general secretary-are to be present and may be counted on to speak with their usual force and fire. Others of more recent fame will lead conferences-Dr. John A. Mackay, Prof. Basil Mathews, Prof. K. S. Latourette, Prof. Henry P. Van Dusen, and Dr. Daniel J. Fleming.

Christians interested in world evangelism and the progress of the rule of Christ on earth are earnestly requested to unite in daily prayer for this convention—its leaders, speakers and delegates-that Christ may be uplifted; that the real conditions of the world and the needs of men may be vividly presented; that the responsibility of the Church and of each Christian may be brought home to all, that church members may realize the claim of Christ on them and all that they have; that the power and program of God for the salvation of mankind may be clearly presented so as to stir to adequate unity; that Christ's forces of every race, nation and name may fully cooperate in the great work before us, and that the future of the Student Volunteer Movement may be made clear as it is in the Will of God.

MISSIONARY EXHIBIT "A"

At a recent meeting in Newark, New Jersey, a remarkable group of National leaders from many lands presented aspects of the present world situation from a Christian point of view. They were in themselves a remarkable exhibit and a convincing proof of the power of Christ and the worldwide influence of His Gospel to win the most outstanding men and women of all races and nations to His standard. Dr. John R. Mott presided, himself a remarkable evidence of what Christ can do in enlisting all a man's powers in the promotion of the Kingdom of God throughout the world. Among the Christian leaders from other lands were Dr. S. K. Datta, a dark complexioned Indian with a brilliant mind, the president of Forman Christian College, Lahore, and a leader in national and church life in India; Dr. Cheng Ching-yi, the General Secretary of the Church of Christ in China, former moderator of that church, the vice-chairman of the International Missionary Council, and a great force for cooperation among all followers of Christ throughout the world; Professor Gonsalo Baez Camargo, Secretary of the National Council of the Evangelical Churches of Mexico, a strong character and a brilliant speaker; Mr. Etsuzo V. Yoshida, Treasurer of the National Christian Council of Japan and one of the founders of the Omi Brotherhood in Japan. Similar "exhibits" might have been produced from South America, many parts of Africa, from Persia, Turkey, Syria, Burma, Malaya, Korea and the Islands of the Pacific. The representation was enlarged by the testimonies of Professor Julius Richter, of Germany; Baroness van Boetzelaer van Dubbledam, of Holland; and Prebendary W. Wilson Cash, Secretary of the Church Missionary Society, who called himself a "native Christian of the British Isles."

The tenor of the testimonies of these Christian witnesses included (1) the great need of their fellow countrymen for Christ and all that He offers; (2) the evidence of Christ's power in their own lives and in the lands from which they come; (3) the need for greater unity and closer cooperation among all Christians; (4) the need for clearer manifestation of the power and spirit of Christ in all who bear His name.

If every church could hear such testimonies, and see such convincing exhibits there would be no doubt as to the worth-whileness and future of Christian missions. If the program advocated by these men were truly carried out in all individual missionaries and in Christians in the churches in all lands, there would dawn a new era of life and we believe that a new advance of Christianity would take place that would sweep all before it in the conquest of the world for Christ.

Conquest by Healing in Ethiopia

By T. A. LAMBIE, M.D., F.R.G.S. Field Director, Sudan Interior Mission, Addis Ababa, Ethiopia

THERE is perhaps no country where a medical diploma acts more efficiently as a passport than in Ethiopia. It is little wonder that foreigners are suspected in that ancient land, for many who have come to her from the outside world with fair promises have remained to cheat and plunder. Somehow the Ethiopians classify missionary doctors differently.

The eyes of the world are focussed upon Ethiopia, not knowing what awaits her. Twentytwo years ago it would have been considered preposterous to imagine that a Serajevo incident could plunge the civilized world into war, but it is a historical fact that the former incident took place and we know with what results; twenty years afterward a comparatively minor incident in an almost unknown land carries a threat of a similar major catastrophe. The world is very sick and needs a physician.

Over sixteen years ago, after having spent twelve years in the Anglo-Egyptian Sudan at Khartoum and at a remote and needy place on the Sobat River, treating annually tens of thousands of cases, Mrs. Lambie and I received an invitation to Ethiopia to help in the "flu" epidemic. Ethiopia was then almost closed to missionary enterprise; in all the land there was only one Protestant worker. Thus, medicine was once again the spear point, or the camel's nose, or whatever you choose to call it. Thousands of Gallas and Amharas were treated in Western Ethiopia and had the Gospel preached to them. Most of the population seemed to need syphilitic injections. Pneumonia and typhus were rampant but the "flu" epidemic had passed off before we arrived.

A small hospital was opened and a mission station established. We found that the tree worshipping Gallas seemed to have a real hunger for the Word of God and we decided to take the long overland trip to Addis Ababa, the capital. En route we stopped at Gore and treated Ras Nado, who came in the middle of the night with an excruciating earache. From this ear I extracted a tiny, black wood-boring beetle, which his soldiers solemnly assured him would, if not removed, have bored its way through his head and caused death! He believed them and wrote a letter to the Regent, His Majesty Ras Tafari, which preceded us and helped us to get to the ear of Royalty! His Majesty begged us to build a hospital in Addis Ababa, and in answer to much earnest prayer alone, for no one was asked for a penny, one man gave \$70,000 and others gave nearly as much more, and the hospital was built to the glory of God. Thousands have been treated and cured. Thousands have had the Gospel preached to them. The hospital is modern in every respect.

Mrs. Lambie and I were asked to go out and establish work in Ethiopia under the Sudan Interior Mission in 1927. Although severing of old ties, particularly with this hospital, was not easy. yet God has wonderfully prospered this international, interdenominational mission. Station after station has been opened in these few years. A large Leprosarium, under Dr. E. Ralph Hooper, of Toronto, has recently been built and is running at full capacity. A splendid medical work has also been going on at Soddu, Wollamo, one of the populous southern capitals, and Dr. Percy Roberts, of Montreal, is building a hospital there. In the north at Lalibella, the famous place scarcely seen by a white man, where there are eleven monolithic churches, centuries old and one of the marvels of the world, here Dr. Harriet Skemp and Miss L. Blair, R.N., have been developing work and a hospital is being built.

Were there enough doctors Ethiopia might be opened to the Gospel from end to end, for where a doctor goes several other missionaries can go. There is a tremendous disparity between the numbers of young medical students who volunteer for the mission field and those who actually get there. There is a wastage of medical volunteers in the lecture rooms and hospitals. Often it is materialism that gets the young medico, often it is a young lady who doesn't want to go, often it's a spiritual breakdown from too much study and too little prayer. If something could only be done to stop this wastage and to inspire our fellow doctors to self-sacrificingly give themselves for work on the foreign field, how wonderful it would be. Missionaries and home workers need to be tremendously more in earnest than ever before.

If the number of Christian doctors on the foreign field could be trebled, and their spirituality was in proportion, something tremendous would result.

I have acquired Ethiopian nationality in order to further the spread of the Gospel, and my sympathies are with His Majesty Haile Selassie and Ethiopia. There are some wrongs in Ethiopia, as there are in every land, but His Majesty, who I feel is a real Christian, is seeking to right them, and in the four years since his coronation has done wonders.

Lessons from Tent Life in Ethiopia

My wife and I have a great feeling of kinship with Abraham. We cannot compare with him in actual time spent in tents, but in distances traveled we probably surpass even Abraham. Many months and years have we spent living in tents perhaps more than any other missionaries of modern times and so we feel qualified to speak something of the lessons learned from tent life and can speak with some authority of the spiritual implications of a pilgrim life in tents.

1. One of the chief lessons of the pilgrim life is that the pilgrim must be unencumbered. "Laying aside every weight and the sin which doth so easily beset us" (Heb. 12:1). Extra weight keeps the pilgrim back. Too many needless things are surely a trouble and a care and slow him up. "No soldier encumbereth himself with the affairs of this life." Pilgrim, beware of encumbrances that slow you up.

2. Hold your possessions lightly. There are a hundred travel accidents that may happen to spoil your belongings or cause the loss of them. No travel insurance policy can be written to insure against white ants, mildew, and the many other hazards of tent life. One must learn to hold one's possessions lightly, and even "take joyfully the spoiling of one's possessions." Don't grieve over them—your heavenly treasure is infinitely more desirable.

3. The importance of water. One learns never to get far from water. Water is the life of the caravan, for even the desert camel cannot go very far from water. Water means life, not only for man, but also for beast, pasture as well as drink. "Wherever the river cometh there shall be life . . ." (Ezk. 47:9). In this pilgrim walk stay close to the River of Living Water, to the water that Christ alone can give.

4. Companions. One of the most important things is to decide whom to take with you. Abram started out with two weak companions as a handicap—Terah and Lot. He could get Father Terah ("wait-a-bit") to Haran, but not beyond. Old Father "Wait-a-bit" had to die before the pilgrim-

age really started. Many a one whom God wants to go to Canaan, or to Africa, on a pilgrimage for Him, does not get beyond Haran because of some old Father "Wait-a-bit," or some Mother "I-needyou-at-home." Sodom proved too much of a temptation for Lot and he went to the plain. Abraham went to the mountain-to Hebron. Oh the heartache Lot caused even before he made his selfish choice. Be careful pilgrim, of the ones you take with you. Watch the separated life. Avoid the worldly companions. They make poor travel partners; they are not real tent dwellers. They want their Sodoms and their Gomorahs, their Zoars and their beastly caves. They yearn for the world. They mind earthly things. The truly separated Abraham does not yearn for the plain, but for the Hebron mountaintop, for Hebron means, "Communion with God." He found in Mamre a "place of richness." The heavenly pilgrim will ever find it so. Lot's leftover became Hebron; richness in communion with God is the place to pitch your tent.

5. What is indispensable on this our pilgrim way is to have an infallible Guide. The children of Israel had no need of the eyes of a Hobab or Raguel when they had the fiery pillar to lead them on. How often on caravan have we lost our way, taken the wrong turning and had to retrace weary steps. We become separated from our guide. We thought we knew the way only to find ourselves in "bye-path meadow" from which it is only a short distance to "Doubting Castle." We need to stick close to our Guide who has promised to direct us.

6. Care of the tent. The tent is the pilgrim's home. It is a poor thing, perhaps; not like a castle, or even as good as a poorhouse, but still it is all he has to live in and it is much better than nothing. One must take care of it or it will rapidly deteriorate and no longer keep out the sun and the rain, the wind and the dust and when it is gone it cannot be restored. So with these bodies of ours—we must not neglect them. We may be called to burn out for God in a quick and fierce flame like saintly Henry Martyn, but ordinarily God wants us to live a long and useful life for Him. We should not wilfully neglect our bodies.

7. My wife has suggested — food, and I reply with a hearty "Yes." The life is hard. It does take strength out of one. Almost frozen at night in some lofty mountain pass or scorched at noon in some fiery desert, when the very air seems to reel—aching muscles from descending some mile high canyon, that would almost puzzle a wild goat, one does need good food to keep up, month after month, year after year. Pilgrim, be careful of

your food. If your only food is the Home Journal and things of that kind, you will never get very far. If you never read a sermon, or the biography of some Brainerd, or Carey or Livingstone, or the letters of a MacCheyne, or a Rutherford, how can you have an appetite for heavenly food. If your Bible reading is neglected, so that you read the daily newspaper far more than God's Holy Word, how can you be strengthened in your pilgrim life for Him. We need to be fed with food "convenient for us." Once when we were traveling on a long journey in Africa, we got tired of our dry food and when we saw some men carrying beautiful fresh fish, we shouted for joy. We bought and ate them, to find out later to our sorrow that they made us very ill and until we recovered we were not able to travel. Much of what we read today is like poisoned fish; we eat it and our journey is halted, sometimes ended.

8. Endurance. Patient in well-doing. When we rush about on aeroplanes and racing cars, streamlined trains and ocean greyhounds, there is not so much need of a patient endurance. It is different on a mule or a camel, or on foot. The miles stretch out endlessly and a journey of a few hundred miles seems endless. In five minutes in an aeroplane I traveled recently in Africa as much as in one day by muleback. The way seems long but it will not be so in retrospect. Only one life, "'twill soon be past, only what's done for God will last." "Be thou faithful unto death and I will give thee a crown of Life."

9. Early rising. Get up and meet with your Lord and then you will have strength to do the day's work, to reach the camping place, to the journey's end, to the desired haven. Don't put it off. Don't be a sluggard and lie abed.

10. Many other lessons have been taught us but I mention one more: to have an objective is the most important of all lessons. To be going somewhere. Our lives are planned, but the sad thing is that so many Christians never get into the Divine plan. Many never get on the pilgrim way designed for them, that will lead them to the goal he had designed, on the path that His feet have trodden. Let us remember Him, who in the days of His flesh was a pilgrim, who had neither nest, nor foxes' hole, nor even a tent, and who occupied a borrowed grave in His death.

Follow this Guide, this Pilgrim, this Wayfaring Man, this Saviour. He will lead us on a road unlike any other, and one that will be different from that trod by any other pilgrim in its details, but one which His feet trod before. Follow even though it lead to some dark Gethsemane, without the gate to some Africa or China, or to some Calvary Hill. "Follow thou Me," said our Saviour and Lord.

ETHIOPIA, THE LAND AND PEOPLE

In "The Chronicles of Ethiopia," the descent of the original inhabitants is traced from Noah through Cush, the son of Ham. "Aithiops (son of Cush) begat Aksumawi," who is reputed to have founded the Holy City of Aksum, the former capital which the Italian army has recently captured.

Modern Ethiopia (formerly known as Abyssinia) is called "the Hermit Empire," or the "Switzerland of Africa." It is the last independent empire in the Dark Continent and is mostly a high plateau from which rise many mountains. Its area is about 350,000 square miles and its population is estimated at between 10 and 12 million people-for the most part very primitive. Politically the country is divided into four great provinces-Shoa, Tigre, Amhara and Gojam-with other lesser provinces under various chiefs. Heile Selassie (Ras Tafari Makonnen) proclaimed himself Emperor (King of Kings of Ethiopia) on the death of Empress Zanditu (Judith) in 1930. He is reported to be an enlightened Christian emperor seeking the good of his people.

The inhabitants are divided into numerous tribes, speaking some seventy languages and dialects. The state Ethiopian Church is similar to the Coptic Church of Egypt. The prevailing speech is Amharic, with 251 characters. Their sacred scriptures are written in Ethiopic or Geez, a dead language, pronounced by priests but not understood. Many of the people of Ethiopia are Moslems and multitudes are pagans—ignorant and superstitious.

Among the Evangelical missions in Ethiopia are the United Presbyterians who have twentythree missionaries, located in three stations; the Sudan Interior Mission with twelve stations, and about 75 missionaries; the Seventh Day Adventists who occupy three stations, the Swedish Evangelical Mission with 18 missionaries, and the British and Foreign Bible Society. A Danish Mission is ready to send three workers as soon as conditions permit. Most of the missionaries have elected to remain in Ethiopia to help the people in this time of trouble. From an Evangelical Christian standpoint missionary work has touched only a small number of the people. The opportunity is great for the Emperor has given the missionaries a hearty welcome and the people are ready to listen.

The Italian subjection of Ethiopia would mean that the last independent African State will never have the opportunity to develop along African lines. The winning of Ethiopia to Christ, and the development of the people on enlightened Christian lines, will mean national progress of the best type and will promote peace and goodwill in Africa and in the world.

Christianity in the New India^{*}

By the REV. RICHARD BURGES, England General Secretary, India Sunday School Union, 1896-1921

"HE most amazing characteristic of mankind remains today what it always was; man's inability to recognize the expected." India supplies an illustration of this truth spoken by Lord Eustace Percy. For generations the British encouraged the use of the English language, lauded the free institutions of the West, fostered the growth of democracy and administered regular doses of John Stuart Mill. In the fly-leaf of "Liberty" by Mill the following quotation was printed: "The grand leading principle, towards which every argument unfolded in these pages directly converges, is the absolute and essential importance of human development in its richest diversity." Wonder of wonders; the Mother of Parliaments suddenly woke up to the fact that India was adolescent, and desired at least a prospect of wholesome independence.

Each milestone on the high road of British Indian history tells of advance towards responsible self-government. Progress has been slow but sure. The Simon Commission, the Round Table Conferences, the cooperation of the Indian Princes, and the desire of the British public for a "fair deal," all reach a climax in the new Government of India Bill. While not underestimating the importance of other aspects, we will consider the distinctly Christian point of view. Will this, the most momentous venture of Parliament, in our day, help or hinder Christian progress?

The Romans were good colonizers, built roads and endeavored to be tolerant. They tried to balance the scales of justice, but the Jews never had a good word for them. They wailed and wept for freedom. Britain has given India roads, law courts, colleges, schools, hospitals, irrigation projects, etc., but India wants to be free. The British have sown the seeds of freedom. What is more reasonable than that India should desire to manage her own home?

The living seed of the Gospel, planted by Christian missionaries, has produced a great tree. About two per cent of the Indian population are now connected with the Christian Church. In re-

cent years turmoil and agitation have swept over the 350 millions of India's people. Has the chariot of God stood still in these years of unrest? Far from it! The government census for the decade ending 1931 shows that every day, during those ten years, four hundred were added to the Christian community, even though missionary ranks were sadly depleted. Statistics do not mean everything but they show that the Kingdom of God is firmly established in India and they indicate great possibilities for the future. The spiritual power of the Christian Church, in the future, as in the past, lies in the willingness of the Church to cooperate with her Lord in the redemption of the world and thus establish the lordship of Jesus Christ over every department of human life. Mathematics cannot supply a yardstick with which to measure spiritual influences.

Many facts could be rehearsed. Let one only suffice. Away on the northeastern mountains of India are the North Lushai Hills, once inhabited by head-hunting aboriginals. In the year 1897 the first missionary arrived. The seed grew slowly and secretly and at the end of a decade, there was one church with 32 members. The Christian community now embraces nearly 61,000 members or about two-thirds of the whole population. The Presbyterian Church of Wales, responsible for this great work, can verify these statements. Incredible, romantic; but true!

There is a saying among the Chinese that though no one knows how the mustard seed was brought to China, yet today the mustard trees could not be rooted out of the land. The Seed of the Kingdom of God was carried to India in obscure ways but the tree that has grown therefrom can never be rooted out. Principalities and powers will never, never be able to prevail against it.

All that the churches have done through their missionaries is but preliminary. Indian Christians cling to them as their best friends, and they are trusted by every thoughtful section of society. One effect of Christianity is to enrich and develop personality and this new life has made India restless. The churches of the West must send their most competent men and women missionaries to the East. The Bishop of Manchester,

^{*} The writer was present in the House of Commons on July 30th during the last debate on this "Government of India 1935" bill. Royal assent brings to an effective close nearly eight years of intensive preparation for a new constitution for India.

at the International Missionary Council at Jerusalem, said: "We do not go to non-Christian nations because they are the worst or alone in need, but because they are part of the world and share with us the same human need." The Indian Church needs and desires assistance in producing Christ-like citizens. This is the hour for consolidating our position and for advance, not retreat.

Many Indians, non-Christians as well as Christians, seeking suitable education for sons and daughters, instinctively favor the Christian institutions because of their high character and helpful atmosphere. Whatever changes the Reforms may impose on education in India I believe that this disposition will remain. The Christian colleges, hospitals, schools, farms, workshops, welfare centres and orphanages, seek to win people to Christ but do not wish to secure converts by unfair or "camouflaged" methods. The doctor. the nurse, the teacher, all seek to express their love to their Lord, by using their professional services and personal influence to help their fellow men. Conversion by coercion, from one faith to another, is condemned by Christians and non-Christians alike.

The Rt. Rev. the Lord Bishop of Calcutta, Metropolitan Bishop of India, writing me as recently as July 23, 1935, said:

When there was a peace conference in Dehli in 1923 when the Hindu and Muhammadan conflict was severe, I was asked to take part in it and was the only Christian with some twelve Hindus and Muhammadans in the committee of that conference which framed resolutions. One of those was to the effect that people were at liberty to seek by fair persuasion to change the faith of others but not by material inducements. That expresses the general feeling among educated people. Gandhi, I believe, has objected to proselytism but I think that it is the proselytism by material inducements to which he objects. I am sure that he would admit that everyone has the right to his beliefs and to change his mind.

The Release of Power

Under the Reforms there will be the release of an Everest and a Niagara of personality. Slowly the value of the electoral vote will be understood. Then the power will be felt of 35 million persons at the polls. Fourteen per cent of the British Indian population will have the legal right to vote for their own representatives on the governing bodies. As a general rule the qualification for the franchise will be payment of local taxes or land revenue. The proportion of women to men voters is 1 to 5. Six seats will be reserved for women in the Upper Federal Chamber. "A person shall not be disqualified by sex from being appointed to any civil post in India, other than such posts as may be specified by general or special order." This puts into the hands of women an

instrument which will, in due time, secure their emancipation. Child marriage, infant and maternal mortality, education of girls and respect for woman's dignity and personality, and kindred subjects, will be sure to receive effective attention. Christians will continue to lead the van in these matters.

In the years ahead, the centre of Christian work in India will be the indigenous Church and I believe that at no distant date money disbursed by missionary societies outside India will be used to build up the Indian Church, under Indian administration.

The Rev. J. I. Hasler, B.A., many years in the service of the Baptist Missionary Society, says: "During recent years the policy of foreign missions has become what is known as 'Church-Centric' and that devolution of responsibility, power and work to the Indian Church, is encouraged."

Signs are not wanting that a united Church in India is developing. Christianity need no longer be under suspicion that it is the religion of the "White Man," the "Foreigner," the "Sahib" or No more need the Indian the "Government." Church be confused with the traditions of the Church in the West. She will be the Church of Christ in India. She will be free to adopt Indian architecture, music, ritual. She will be free to face and reform her world under the guidance and power of the Holy Spirit. She will be free to make her own spiritual contribution to the Church universal. "The Church," says Henry Barclay Swete, D.D., "alone among human societies, has a Head in heaven, and this is linked to the eternal and infinite." By faith we can hear the march of the on-coming millions!

It is hardly possible to exaggerate the importance of the village in Indian life. The policeman can stop and direct vehicles, but he cannot stop and direct ideas. Men and children, in increasing numbers, will see the pictures and hear the wireless talks after their toil in the fields; women from secluded places will also hear and see. Motor transport is linking these villages. The cumulative effect on the peasant folk is enormous. Eighty-nine per cent of India's 350 million people live in villages, and four out of every five of the Indian Christians live in villages. Beyond question the future of India will largely depend on village uplift.

Educationally the position of Christians is conspicuously high. The Christian community recently claimed 15% of the total number of college graduates, while the same community only embraced 2% of the population. Numerically Christians are included among the so-called minorities. If the seats for Indian Christians in the Legislatures are not in proportion to their numbers, trouble may be expected. The complaint is also made that the fundamental rights of citizens in the free and full exercise of their religious beliefs, and that the fundamental rights of minorities, have not been defined in the new constitution. It is alleged that some Indians mean to work the constitution, and then use their powers to turn the foreigners out, to stop grants to Christian institutions, and to try to smash the new constitution.

The allocation of special seats for Christians in the Legislatures may tend to create a new caste. Unimpeachable integrity is a sounder qualification in a candidate than mere nominal connection with the Christian community. An experienced Baptist Missionary, the Rev. F. W. Jarry, M.A., says:

Some of the leaders of the Christian community have intimated that it is not their wish to take advantage of the Communal representation offered on the Councils; but have expressed their readiness to stand for election as citizens of India, and not as representing the Christian community; and their statement made quite an impression on some of the leading Hindus.

The Joint Committee Report on Fundamental Rights* shows the grave danger of trying to define a thing which almost defies definition. It was found impracticable to draft a statement. The Rev. W. Paton, M.A., Secretary of the International Missionary Council, who has given the subject close study, says:

The indisposition of Government to make statutory provision for the rights of minorities is simply due to the difficulty of putting anything into the form of a statute which is sufficiently explicit to be useful, and not dangerously static and formal. The Instrument of Instructions given by the Secretary of State to each Viceroy and each Governor will lay upon them in the most explicit possible way the care of minorities, and personally I am convinced that this is adequate.

I would as soon trust an able and just Governor as I would a High Court interpreting a fixed Statute, or a special Minorities Committee.

Will there by any disposition, under the Reforms, to take all educational work out of the hands of Christian missionaries, and to remove the subject of religion from the syllabus of all colleges and schools?

The Rev. J. Z. Hodge, who has recent information and wide knowledge, says in his article in the *National Christian Council Review* (June, 1934, page 281):

That some inhibition on the free play of Christian activity will be imposed is, we think, certain. Education, for instance . . . is something that bears directly on the growth and well-being of the State and we need not be surprised if in this vital realm there is a tightening of official control. Christian institutions that depend in any measure on Government grants will doubtless be called upon to accept conditions hard to be borne; a reduction in grants is likely and an extended application of the Conscience Clause inevitable. To maintain their freedom and impart the education they regard as essential, it may be necessary for Christian institutions to forego Government grants, and even establish their own university. . . . But even here there is ground for confidence. Unless we are greatly mistaken, the conviction is deep rooted in the Indian mind that Christian colleges and schools have brought something of incalculable value to the cause of education, and we believe that all who seek the highest good of the nation will not readily let that influence weaken.

Federated India, when it becomes a reality, will consist of H. M. The King, represented by the Governor General, and two Chambers styled the Council of State and the House of Assembly. In the former there will be about 150 members, elected by their constituencies, plus about 100 appointed by the Rulers of States; in the House of Assembly there will be about 250 elected and about 125 appointed members. In debates and voting the truth will soon emerge that members will not have reached their seats by the same routes. Each elected member would have to think of his constituency, while each appointed member would have to think of his Ruling Chief.

Visualize the scene! With all the goodwill in the world, the situation cannot fail to be delicate. What result may be expected? Democracy will grow like a palm tree. The great Rajahs will lead the way in the establishment of Limited Monarchies and Parliamentary Institutions. Then existing treaties will be absorbed, by agreement, in a higher synthesis. All this may materialize sooner than now seems possible.

Dr. S. K. Datta, in the Legislature Assembly, "held up the Indian Christian Church and its internal self-government as the most real piece of democracy in India." In this spiritual sense the Christian Church points to the key of progress, and the Church can supply the amalgam with which to fuse the whole of India into a united Empire.

After many years as a missionary in India, I watched the sun setting as I leaned over the bulwarks of my ship as I took my last look at my beloved India. Mingled memories and hopes held me captive. In the distance I saw a great cross on a Church silhouetted against the sky. I was satisfied. The Cross is "lifted up." That is sufficient! I have no fear about the future of India!

Grant, O Lord, that we who live in such glorious times may be saved from pettiness and self-seeking, may be filled with a gallant and undaunted spirit, and may be diffusers of light, invigorating all we meet, through Jesus Christ Our Lord. Amen.

^{*} Paragraph 366, page 215

The Harvest in Hyderabad, Deccan^{*}

By the REV. CHARLES W. POSNETT, Medak Missionary of the Methodist Church of England

OD has been wonderfully answering our prayers in Hyderabad, When I first arrived there forty years ago the ground seemed hard as iron. For several years we visited the village markets, treating the sick and preaching the Gospel. Then, one day, an old man called me to his house, and said, "Padre Sahib, we in this house want to worship your God. Yours is the only religion that cares for the untouchables. When your lady doctor was trying to save my dying boy, the people looked on and said, 'She must be a scavenger in her own country.' She was the first who ever cared for us untouchables, and so we want to learn about your Jesu Swami."

From that home, the Gospel spread to a thousand other homes, and today, in that area alone, tens of thousands of untouchables, have been baptized after they have been thoroughly taught to know Christ and His way of life.

An old missionary of another church said to me, "If we had gone on your plan and done the job as thoroughly we too should have a great harvest today."

For years we have rejoiced over this harvest. Now, must we weep over it because of lack of workers and support?

For twenty-five years this harvest was entirely amongst untouchables; but gradually the young people who have been through Christian schools have gone back to their villages, by their lives and character have compelled the respect of those caste people who had always trodden them underfoot as slaves.

One day a deputation of caste people came to me to ask for a young teacher. They said, "We know he is an untouchable, but he is pure as gold, and he has become our friend; we want him to come to teach us."

This was only the beginning. That year, six hundred caste Hindus from all over the country came to Medak, and for three days they listened and asked questions. Before they left they asked for baptism, but our watchword in Hyderabad has always been "Thorough." We will baptize no one unless we are sure he is prepared to stick to

* From The Methodist Recorder, England.

Christ as Master, whatever befalls. So we put these people off for six months.

When they returned home, they had to go through the furnace. Their land was stolen; their water supply cut off; they were dragged to the courts on false charges. There was one continued, ceaseless effort to make them recant and cry out for peace at any cost. The devil seemed to have entered into the hearts of their enemies, who were determined to stop the rising tide. Yet it was of no avail.

North of the Godavery River, when I first visited these people they boycotted us in every village. We could see no one, speak to no one, and we could not even buy food. Wherever we went, the villagers fled, as if we carried the plague. The great landowning chief of the district had ordered this boycott, for he feared that if Christianity entered his villages the day of forced labor, by which he had grown rich, would pass away. Yet, within two years, that very man sent runners a hundred and fifty miles, begging me to come to him. He had been ill, and when he had been given up as dead by the native doctors our young traveling doctor had come and saved his life. When I reached the great Godavery River, he was waiting in the midst of all his people; and there, on the river banks, we knelt in prayer. The boycott was over, and today we have in that area thousands of strong Christians of all castes—and, best of all, the Bible is beginning to be read in the homes of our people.

The Rev. E. L. Ananto Rao, a splendid Indian minister (who came to England as representative for the Methodist Union meeting), is the moving spirit amidst this wonderful harvest. Each week his letters tell of more villages asking for the light. Are we to close the Bible to them? What answer will we give?

Last December I attended his harvest thanksgiving when about two thousand people from all over the countryside came, bringing their offerings. All along the country roads there were groups of people, the children and old women in bullock carts, and the village drummers going on before. The young men had gone ahead to prepare for the night meeting. They had put up a thou-

[November

sand lights, made of little burning cotton wicks, lying in earthen saucers full of oil. These were stuck on sticks, with a lump of clay, and they lit up the whole place. As it grew dark the villages for miles around could see the great Christian "jatra." All night people were marching in with their drums and their thank-offerings. The collection lasted about eight hours, for every man and woman wanted to be prayed for and blessed.

Ananta Rao had told me that there was to be a great Communion service in the early morning; he wanted both caste and outcaste to come together to the Lord's Table. They have no church, and I feared they might be very tired, dirty and disorderly, for most of them had been up almost all night after a long tramp in the dust. Imagine my surprise when I arrived, to find two hundred and fifty men and women, mostly young people, evidently having risen before dawn to bathe and put on the clean clothing which they had brought all the way from their homes. The caste and outcaste were all mixed together, sitting on the ground, in quiet and perfect order. I think it was the most wonderful and inspiring Communion service that I have ever seen.

To crown all, a whole family of high-caste Hindus came up for baptism, led by the eldest son, a village chief. Nine years ago he had come to say that he had been reading the Bible with one of our untouchable Christian boys, and he had heard the Master calling him. Even as this boy spoke to me, a great crowd of his relatives came to take him back home by force. For two days they stayed, trying in every way to get hold of him, and pleading with him to come back and give up his madness. At last, his mother and his family banged their heads on the ground in despair and began to chant a funeral song: "My son is dead, my son is dead." Nine years had passed since then; and now, that very family were standing there, all in white and looking so happy, all well prepared for baptism by their own son.

Such is the harvest waiting now for the reaping. Is it to rot upon the fields?

Just before leaving India a few months ago, I went to meet three hundred caste people in another village. They were all asking for teachers. Half the night I sat with them, listening to them, as they tried to tell the story of Jesus and to sing a few lyrics in order to show me that they were really in earnest. One after another they started, and in a few moments they broke down, and stretching out their hands, they said pitifully, "How can we learn, we have no one to teach us the Holy Book?"

What was I to say to them? Shall we sound a retreat? We are told that seven of our missionaries must come home from Hyderabad, that there

is not a penny for new evangelists, and that even those we have, living on one pound a month, must lose nearly two months salary in the year.

Is it possible that this great day of opportunity for which we have prayed so long, over which we have rejoiced so much together, must now be allowed to pass away, and that the golden harvest must be left to rot upon the ground?

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A PETITION FROM THE VILLAGE OF MAMDE

Translation—We poor villagers have heard of Jesu Swami the true God and we do not want to worship wooden and stone idols any more. We have been bringing cattle and sheep to the Cholera goddess for hundreds of years, but she has never done us any good. We have sacrificed to all the gods but they have never helped us. Now our relatives have become men of Jesus and they are very happy, and their children are learning to read the Holy Jesus Book, but we have no Book and our eyes are blind because we cannot read. We want to worship the golden feet of Jesu Swami but there is no one here to teach us. Can we never have the Holy Jesus Book for our children to read to us? Must we always be blind?

Please send us a teacher with the Golden Book.

Elders of Mamde-

Bommerai Abe Bhoy, Pichirai Poshe.

The Crucial Issue in Latin America

A Meditation on the Present Missionary Situation

By REV. JOHN A. MACKAY, Ph.D.

Secretary Presbyterian Board of Foreign Missions, Author of "The Other Spanish Christ" and "That Other America"

THE issue that confronts Christian mission work in Latin America is the same that confronts it around the world. To what extent is there emerging in Latin American countries, on pampa and sierra, in teeming cities and forest wilds, a community of men and women, who having given themselves utterly to Jesus Christ, have become members of His Body, organ for His ceaseless activity? How far is the Christian Church being born—that special community whose function it is to bear witness to God in the world and fulfil His redemptive purpose for the world? The only absolute criterion of the success of Christian missions is the birth and development of that kind of living fellowship.

With Latin America specifically in mind, let us consider three reasons in support of the position that the crucial question in mission work in that area, as in other areas, is the question of the Church.

1. Because the birth and nurture of an indigenous church is the supreme objective of Christian missions. Missionaries do not go to any country primarily as the bearers of a Christian civilization, even if there were, which there is not, a kind of civilization which merited that name. The function of the Christian Church, here or anywhere, is not to create a new civilization but the creators of a new civilization. Missionaries leave their own country and civilization, in order to reproduce, wherever they go, the community of faith to which they belong, not in any merely denominational or sectarian sense, but conforming the new community, as nearly as possible, to God's ideal for the corporate life of new men and women in Christ.

Needless to say, Christian missionaries will communicate the best and truest things they know and give of the best things they have to the people among whom they labor, as they will also combat, by all legitimate means, every form of evil among them. Schools of different kinds will thus appear and hospitals, and other institutions for the promotion of public welfare. These are all the natural and inevitable expressions of the Spirit of Christ—the ceaseless urge to do good to everyone and to do all things well as Jesus did. But the missionary's chief concern will be not to do good but to create doers of good, in whom the same Spirit that inspires himself shall be regnant. For unless these are formed, the outpouring of life, the lavish expenditure of gifts, the idealistic orientation of thought, will become one day but a memory.

It is the emergence of an indigenous Christian community that is the goal of the missionary's aspiring. Such a community, if it is true to the idea that lies at the heart of it, will be a witnessing fellowship as the early Christian community was. Not lovers and admirers of Jesus, or even isolated believers in the Christ, is the missionary's goal. His goal is a community, "a fellowship of the Spirit," a community of people, that is to say, who have been recreated by God's Spirit and welded into a fellowship. It is not the holding of services that will bind them together, nor loyalty to denominational forms. They will be modern sons and daughters of Pentecost, which as one has put it, "created a community of sacred love which frees humanity from all limitations of natural egotism." The new sense of togetherness which they have experienced in Christ will make them natural successors of those early Christians who went to the utmost limits in the sharing of spiritual gifts and material possessions. The kind of community which is the goal of missionary effort will live a life in which theory and practice as closely coincide as they do in the most rigorous of communistic thinkers. Alas that such a community is so little in evidence in North America or in Latin America! Yet it, and it alone, must be the goal of missionary efforts both here and there.

This fellowship will be a witnessing fellowship. It will bear witness to God. It will do so as one has put it, by manifesting a gift of "perpetual parentage." That is to say, the community will not exist for itself. It will live for truth, beauty and goodness in their manifold forms. But above all things it will bear witness to the Word of God, to the reality of a Divine aggression in history, in the person of Jesus Christ, to the reality of the Word Incarnate, and to the equal reality of Holy Scripture as the medium in which we can hear unerringly the voice of God.

It is perfectly obvious that just as a Christian mission, though incidentally a civilizing agency, cannot undertake the task of civilizing a country, so a Christian community in a country cannot assume responsibility for all that country's needs. Its chief function will ever be, as a model human fellowship, to bear witness to the Gospel that there is good news from God to man.

A Widespread Yearning for Reality

2. Because the new mood in Latin America demands what only the Christian Church can supply. There are times in the life of a country, or of a group of countries, in which there comes into evidence a deep and widespread yearning for Christian reality. That mood is operative today in the deepest soul of Latin Americans. There is, to begin with, a growing consciousness in many outstanding minds that the true future, their own and their country's, is in some way bound up with Jesus Christ. Despite the fact that the historic religion of Latin America has been guilty to a large extent of a grave betrayal of Jesus Christ, vet that name, through the instrumentality of the Roman Catholic Church throughout the continent, has been written into the continental consciousness. So much so is this true that one ventures to say that there is an increasing longing for a true undertanding of Christ throughout the continent. The same we believe will be true of Latin America that was true in the case of St. Augus-Having learned about Christ from his tine. mother, no system of thought, nor way of living, ever satisfied him through all the long years of his spiritual pilgrimage that had not Christ in it. These memorable words of his in his Confessions may be read as true of some of the most representative men and women in Latin America today, "For this name, according to Thy mercy, O Lord, this name of my Saviour, Thy Son, had my tender heart, even with my mother's milk, devoutly drunk in as deeply precious; and whatsoever was without that name, though ever so learned, polished or true, took not entire hold of me." It is for this reason that the Argentine, Ricardo Rojas, says, in his "Invisible Christ," that he believes that the destiny of his beloved Argentina is bound up indissolubly with Jesus Christ; and that the ex-President of Mexico, Portes Gil, affirms that if Mexican children are to become Christian, im-

plying that to become so is the highest of all goals, they should do so by learning of Christ at the pristine source of Christian knowledge in the Gospels.

Another element in the new mood of Latin America that can be regarded as a true preparation for an appreciation of Christianity, is the renunciation on the part of many choice spirits, of that spiritual traditional indifference which has been so universal, especially among the cultured class throughout the continent. Many younger intellectuals in Latin America decry the traditional philosophy of life which kept those who laid claim to culture everlastingly upon the spectators' balcony. They are now descending from their marble towers of contemplation and sensuous enjoyment of life to take their place as crusaders upon the road. Inasmuch as it is impossible for anyone to understand Christianity who does not put to himself the question, "What shall I do?" there stands before the Christian forces today in Latin America, an unprecedented opportunity to unveil the meaning of the great spiritual crusade which began with God, which is being carried on by God, and to enlistment in which God challenges men and women in our time. Many have become used, for the first time, to making irrevocable commitment of loyalty to a cause, who formerly regarded with disdain and as mere "sectarians" any who linked their lives to a single idea or any single loyalty. They are ready, therefore, to appreciate the meaning of the Christian cause, the Christian crusade. They will not be satisfied with anything that rests in mere forms or ideas and that fails to have a great passion, a great drive, at the heart of it such a passion and such a drive as lie at the heart of true Christianity, as that ought to be expressed by a genuine Christian community.

The Breaking Down of Individualism

And then there is the new craving for comradeship that is breaking down the old individualism of the Iberian soul. A young Spanish writer has recently taken to task the great thinkers of his country, Miguel Unamuno and Ortega Gasset, because they have been too individualistic in their thinking and have not sufficiently stressed the conception of collectivity. The younger generation, he said, is interested in corporate living. What an opportunity for the Evangelical Church in Latin America to unveil to the eager thought of new Iberians and Indo-Americans the conception of corporate living that is at the heart of Christianity, to show how the Church, and the Church alone, is in possession of the key to the meaning of life, and alone is able to produce that type of character which makes true social togetherness possible!

3. Because only the Christian Church can successfully resist the new "demonic" forces that are making their appearance in Latin America and elsewhere in our time. The liberal era is rapidly coming to an end, that spirit which took up an attitude of appreciation or tolerance towards potent spiritual realities. But in our day new and terrible forces are making their appearance. Christianity is no longer being admired or treated with patronizing or disdainful airs. It is being ruthlessly challenged and combated by forces which are demonic in their nature, inasmuch as they are to all intents and purposes new religions that usurp the place of God on the modern stage. Fascism in its various determinations is the most potent "religion" in the world arena today. It assails Christianity and tries to eradicate it, or it endeavors to subordinate it to its own pur-The State is the new god. Stateolatry poses. is the great religion of our time. Ours is therefore a period when one of the chief, if not the chief task of Christianity, is to offer a spiritual center of resistance to this new deity. This it must do uncompromisingly in the lists or in the catacombs. It is abundantly evident that no difused Christian influence has the slightest chance of surviving the terrific onslaught of the crusaders of this new god. They only have a chance of surviving who are a "fellowship of the Spirit" and who, knit together in a common experience and pledged to a common loyalty, will not bow the knee to this new Baal but will bear testimony to the God and Father of our Lord Jesus Christ and to His purpose for mankind. Think of Germany, think of Turkey, think of Mexico. In Turkey, alas, there is no Christian Church today as the fruit of Christian missions. The great battleground of Christianity in our time is in the parishes of the Third Reich. Mexico some months ago, was in the throes of a campaign to eradicate Christianity and all religion from the consciousness of the people. Only a living Church can stand in such a time.

For all these reasons there comes a call to missionary societies at work in Latin America, to. take earnest cognizance of the extent to which, through their efforts, living Christian communities have been formed, which bear witness to God.

OVERCOMING HINDRANCES IN PERU

One of the greatest hindrances to the progress of the Gospel in Peru is the foreign element in the missionary and in his methods. At first sight this might seem inseparable from the nature of the undertaking, yet this is hardly so. With a more careful study of the mental attitude of the cultured natives, and a more thorough grasp of the significance of the Message and the methods employed, the missionary should find ways of reaching every class and every individual with the Gospel. But the preaching of the Gospel has been confused with the formal exercise of Christian worship. It has seemed necessary to the missionary to have public prayer, hymn singing, and Bible reading as essential accompaniments of each presentation of his Gospel message. Now, to the native, to stand up with the congregation and to join in singing a hymn, or to unite in public prayer, is identified with a strange worship.

The greatest hindrance of all, perhaps, lies in the method almost invariably adopted in starting a mission in new places. The first step is to find a hall and furnish it with seats, an organ, and a platform. But this hall with its meeting-furniture becomes a real obstacle between the missionary and the community. The native who thinks he is going to get some material advantage—educational facilities, economic protection, easy employment, etc., may break through the obstruction; but the average high-minded native, the man — and still more the woman — who would make the most desirable convert, will not.

The foreign character of the missionary and his methods has become so associated with the work of the Gospel that thoughtful Peruvians who are thoroughly in sympathy with the spirit and purposes of the Protestant missionary, feel themselves inhibited from any identification with the Any participation in it seems to be movement. treason against the traditions of their race. The Peruvian finds it difficult to conceive of an educated native choosing to become a Protestant, although it seems natural to think of the educated foreigner as being in place in the Evangelical Church. If this difficulty is to be overcome, a larger percentage of the foreign missionaries must enter much more fully into the intellectual life of the native community. They must familiarize themselves not only with the language, but also with the history, the problems, the aspirations, and the fears and prejudices of the people among whom they labor. And the missionary must be prepared to alter his emphasis in the presentation of the Gospel so that while no less loyal to the teachings of our Lord, he may successfully interpret these teachings so that they shall appeal to the highest aspirations and the deepest feelings of the people to whom he has been sent.-From "The West Coast Republics of South America," edited by Webster E. Browning, John Ritchie, Kenneth G. Grubb; pages 91-92.

William Bagby a Pioneer in Brazil

By INABELLE GRAVES COLEMAN, Richmond, Virginia

Publicity Secretary, Foreign Mission Board of the Southern Baptist Convention

"THE most marvelous thing I have seen during this half century in Brazil was the bloodless revolution—the fall of a great empire and the setting up of the Republic without bloodshed," said Dr. William B. Bagby, the senior eighty-year-old missionary of the Southern Baptist Convention. Many radical reforms—such as



DR. WILLIAM B. BAGBY-TODAY

secularizing cemeteries, separation of Church and State and proclaiming full religious liberty for all, and the recognition of marriage vows—came with the new day. Evangelical missionaries have had a large part in bringing these changes to pass. Christ made it possible to bring about the revolution without war and bloodshed. "God has let some of us old fellows help to build *new* nations," said Dr. Bagby. Brazil is often called the coffee cup of the world but the percentage of increase for Christ is greater than that from coffee trees and sugar cane. During the past half-century there has been a five thousand per cent increase in Southern Baptists' harvest crop for the Master in Brazil.

Fifty-five years ago Dr. William B. Bagby and his bride, Anne Luther Bagby, were appointed as pioneer missionaries to South America. Sailing from Baltimore, they spent forty-nine seasick days on the small, storm-tossed barque, before they came to anchor in Rio de Janeiro bay.

Unwelcomed and almost unnoticed, they slipped into this vast country, studied the Portuguese language and proceeded to the strategic city of Bahia, formerly the empire's political capital and still the nation's religious capital. The next two years were checkered with danger and persecution, problems and suffering, all heroically borne.

Dr. Bagby bears a scar on his forehead today as a witness to one experience in Bahia. In a small rented hall while he was telling the Gospel story to a few souls who had dared to attend the service, a stone was thrown through the window and struck the young missionary on the forehead. He dropped to the floor and blood streamed down his face. Calmly his youthful life-partner ministered to him and silently witnessed for Christ in that tragic hour. Even the Catholics were impressed by the courageous way in which this brave young couple presented Christ as the living, conquering Saviour to hungry-hearted people.

Other missionaries came and the first Baptist church was organized in Brazil. Then like Paul, always lengthening the cords, Dr. Bagby turned his face to a new field, the great capital city of Rio de Janiero. In August, 1934, the fiftieth anniversary of the organization of the First Baptist church in Rio was celebrated. With radiant joy these veteran missionaries reviewed the years during which the nine Baptists for all of South America had increased to more than 50,000. In the same period the two small churches had grown to more than 500 with 1,500 preaching places, with 718 Sunday schools, 226 Young People's Unions, 400 Women's Missionary Societies, 60 Young Women's Auxiliaries, 200 children's societies, besides men's societies, two seminaries, two training schools, two junior colleges, four academies, 48 primary schools, a publishing house, a Brazilian Foreign Mission Board, a Home Mission Board and a National Convention.

Spiritual Vitality in Missions^{*}

By the REV. WILLIAM P. SCHELL, D.D., New York Secretary of the Board of Foreign Missions, Presbyterian Church, U. S. A.

IN THE life of the Church no cause has been more inspiring, none more uplifting, none as unselfish, none more heroic than the preaching of Jesus Christ to the world. It is a solemn thing to realize that when the foreign mission service of a Church prospers, the Church is blessed, and that whenever a Church is false to its world mission or disloyal to its missionaries, the spiritual life of the Church declines. We move forward into every worth-while service as we move forward with Him into His world.

There have been discouragements in the year that has just closed, and we would not hide them. Missionaries have lived and preached the Gospel in a world in upheaval; in the midst of an intense rising nationalism; in nations in some instances increasingly pagan and antireligious; in the face of growing skepticism, even in the home Church, as to the validity of Christianity; in the discouragements arising from the spiritual condition of the Church in the United States. . . .

There have been discouragements — but it has been a year of encouragement and victory. Those who are closest to the enterprise and who live with it every day thank God for this victorious year in the mission field.

Let us begin by holding up the spiritual morale of the missionaries.

In their living and in their dying, we behold the best that the Church has to offer. They resent being placed on pedestals, they do not recognize themselves as heroic, but in all their work they reveal to the home Church the possibilities of a victorious life in Christ. One missionary in India wrote: "We have had many problems, many difficulties, always a shortage of funds and an inadequate staff, but in spite of this the work has gone on." This spirit of perseverance and hopefulness is also revealed by them when they come home on furlough.

As one who is not a missionary but who knows and loves them all, I hold up our missionaries as those who have gone out from our churches and

we have basked in their reflected glory. Do not misjudge them, nor slander them. Do not allow yourselves to believe things about them that you know are not true. Why do they offer themselves as missionaries? Because of adventure, or for a "lark" or to teach mathematics? By no means. Nothing but a conviction that Jesus Christ is the Son of God, nothing but an abiding faith that He died on the cross to save the world, nothing but an unshaken assurance that He rose from the dead and is alive today can lead a man to leave his country, his home and everything life holds dear here and to bury himself in the jungles of Africa, or in the great cities of the Orient. Love of Jesus Christ sent them out and consecrated devotion to Him and His cross and His Gospel keep them out They do not ask for pity in their difficulthere. ties. But they do ask, and they have every right to ask, and to expect, our understanding sympathy, our prayers, our gifts and our love.

Proclaiming the Gospel

The past year has been a year of outstanding spiritual victory on the mission field. First of all, in the preaching of the Gospel and in evangelistic results. In the face of paganism and of wide hostility to Christ over 7,000 non-Christians were won to our Lord and were received into the Presbyterian churches on confession of their faith in Him. Thousands more were reached and enrolled in training conferences and brought under the teaching of the Church. In some countries, for example, Mexico, this straight evangelism offers us our greatest opportunity. Listen to these words from the Mexico Mission:

We are convinced that from now on we must depend upon personal seeking of souls for Christ, and upon personal dealing with Christians to strengthen and build them up more than upon institutions or special plans of work. Our institutions have a rather uncertain existence at present, but the opportunity for personal evangelism and personal comradeship is greater than ever. We need to search for new ways of making contacts and then make these truly effective in reaching souls for the Saviour.

Rev. Norman W. Taylor, while distributing literature to soldiers on patrol, came one day to the highest point along the road and tried to enter the outpost. The soldiers were hostile and one fanatic tried to force him to leave the enclosure. At that

^{*} Condensed from an address delivered at the 147th General Assembly of the Presbyterian Church in the U. S. A., Cincinnati, Ohio, May 29, 1935. The full address may be had in leaflet form from the Presbyterian Board of Foreign Missions, 156 Fifth Avenue, New York.

moment the Commanding Officer appeared. When Mr. Taylor explained his errand, he called his men together and recommended the literature, took him to fifteen camps, and personally superintended the distribution of the Gospel portions and tracts. In describing the results, Mr. Taylor writes these thrilling words:

Since this work opened up six regiments of cavalry and three battalions of infantry have been reached. Of these, two regiments and one battalion have been so thoroughly evangelized that I believe practically every man has had the Gospel presented to him. I believe that I can safely say, without any fear of exaggeration, that between seven and eight hundred men have expressed the desire to follow Christ. Among the officers, one major, four captains, and fifteen lieutenants accepted Christ, and greatly helped us by their interest in seeing that all the men had an opportunity of hearing the message.

This story, in one form or another, is paralleled in many countries on the mission field. Henry Martyn in Persia thought he could die content if he could see one Moslem brought to Christ. Hundreds of Moslems have come to Christ during the past year, many of them undergoing great suffering because of the step they have taken. The great revival in Africa has continued. Enormous congregations attend all the services. They come in unprecedented numbers to the Lord's Supper. Before one can be received into the church he is required, ordinarily, to wait for two years of testing and training.

Recent Reports from the Fields

In India there has been an increasing development in the movement in behalf of the 50,000,000 outcastes who constitute fourteen per cent of the population. They have been turning to Christianity and Islam until Hindus are concerned over the power they may have in Government.

Two missionaries in Siam reported an interesting visit to a village in which were a number of Lao slaves. Only a handful of these slaves had ever received baptism. The missionaries gathered together these slaves and their children and talked to them about Christ, distributing literature and teaching them the Bible.

When it came to the last day, to the surprise of everyone seven men, ten women and twelve or fourteen teen-age young people came forward and expressed their desire to follow Jesus.

The spiritual vitality of the Church on the mission field is also seen in the fact that it is grounded on the Word of God. Proportionately speaking, there are more Bible-believing, Bible-loving and Bible-living Christians on the mission field than in the Church at home. The Bible occupies no such place in the life of the Church in America as it does with mission fields. Indeed, many churches in those lands were literally founded by the Bible. Rev. William N. Blair, of Korea, tells of the Korean colporteur who, laying down his life on the banks of the Yalu River a half century ago, threw pages from the Bible into the air, exclaiming as he did so: "Everywhere the leaves of this book touch the shore, a Christian community will arise."

In view of these origins, it is not surprising to find church-wide study of the Word of God in Korea and a Church whose activities are built upon His word. What a blessing would come to the home Church if we could have Bible conferences such as those in Korea, enrolling from 500 to 1,000 women or an equal number of men, many of them trudging many weary miles to study the Word! And hear this testimony from North China: "There have been during the year more requests than ever for Bible classes, more opportunities for preaching, more avenues for personal work, more students in government schools wanting instruction in Christian truths. Along with the inspiration of these open doors goes the depression arising out of inability to supply enough workers to meet the demands." Over 140,000 children in your mission fields were enrolled in Sunday schools, studying the Bible regularly, and many thousands more were enrolled in Bible institutes and conferences.

The spiritual life of the national churches is also manifest in a degree of sacrifice and prayer the home Church would do well to emulate. The native Christians, during the year, gave in contributions or paid in fees a total of \$1,639,045. Only when you stop to think of their incomes can you have any appreciation of this sacrifice. In addition to these gifts of money there have been gifts of hundreds of days of labor. One reason why they give such large amounts is because they are not over-concerned with budgets, quotas, allocations or apportionments. Many of those churches have budgets, but they always look upon a budget as a steppingstone to something higher -never as a goal in itself. The average Christian on the mission field does not compare the giving of his church with its record of the previous year nor with the records of other churches. He simply asks: "Am I giving as much as I should give and can give to the Lord in view of what He has given to me?" When that spirit takes possession of the home churches, we will no longer report deficits, for our mission budgets will burst open with new spiritual vitality and power.

And they are praying. A missionary in Japan writes this description of the Week of Prayer which should give us pause: "The Week of Prayer during the first week in January is widely observed by all branches of the Christian Church in Japan. The subjects of the meetings were those prepared by the Committee in London for use throughout the world, and the Christians felt a thrill at the thought of their praying in unison with bodies of believers in all lands. I had a bit of a guilty feeling, for I was not at all sure that the churches in America were observing the custom any more. The evening in which international questions were part of the program was marked by some fine prayers, breathing a Christian spirit of world-wide brotherhood and international peace. Remember that they are praying."

The spirituality of the missionaries and the native Christians is witnessed in their recognition of the fact that there is no phase of life which is not touched by Christ. Through our mission schools and colleges, through the miracles of healing in hospitals and dispensaries, through countless movements for social and economic justice, through temperance organizations and antiopium programs, through agricultural rehabilitation, and through a definite program to put an end to war and to promote good will among men, the missionary enterprise recognizes the power of the Gospel and applies it to human life.

Some years ago, while on a visit to China, I had the unusual privilege of seeing a man recover his sight. He was the governor of a large province who had made a journey of 600 miles to a mission hospital as that was the nearest hospital he could find. On the day of our visit the surgeon removed the bandages from the governor's eyes, as he lay in the dark room in our inadequate hospital, and he saw for the first time in many years, the blue sky, the green grass and men walking. He arose from his cot, fell on his knees, and kissed the surgeon's hand again and again in gratitude. Now, the medical missionary might have said to him: "Your Excellency, don't mention it. It has been a great privilege to restore your eyesight. Go and enjoy your sight." That in itself would have been a Christian deed. But I have always honored him for what he did. He said to the kneeling patient: "My friend, stand on your feet, for

I also am a man. Just as I, a follower of the Great Physician, have been able by the skill of surgery to enable you to see with your eyes, so also as His follower I am not willing to allow you to leave this hospital without appealing to you to accept Him who can make you see for the first time with your soul." There in that room I saw a governor of a province rise from his knees and give his heart to Jesus Christ. Our work is conducted in the conviction that all missionaries should be evangelists.

This is glorious work in His name. What are you going to do about it? Today all churches stand at the crossroads in their Foreign Mission programs. On the one hand, we have a world torn to pieces, groping its way—yet ready for the message of the Saviour of the world. On the other hand, we have the Church hesitant, worldly, its mind on other things. In between, we see a rising generation of young people, offering their lives in places most of us would never be willing to enter. A few weeks ago there appeared a manifesto. signed by fourteen students of Princeton Theological Seminary, expressing their eagerness to preach the Gospel of Christ in foreign lands and appealing to the Church, to individuals or local congregations "to share with us the responsibility resting upon all the followers of Christ, to send us out as your representatives to proclaim the message of salvation."

Lift up your eyes on the army of youth ready to go to the field. Then lift up your eyes to the fields waiting for them and, as you look, recall these words of a great preacher of yesterday: "Our missionary problems will be solved when our spiritual problems are solved, when we live daily in the sight of God. Our local church budgets are bankrupt because there are so many of us whose spiritual lives are bankrupt. We count our houses, cars, stocks and bonds. We count everything and everybody—except God!"

Let us count God and His Son Jesus Christ and go forward in His name.

BOLSHEVISM AND CHRISTIANITY

Basil Mathews describes bolshevism as having the missionary spirit of a world religion "with a strong fighting faith, and a world program. It cannot be conquered by denunciation or derision. We who hold Communism to be based on the denial of the very root reality of the universe—that the Creator is Spirit and is Father—have a greater and truer faith, that conceives for all the world a full salvation of the whole individual, body, mind, and soul; and of the community which those individuals constitute. But Christianity can confront victoriously the greatest of all contemporary challenges—that of Bolshevism—if its followers, with unity of purpose and sacrificial heroism, live by that faith to build a world community from which the clash of classes, the war of nations, and the antagonism of races are banished under the sovereignty of God who made us all."

Dulce Galvão, a Brazilian Christian

N EARLY fifty years ago Egydio Galvão was converted and accepted the Lord Jesus as his Saviour. He lived in the country some days' travel by horseback from the City of Bahia. Immediately after his conversion, friends became his enemies, and the Roman Catholic clergy was highly indignant. But Senhor Egydio bravely went his way preaching the Gospel. He was



DULCE GALVAO, OF BRAZIL

beaten and stoned—almost unto death, but he and his cheery wife, Maria, kept on their way with the Lord. Their children were given a Christian home at a great cost. One of the daughters, named Maria, married a Christian and established a Christian home into which was born a girl, Dulce Almeida Galvão. Dulce was taught to love Jesus and to know the Bible stories, and at the age of 13, publicly confessed Christ. She finished her education at the Collegio Americano Baptista in Recife, Pernambuco, Brazil, and asked the Lord to show her a place to work. About that time Mrs. Kate C. White had opened up classes in Domestic Science in the City of Bahia, the capital of Dulce's native state. Dulce was invited to teach cooking and live with the Whites. The classes

grew, the women coming from the best classes of society—difficult work demanding a charming personality. Dulce made, and is making, Jesus so beautiful to those women who only knew to serve images.

One day there came into the classes a young man representing a well-known company. He asked to speak of his products. Thereafter he was seen on my front porch, late every afternoon. Finally he said to me, "You know, Mrs. White, I am not coming down here every afternoon to represent my company." To which I replied, "I know that, I wasn't born yesterday." He told me that he loved and wanted to marry Dulce. She bought a Bible, marked it and presented it to the young man. I heard her tell him of Jesus and His power. He came to church several times and then he said, "Its no use, Dulce, I can't be a hypocrite. I can't believe; I'd give anything if I could have your faith, but I can't. However, after we are married, I'll never interefere with your religion." Time went on, and they planned a happy future. One day a cloud came over Dulce's face, and the next day she came to me and said, "I cannot do it!" "Can't do what?" I asked and she replied, "Oh, I can't marry that man." Looking up she saw the young man approaching, and she grabbed my hand, exclaiming, "And you've got to tell him." "But," I protested, "he didn't ask me to marry him." I went with her. He smilingly presented her with a beautiful watch. Looking him in the face she said, "Please put that into your pocket and listen to me. I have done wrong, for I never should have fallen in love with you. I cannot marry you." The young man's face blanched, and he recoiled as if struck. "Why, why Dulce," he begged. With a white face, and a voice filled with deep emotion she said, "Because you are not a Christian. I know you have said that you would not interfere with my religion. But listen-my grandfather risked his life for the Gospel. He and grandmother, at a great price, gave my mother a Christian home. My mother and father gave me a Christian home. Here I am, a third generation Christian, a product of two Christian homes. I know what the Bible teaches. How could I let my Jesus down that way? I could not have a Christian home with you. No, I must be true to Jesus." She has recovered from the shock of disappointment and now says, "I shall never marry unless it be to a Christian man." Her life is counting in a beautiful way for the Gospel, among the better classes in Bahia, Brazil.

The March of Events in Mexico

By KENNETH G. GRUBB, London, England

THERE are factors in the situation in Mexico today which would make it inadvisable to discuss certain of the present features and tendencies at length. It is useless, however, to deny that during the last eighteen months the general position has gravely deteriorated. More recently (and at the time of writing, July, 1935) there have been signs of some moderation in the antireligious process.

The events of the last two years in Mexico may roughly be classified as follows:

(1) The Educational Reform, culminating in the reform of Article 3, approved by the Senate on October 19, 1934, and followed in 1935 by new regulating decrees.

(2) The University Conflict, initiated by the protest of the National Autonomous University against the reform of Article 3, on July 30, 1934, and followed by the closing of the Universities of Guadalajara and Monterrey.

(3) Extreme measures in several states, initiated by General Calles' public commendation of Tabasco on March 29, 1934, followed on May 20th by suspension of religious ministry in Sonora and in October by similar measures in other states. (Last July, President Cardenas decreed the downfall of Garrido's power in Tobasco.)

(4) The new open conflict with the Roman Catholic Church precipitated on October 22d by the alleged discovery of conspiracy on the part of the Apostolic Delegate.

(5) A moderate stage, initiated by explanation on February 16, 1935, that the postal decree was only aimed at politico-religious propaganda, and followed up by moderating statements of the President on April 14th and 15th. This stage was further marked by the revocation of the decree against the circulation of religious literature on June 25th.

(6) In June the Cabinet was reorganized. Its two most radical members, Garrido and Calles, were left out, and General Cedillo, considered a centrist, was admitted.

(7) On August 31st, a new decree on nationalization of church property was issued. It is more radical than the one formerly in existence.

(8) As the result of a new radical drive to gain control of the National University, the University's authorities decided to close and await for President Cardenas' decision either granting or refusing further support. The radical wing appointed a new Rector (President) on September 24th. The situation is uncertain.*

These periods are not, in reality, so clearly defined as this classification would tend to show. The actual events have overlapped and been intertwined with each other. But in a situation as complicated as the Mexican it is always an assistance to form some slight idea of the different convergent processes at work, even if at any given moment they are not clearly distinguishable from one another.

The chronological sequence of the more important of these events was somewhat as follows. On December 5, 1933, the reform of Article 3 was officially brought forward in the convention of the National Revolutionary Party held at Queretaro. As is well known, this reform substitutes "socialist education" for "lay" education. "Socialist education," although it has never been officially defined in clearly intelligible terms, is meant to imply in effect irreligious education. It is unnecessary to say more on this very important step, as the point has more than once been referred to in these pages.

In January, 1934, the Six-Year Plan was published. This is an attempt to draw out a coordinated scheme of government, forwarding the social objective of the régime through intelligently directed administrative action; incidentally it endorses "socialist education." A month later the Attorney-general issued a long circular dealing with the subject of nationalization of religious property. Both the question of a nationalist policy, as well as that of education, were carried a stage further in March when on the fifteenth a recommendation was made that the liberal professions be reserved to Mexican citizens; while studies made in unincorporated private schools were declared to be void of public validity.

On March 6th a new tendency became apparent with the declaration by the actual President, Cardenas, commending Tabasco as the model state of the Republic. Later in the same month General Calles returned from that state and bestowed lavish praise on its achievements. The next state to suspend all religious ministry was Sonora (May 20th) of which Rodolfo Elias Calles was Governor. A commission of school teachers from Sonora had previously visited Tabasco. The incident is interesting as it exemplifies the appearance of the same spirit in geographically remote parts of the Republic.

The educational question came again into the foreground in July. General Calles made an important speech in Guadalajara when he declared that it was the right of the Revolution to educate

^{*} The items 6, 7 and 8 are kindly furnished by Prof. Gonzalo Baez Camargo, of Mexico City.—EDITOR.

its own children.* Three days later, on July 23d, the project for the reform of Article 3 was presented to the Chamber. A week later the National Autonomous University protested against the tendentious nature of this reform. The University School of Monterrey was closed on September 28th, and the University of Jalisco on October 22d, but by October 19th the reform had been approved by both deputies and Senate. Meanwhile, on September 26th, another extremely important reform was passed, which limits the conditions of permanency in the tenure of the

higher judicial posts. On October 22d all the Roman Catholic churches in Queretaro were closed; there are practically no Evangelical churches in the state. Two days later the religious ministry was suspended in Chihuahua and all Roman Catholic churches closed in Colima; there is also only a very small evangelical work in this state. After a further interval of two days all churches were closed in Sinaloa.

The quarrel with the Roman Catholic Church was simultaneously carried into a wider field. On October 26th the Bishop of Chilapa and the priests in Guerrero were ordered to leave, and the next day it was announced that an alleged conspiracy of the Apostolic Delegate had been discovered. Before the month was out this matter had been officially handed over by the President to the Attorney-general for investigation, and the Archbishop of Oaxaca had been ordered to leave the country. Early in November the Attorney-general found that cause existed for proceeding against the Bishop of Huejutla, the Archbishop of Morelia and the Apostolic Delegate, who were not, however, in the country.

General Cardenas assumed the office of President on December 1st. Early in January decrees were issued regulating the subject of education in private and secondary schools. On January 28th the President made a public statement denying the existence of religious persecution. On February 12th the use of the post was forbidden for correspondence which "may imply propagation or diffusion of any religious doctrine." Four days later, however, the Secretary of the Interior declared that this prohibition concerned religious publications that contained public comment or defamatory attack of the Government or its institutions. On April 14th the President took occasion to state that the régime was in no sense Communist, and the next day he denied that there was any intention to attack the "religious conscience" of the people; the Government was seeking only to exterminate "fanaticism." Since this date the general situation has been somewhat easier.

It is necessary to note that quite apart from these official actions of one kind or another, there has been a certain amount of general antireligious activity carried on. To say that this by no means has the President's approval, although it carries the endorsement of one or two leading men, would probably be a correct interpretation of influential Mexican opinion on this question. In assessing the significance of such propaganda there are certain facts to be taken into consideration. Firstly, the enthusiasm behind any movement is always greatest at its beginning. Secondly. extreme measures advocated by minorities tend to attract attention and create their own advertisement. Thirdly, the temporary significance of a movement is often proportional not to its real value, but to the contrast it involves with accepted ideals. Ten thousand couples live quietly day by day in any community, but a single case of divorce is heralded on all the headlines. Nevertheless it would be a grave error to underestimate the force and appeal of antireligious propaganda in the world today.

Anti-Christian Propaganda

These considerations justify brief comment. Christians, in all parts of the world and in all situations of life, must face the fact that propagative enthusiasm has passed from Christian possession to that of their opponents. The maturity of Christianity is being accompanied by a kind of fatty degeneration of the conscience. The crusading and even the prophetic spirit has today become incarnate anew, not in the ranks of the Christian Church, but in the camps of those to whom religion is a soporific and the Church but one of many institutions which have burdened humanity with temples and priests. Even in a country like Mexico Evangelical activity is, with certain exceptions, threatened with the pervasion of a kind of nervous tension which renders a forward movement exceedingly difficult. The antireligious spirit, although propagative, is in itself destructive; it is quite false to suppose that it is responsible for social construction. It is well expressed in the words of Mephistopheles:

> I am the Spirit That evermore deny—and in denying Evermore am I right—"No!" say I, "No!" To all projected or produced—whate'er Comes into being merits nothing but Perdition—better then that nothing were Brought into being; what you men call sin— Destruction—in short, evil—is my province, My proper element.

A few of the broader aspects of the situation also require study. The Mexican religious question is a part of a much larger field of thought which must include the relations of Church and

^{*} I have given the substance of these statements elsewhere. See World Dominion, July, 1935.

State, the threatened collapse of the world-religions, and the problem of human liberty in many parts of the world.

The breakdown of Pan-Islam, the fall of the Caliphate, and the disestablishment of religion in Turkey meant that secularism had successfully invaded one of the world's great religions precisely in the regions where it was considered strongest. With the failure of the Russian Orthodox Church the weakness of one of the historic Christian churches also became apparent; a population of a hundred million had to be written off the religious capital of the race, precisely in a country where mystical, and even religious sentiment to all appearances had made a strong appeal. Christianity was no longer immune against the inroads of secularism. The secularism of many countries dominated by the Roman Catholic Church has long been confessed, but that church had avoided an "official" collapse in any of its territories. But in Mexico it seems that such a collapse is taking place. Of the historic Christian churches, it remains to be seen whether Protestantism in Germany will be able to withstand the storm.

A Test of Mission Work

It is a situation which will also test the whole character of the work which has been built up through the devoted labors of mission boards, their representatives and supporters. The Church in China has had to face these experiences and their effect was temporarily depressing, but possibly ultimately beneficial. In Russia the evangelical community is different in origin and organization, and little information is available as to its real status today. In Turkey the Christian minorities were "liquidated" after the War by political action, and the problem hardly exists. But in Mexico the Evangelical Church forms the most important of the country's minorities. It stands in close spiritual relation to the churches of the United States, and its future will be followed with prayer and interest, and we should further remember that it is Mexican example which is liable to be copied in the rest of Latin America.

We should not suppose that the Mexican situation is impervious to influence. If it deteriorates further it may well be because of our own inertia as Christians, and this should be remediable. But we must identify ourselves with the universal agony of Christianity, and not attempt to evade responsibility by special pleading, however valid. We must once more find the solvent for the world's spiritual contempt in the agelong vicariousness of suffering. By so doing we shall take the more effective, because much the more difficult, course.

There are a few questions which require

thought. How do these new circumstances affect the relations between Catholics and Evangelicals? How far shall we meet them by emphasizing our specific approach, and how far by identifying our own problems with that of Christianity in Latin America, or the world, as a whole? What new light do we draw from these events on the working of evil and the powers of the Satanic? Has the day of "missions" in some parts of the world almost ceased, and ought we to envisage the future more in the nature of a world interchange of spiritual culture? Is there any reason to suppose that, in the face of antireligious fanaticism, the Christianity of today has a greater survival value than Nestorianism or the North African Church? Are our churches at home, in the countries where they cannot maintain the personal link through missionaries and institutions, ready to make the same *spiritual* investments as heretofore? Or is our brand of exportable Christianity the type that can be stopped by frontiers and laws? How are we to meet the challenge that we have lost the emotional control of masses of mankind? How far is the institutional expression of Christianity an adequate one in Mexico, and how far may the work have to pass through a process of "fractionalization"? Have we, in our work of diffusion and creation, anticipated or adapted ourselves to developments of the Mexican's own capacity for expression — in fact, do we pursue a really indigenous policy? These are a few, only a few, of the many questions which a situation such as the Mexican suggests.

The present difficulties have not befallen us because we are modernists, or fundamentalists, or attend church rather than chapel, or retreat rather than camp meeting; but because we are selfish men; because we have loved ease more than sacrifice; because we have preferred ourselves to our Church, our Church to our Christianity; our Christianity to our Lord Himself; because we have lowered the level of our aim that we may the more easily enjoy the complacency of our success. These are the things that make us unfit to minister to the world's need, and from these we need to pray to be cleansed.

Four needs of the modern world are: (1) A recreation of individual Christian life, with an enormous increase of conversions in the church and the sense of the presence and power of God, with self crucified; (2) a new fellowship of Christians, nothing less than the fellowship of the Holy Spirit; (3) a recreation of the sense of mission to reconstruct the whole of life, standing for a new life in Christ, with no compromise; (4) a better realization that Christ is in life today and moving His Church.— Bishop Logan H. Roots.

Can We Interest Men in Missions?

By the REV. GEORGE A. BROWN Pastor of the First United Presbyterian Church, Elyria, Obio

Here are some interesting

facts about a most important

problem in the church.

'Somebody said that it

THE whole problem of interesting men in missions is, in its final analysis, a matter of interesting men thoroughly, heartily, and enthusiastically in Jesus Christ Himself. The entire missionary enterprise of His Church centers

in Him, its living, glorified, ever-present Head and Lord. As Bishop T. U. Dudley says, "The man who does not believe in carrying the Gospel of Jesus Christ unto all men everywhere does not believe in Jesus Christ. No interest in missions means no interest for that particular thing for which Jesus was content to be born and to live and to die. . . . Yes, no interest in missions means no interest in the Lord Himself."

The men we have in mind in this discussion are Christian men, men who know Jesus Christ experimentally as their personal Saviour and Lord. Only such men can be expected to concern themselves about Christ's missionary passion, and purpose, and program.

This question of how to interest men in missions takes at least two things for granted: first, that Christian men *ought* to be interested in missions, and second that men *can* be interested in missions. The only question, therefore, that calls for an answer is just *how* this interest may be generated, developed, directed and made

productive of definite, practical results. Consider first the imperativeness and possibility of this matter. That men *ought* to be interested in missions grows out of the fact that *the* great mission of the Church is missions. Since men constitute, in part, the membership of the Church of the Lord Jesus Christ, missions is most certainly "a man's job," just as much as it is the business of the

couldn't be done so he went ahead and did it." The Men's Missionary League of the Elyria Church has been given widespread and favorable notice. The Board of Administration of the United Presbyterian Church has told of the work in a leaflet entitled, "An Adventure in Masculine Missions," sent to all pastors in the church. As Dr. W. B. Anderson says: "It has ceased to be an experiment, and has become an accomplishment." Several missionary periodicals have called attention to the work, and as a result inquiries have come from twelve states, east to west, and are still coming. The story of the League has been told with encouraging results at Cleveland, Chicago, Akron and elsewhere and has been broadcasted over the radio. Ă1ready similar men's organizations are being formed in other churches.

women and the children of the Church. More than this, it is primarily the work of Christian men to make Jesus Christ known to the world for when our Lord began this great enterprise He entrusted the task to *men*. The historian Harnack

> has remarked of the first three centuries of the Christian era, that "we cannot hesitate to believe that the great mission of Christianity was in reality accomplished by means of informal missionaries"; that is, by what we now call *laymen*.

> Why is it then that today the work of Christian missions is largely in the hands of the women of the Church, especially in the local congregations? They are doing a magnificent piece of work and may God bless them in it. But as a result many look upon the entire missionary movement as a women's undertaking, and not as something to challenge the serious and active devotion of strong Christian men. At the Younger Men's Missionary Congress in Chicago last May, a delegate reported at one of the group conferences, that a man, when asked to give to missions, replied: "I contribute to the pastor's salary and to provide heat and light for the church; you'll have to see my wife about missions."

"Why are the men of the Church not as interested in

missions as are the women?" This very question the Christian men of India are asking. Dr. Stephen J. Corey, President of the United Christian Missionary Society, tells of conducting an open forum in India with some Indian Christian leaders, mostly men, who asked, "Are your women and children interested in sending the Gospel to India?" When he replied that probably twothirds of the money for foreign work in his communion came from the women and the Sunday schools, their astonishment was unbounded, and one of them said, "Why, sahib, we in India have always felt that Christianity was a man's religion. . . Why are the Christian men of America less interested in bringing Christ to us than are the women and children?" In answer, Dr. Corey told them that the women in America were definitely organized for the study of missions and therefore knew more about missions and were naturally more interested and were doing more for missions than the men who were not so organized.

Why Are the Men Not Organized?

This suggests the further question: Why are the men of our local churches not organized and doing the same kind of missionary work as the women? Here is the reason: In addition to the fact already stated, that this whole undertaking to make Christ known to the world is regarded as being largely a strictly feminine affair, there is the general and deeply rooted conviction that the work of organizing the men of our local churches for definite, systematic mission study and specific missionary service, simply cannot be done. Even the leaders of the missionary movements of the men of our Evangelical churches are decidedly skeptical as to the possibility of this thing. When we were thinking of organizing a Men's Missionary Society in our Elyria Church, a letter was written to the Secretary of the Laymen's Missionary Movement asking him for any help that he could give us in launching this new enterprise. Mr. F. J. Michel replied, "We do not recommend the organization of men's missionary societies, since they cannot be maintained continuously, as is the case with the women." (Mr. Michel, himself, thinks otherwise now.)

The second point in our theme is that men can be interested in missions because they *ought* to be. The divinely imposed command insures the possibility. The very imperativeness of this task assigned to the men of the Church of our Lord is the prophecy of its accomplishment. Christian men can be brought together and they can be held together in a missionary organization with continuous monthly programs of spiritual worship and missionary education and service, with the finest Christian fellowship and increasing devotion to their Lord. It has been done, and thus the possibility is fully demonstrated by the Men's Missionary League of the First United Presbyterian Church of Elyria, Ohio. We are now ready to answer the question "How?".

It is not necessary to say that this work is the fruitage of prayer, of much prayer, for every forward movement in missions has been the result of prayer. The book of "The Acts" makes this plain as does the history of Christian missions since the first century of the Church's life. There was also a very definite purpose; after three unsuccessful attempts had been made to get the men together and to hold them together, to organize them around the missionary objective. Finally there was the pursuit of this end in the spirit of patient persistence which the Lord has so wonderfully blessed. His hand has been so manifestly present and powerful that we ascribe to Him the glory and praise of it all.

Men and Missions Sunday

Lord's Day morning, November 19, 1933, marks the formal beginning of this movement in Elyria. That was "Men and Missions Sunday" and the pastor preached especially to his men on the subject, "Missions - A Man's Job," based on Acts 1:8. In closing he appealed to them to organize a real Men's Missionary Society, calling a meeting for this purpose the next evening. Fifteen men met with the pastor in response to the challenge of the previous day. From that night meetings were held twice a month, for a period of six months, under the pastor's leadership, until the organization was completed, May 21, 1934, by the adoption of a constitution, the election and installation of officers, and the appointment of commit-Ever since that time meetings have been tees. held on the third Monday evening of the month a time found to be the most suitable time for our The membership at present is 40, being men. about 60% of the men on the church membership roll. The average attendance from the beginning has been 27, for the last year 31, and for the last five months 36, including several neighboring pastors and some of their men.

Beside the usual officers for such an organization, there are membership, program, project, bovs' work, welfare, and social committees. Monthly missionary meetings include worship, business, an educational program and a social period. During the year there were five meetings with special speakers, four were conducted by members, and three were in charge of the pastor. Regular mission study courses have been followed and our present missionary project is the support of a native evangelist in the Sangla Hill District of our mission in the Panjab, India. This evangelist's inspiring name is Gulam Masih, which means "Slave of Christ." Later we hope to have some definite work in a home mission field for we believe that "the field is the world." so that interest in missions anywhere means interest in missions everywhere.

One of the most encouraging things in the short history of our Men's Missionary League is the

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marked influence it has had on the life and work of the Women's Missionary Society. At the end of the first year of the League the president and treasurer of the Women's Society were asked this pointed question: "Has the Men's Missionary League been a help or a hindrance to the work of the Women's Missionary Society?" Their replies revealed the marked *increase* in membership, attendance, interest, offerings, cooperation between the men and the women, willingness to help in the work, and the growth of the missionary spirit generally in the Women's Missionary Society. During the first year of the Men's Missionary League the Women's Society gained 50% in active membership, 34% in general offerings, while the thank-offering for 1934 was 43% above that of The total missionary budget offerings of 1933. the entire congregation for the church year ending March 31, 1935, were 137% over those of the previous year. The Elvria W. M. S. was given the highest efficiency rating of all the thirty societies of the Cleveland Presbytery, for the work of the last year. The president of our local society generously attributed their high standing to the influence of the Men's Missionary League.

Encouraging Possibilities

This record shows something of the possibilities of a real Men's Missionary League, carried on continuously, twelve months in the year, in an average congregation, and with growing power and popularity. Clearly this form of activity, that some said could not be done, can be done, for it has been done. We know of other groups of men who have joined this new movement. In November. 1934, a similar organization was formed at Ezel, Kentucky, and in May, 1935, a Men's Missionary League was formed in the Margaret Park Church of Akron, Ohio. We hope and pray for the largest realization of the possibilities of this work in local congregations throughout the entire Church. The eyes of missionary leaders in other communions are upon us and they are anxiously waiting to see whether we really make good so that they may know whether to adopt the plan. Mr. Fred J. Michel, of the Laymen's Missionary Movement, says: "I am so glad that the United Presbyterian Church has taken the matter up. In the measure in which it will succeed, we may hope for the adoption of the plan by other denominations."

If this work is to succeed, who is primarily responsible for it? On the divine side it is the work of the Spirit of God and we need to give to Him, the great Executive of the Godhead in this age of grace, His rightful place in this whole undertaking. It is His presence, and power, and presidency in this promising missionary movement that we covet above all things. But the responsibility for human leadership most undoubtedly rests on the local pastor more than upon any other living person. This is what our missionary statesmen think. Dr. John R. Mott, writing of the work of promoting missionary education and activity throughout the Church, by means of local Men's Missionary Societies, says: "There are reasons why the subject of the world's evangelization should appeal with special force to men, and to the strongest men. . . This greatest work of the world languishes in no small measure because of the lack of their initiative and aggressive support. It rests with the pastors to call more largely into action this vast latent power."

Dr. Mills J. Taylor, Associate Secretary of the United Presbyterian Board of Foreign Missions, who has contributed so largely to the success of our Men's Missionary League, says, that "Progress in these matters depends more upon the enthusiasm, and devotion and loving persistence of a prayerful pastor than upon any other person."

The great need of this new movement for "Men and Missions," therefore, is warm-hearted, wholehearted pastoral leadership. Such leadership a goodly proportion of the men of our churches will follow. The result will be the realization of such triumphs of God's grace and power in the realm of missions as will compel us to magnify and bless His glorious name for what He has done through When Deborah and Barak were given the us. victory over Jabin, king of Canaan, the captain of whose host was Sisera, we read (Judges 5:2, American Standard Revision): "For that the leaders took the lead in Israel, for that the people offered themselves willingly. Bless ye Jehovah." Let the pastors, the divinely appointed leaders of God's people today, actually lead in this men's missionary movement and their men will willingly offer themselves, and will bless "the God that doeth wonders." It may not be amiss to remind ourselves that in this same chapter (5:23) we read, "Curse ye Meroz, said the angel of Jehovah, curse ye bitterly the inhabitants thereof, because they came not to the help of Jehovah, to the help of Jehovah against the mighty."

Here, then, is our challenge. What are we going to do about it? If the men of our churches *ought* to be aroused to a greater interest in Christian missions, and if their organization into their own missionary societies is not only possible but practicable, and if the responsibility rests upon us, the pastors, how can we be true to ourselves, true to our men, true to the unevangelized multitudes of the world, and above all true to our Lord Himself, unless we do all in our power to realize this definite, spiritual, missionary objective? And "We can do it, if we will"; or better, "He can do it, if we will." Shall we not, then, in the face of the world's need of Christ, and with His command ringing in our ears to "go, and preach the Gospel to every creature," and as the natural expression of our own life in Him, with our whole heart, answer this call and challenge by saying, "By thy grace we will."

What better time is there to begin this work than on the coming "Men and Missions Sunday," November 17, 1935? Let each pastor preach that day to men, more earnestly than ever before, to show that "Missions Is a Man's Job." Then call a meeting for the organization of a Men's Missionary League; pray, plan, proceed as the Holy Spirit may lead. God will touch men's hearts and the fruitage will be great. May God give you such an experience, for the sake of His Son, our Lord and Saviour Jesus Christ. In the words of our Men's Missionary League Rallying Song:

> Come now, ye Christian men, Obey your Lord's command; Pray Him to send forth laborers In this and every land.

Present your gifts to Him, Your silver and your gold; But first of all, yourself He asks, That He your life may mold.

Go forth, Ye Christian Men, Proclaim His name abroad; That sinners far and near, may come To know the Son of God.

He gave His life for you, His precious blood He shed; Serve Him who saves you by His grace, The Church's Living Head.

The German Neo-Pagan Faith Movement

By REV. W. O. LEWIS, D.D. European Representative of the American Baptist Foreign Mission Society

THE main facts about the religious controversy in Germany are well known and many have heard about the movement in the Evangelical Church which calls itself "German Christian." The press has also reported the speeches of General Ludendorff in which he prides himself on the fact that he is in no sense a Christian. Most of those who direct the affairs of the "Third Reich" have broken more or less with Christianity. But relatively little is known of what is probably the most serious of the Neo-Pagan organizations, The German Faith Movement (Deutsche Glaubensbewegung).

There were pagan organizations in Germany at the end of the last century and many new ones have sprung up since the War. After Hitler came to power, they were afraid they would not be tolerated, but in October, 1933, they were assured that the new Government would not undertake to suppress them. At Easter, 1934, representatives of various pagan organizations united under the name of German Faith Movement. They met at Schwarzfeld in a natural cave known as the "stone church" which is said to have been used as a place of pagan worship before Christianity was introduced into Germany. Professor William Hauer, a professor in the University of Tübingen, was elected head of the organization. Hauer was born in 1881. As a young man he worked as a stonemason and so came into close contact with many irreligious people, but he also knew certain pious folk who had considerable influence on him. He decided to become a missionary and entered the training school of the Basel Missionary Society. Being exceedingly gifted, he soon mastered all his teachers had to offer him and went to India as a teacher in a high school. He has since stated that when the Missionary Society offered to send him to India, he told the directors he was not sure that he was a Christian and some of the older missionaries objected to sending him out.

When he reached India, he began to study Indian religion and took up the study of Sanscrit. Later he went to Oxford and when the War broke out he was interned by the British Government. His experience during the next four years had a profound influence on his development. By the time the Hitler régime was established, he had renounced Christianity openly. His book, *Deutsche Gottschau* (German View of God) may be taken as the most complete and authoritative exposition of the Neo-Pagan German Faith Movement.

This movement is already well organized all over Germany. An effort is made to keep the

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membership limited to those who are sure they know what they believe or do not believe and why. It is claimed that there are 20,000 members in these smaller fighting organizations, but Hauer himself thinks he has evidence that there are at least 5,000,000 in Germany today who may be classed as adherents, and the number is said to be growing. The movement has its weekly and monthly periodicals, and is already giving a sort of training to those who are active in the propagation of paganism. They have adopted a ceremony for the dedication of children to take the place of infant baptism and also have pagan wedding cere-Besides lectures and various public monies. rallies, they have pagan ceremonies around trees on high places. Most of the leaders are educated and are men of clean, moral lives. The movement makes a strong appeal to certain young men who made the Hitler revolution. Hauer and his friends claim that the religion they preach is the true spiritual and philosophical basis of the Nazi revolution. This movement is now not only tolerated by the Nazis, but is even allowed privileges which the churches cannot get. They are permitted to use the large Sportpalast in Berlin for their meetings which neither the Protestants nor the Roman Catholics can use at present.

These Neo-Pagans have so far refused to put in print anything like the creeds of the Christians. But from Hauer's writings and other publications, it is possible to gain some idea of what they believe.

Great emphasis is placed on *race*. It is claimed that there is an inner, spiritual side which corresponds to the outer distinctions of the various races. There has been an age-long struggle between the civilization which Hauer calls West Asiatic-Semitic and the Nordic Indo-Aryan which has found its finest flower in the Nazi state. No effort is made to revive the paganism of the past in its ancient form, but it is claimed that Christianity is alien to the German race and blood and the period of over a thousand years in German history between Charles the Great and Hitler is an interlude. The ancient paganism must be modernized and brought up-to-date. Eckehart and Nietzsche are often quoted with approval.

The conception of God seems to be a sort of mystical naturalistic pantheism. He is the hidden background of all things who reveals himself in nature and in men. His highest manifestation is in the fighter and in the German culture. The German faith god is hardly a personal god. The world which is the manifestation of God is not to be despised. It is infinite and eternal. Man's spirit is a spark from the eternal. But there is no separate conscious immortality.

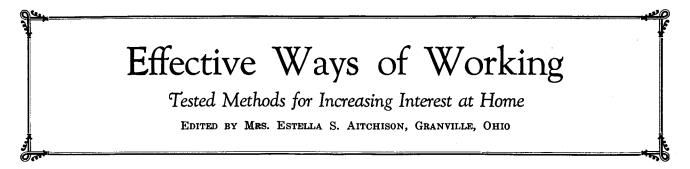
When it comes to the ethical side, it is denied

that Christianity furnishes a sufficient basis for morality. According to German press reports, recently in large meetings, Hauer and other representatives of the movement have openly asserted that Christianity has not only lamentably failed to furnish the ethical foundations which are needed today, but has actually brought great harm to Europe, having prepared the way for Bolshevism. They claim that prostitution and bawdy houses did not exist in Germany before Christianity came. German Faith ethics can be best learned by studying the biography of Frederick the Great and other great German heroes. The military virtues are exalted. There is a limit to the sacrifices the strong must make for the weak. In some cases they say that it would be better to allow the weak to perish, and in many cases men and women should be sterilized so that they cannot reproduce their kind. The individual counts for very little, the State is everything. The German Faith approves of war and the joy of battle for the nation's honor. Along with courage there goes a certain fatalism. The German Faith man does not desire the rewards that Jesus said the heavenly Father would give to the righteous.

The German Faith rejects the idea of human sin. While admitting that not even the greatest German heroes attained their highest ideals, there is little place for any real doctrine of sin, of repentance, or forgiveness. They acknowledge the need of no mediator to bear our sins. Each must bear his own penalty. Men conquer sin in their own strength since the essence of every man's soul is divine.

German Faith people profess to honor Jesus, but they state boldly that they do not take Him as model and leader. They simply do not see the need of the Christian religion. Some may think they need Christianity just as some think they cannot do their work without tobacco. But they could do their work better without this artificial stimulation. The German Faith does not claim to be universal and valid for all mankind, but does claim to offer something better to Germans. Hauer asks, "Have those who believe in Christ more power to overcome the difficulties of life? Have they more courage to face danger, to risk position, income, life; yea to look death in the face? Have they more joy than the men of the German Faith? Is their life more real, more genuine, cleaner? Are they willing to serve their nation with more self-sacrifice? Do Christians have more peace in fellowship with each other? Let the Christian prove his faith by his works."

Whether they will or not the Christian people of Germany must accept this challenge. Those who know Christ have no doubt as to the outcome. There can be no neutrals in this struggle.



NEW PLANS FOR PRO-GRAM BUILDERS

THE LOOK OF THE MONTH CLUB Under this title the Forward Looking Committee of the Methodist Episcopal Woman's Home Mission Society has brought out a year's programs of a unique character, the calendar being coordinated with a tiny "library" of 12 pamphlets enclosed in a neat case, each pamphlet covering the material for a month's program. The "club" is launched with the high hope that in the abstract study of the development and progress of home missions, the understanding and devotion of our sisterhood may be deepened and broadened." The specific theme is, of course, "Pioneering Today in Home Missions," each month's "look" be-ing at some phase of the task. Thus the first month is a "Look Forward" at the magnitude of the work. The cover design bears a clear cut telescope. The ensuing months are: "Look and Act," with a spotlight turned on Race Hatred, Intemperance and Juvenile Delinquency; Look at the Work, a pair of eyes being focused at long range upon the map of the United States; Look Up-Peace on Earth, with a star; Look Ahead to Youth, with a pair of field glasses on whose two lenses appear a boy and a girl respectively; Look at Your Neighbor-an open window revealing a group of people of various nationalities inside; Look at New Occasions—a barometer, the sun and a cloud; Look Far in Cooperation—a young woman looking through a surveyor's transit; Look Together-mother and daughter scanning a book under the evening lamp; Look and Read—an open book with a pair of spectacles on it; Look at Your Church—rays from above focused upon a church building; and Look at Yourself—in the looking glass, of course!

This last volume is really the first, being intended for use in August, as a personal preface wherein all officers and chairmen shall take an early look at themselves in relation to the impending task, with the plans, goals, courses of study, organizational specifics, etc., thoroughly outlined and explained. Each department of missionary endeavor has the mirror held up for its accurate reflection. As it is impossible to follow the details of all the months, a general survey of the September booklet is herewith given as a sample of the development, the worthful subject matter and its practical application. As with all its successors, the devotional service is fully outlined even to the text for the leader's talk. Then follow "The Look of the Month"-20 minutes' study of the home mission textbook (which is thus completely covered in the course of the year); a period on Woman's Home Missions, which is a specific study of some phase of the denomination's work-citizenship, conference institutions, Christian center activities, cooperative projects and the like; while the last period is devoted to a social hour whose details fit in with the preceding study. Thus in September the devotional service takes a far and wide look at the task through God's eyes; the textbook study pre-"Toward a Christian views America" in a dramatic sketch on "Home Missions the Chris-

tian Ideal for America," with the Spirit of Home Missions, an Indian, a mountaineer, a Spaniard, a Negro, an Alaskan, a Puerto Rican, etc., in vivid panorama, and a ribbon visualization of ties brought from Europe to various sections of the New World by explorers and pioneers. The leader next dials on a radio as if in search of station WHMS from which The March of Time is broadcast, short musical interludes being used between the brief talks of people hidden behind a screen and speaking as if from a number of fields on which the society is working. The closing announcement is, "The WHMS Marches on!" The organization of the society is next illustrated in a large Temple Chart placed on an easel and explained by the leader-foundation of Jesus Christ, organizations, conferences and boards as the steps, missionary education, Christian citizenship, departmental bureaus, etc., as the pillars of a Greek temple. The central pillar is finance. This feature covers the second division as outlined in each program and is followed by the social hour in which a recreational "Before and After" stunt is performed. With the women divided into groups of four or five, or eight or ten if the audience is large, leaders are chosen by each group and a certain amount of time is given for planning. When ready, a group depicts a locality before and after the missionary society began its work, the audience in each case trying to guess what institution or mission has been represented. The best demonstration is then acclaimed as decided upon either by judges or popular vote.

Posters suggested as advertisement for this meeting featured pioneer scenes, the invitations being on a sunbonnet pasted on a postal card, and covered wagons made of match boxes to be used as favors.

While the specific details of this attractive series are denominational, its fundamentals are of so unique a character and so universally applicable that any intelligent program builder could adapt them to her own use. It is issued by the Woman's Home Missionary Socitey of the Methodist Episcopal Church, 420 Plum St., Cincinnati, Ohio. Price 50 cents.

Another Year Book

The program theme for the woman's society of the Alhambra, California, Baptist church was "Builders with Him" and the key verse "Come and let us build up the wall," Neh. 2:17. The following is a brief outline of the meetings:

Topic, "Laying Foundations Through Reading." Presentation of new books and the magazine *Missions*. Stewardship, with the bricks of

Time, Money and Talent. Civic program, "Builders with Him for Good Citizenship." A temperance program was given.

Missionary program, "Building with Him Through Schools for Negroes." Evangelism---"Winning New Work-

ers for the Wall." Missionary program, "Building with Him in Burma," Baptist literature

and the Rangoon printing press being featured. "Builders with Him Through White

Cross Work," with dramatization presented by the corresponding committee and a display of the work done.

"Builders with Him in Our Church" —a workers' conference.

Various other special foreign fields were similarly considered.

"The luncheon feature for the year," says the Year Book, "is known as Birthday Partners. Each woman is given the name of a missionary whose birth date is the same as hers, and at the luncheon table (taking the months successively) the women celebrating bring some news item or letter from their birthday partners."

Building the Wall

is another widely adaptable theme based on the same Scripture. The corner stone, of course, should be Christ (represented by a box of say 12 inches square), laid by a charter member if possible. Then smaller boxes labeled Prayer, Reading, Missionary Education, etc., according to the departments of work in the church or its denomination may be laid upon this by officers or chairmen of corresponding committees who then give their outlines for the opening year's work. The president cements all together, naming the binding material as "the helpfulness of each woman in the church." If the boxes are covered with gold, silver or other fancy paper, the design will be most attractive. This plan lends itself to an annual meeting in which otherwise dull reports are to be presented. "So Built We the Wall" is the title suggested.

Christian Youth in Action

To an unusual degree this study for young folks may be cast into the form of questions, discussion topics and the like. A few of Mrs. B. P. Heubner's assignments as she taught this book at the Lake Koronis, Minn., assembly last summer were as follows:

1. List some of the things wrong in America today.

2. What are the attitudes of youth of your acquaintance toward the inability to enter upon their life work? What seems to you to be a Christian attitude toward the situation?

3. In what respects can the Church be said to have conformed to the standards of a pagan world?

4. Arguments pro and con for subsidizing or endowing churches to leave them free for their main task.

5. What is your community providing for the leisure time of young people who cannot be in school? What more might be done?

6. From your own experience or observation, cite examples of internacial friendship. State obstacles and benefits.

7. Would you patronize a Japanese dentist? A Negro physician? Entertain a Mexican student in your home? Room with a Chinese at a conference? Are your answers free from race prejudice?

8. In the light of Chapter 2 analyze your own community, considering its needs, what the church or other agencies are doing to meet these, overlooked needs or situations, and formulate recommendations for your young people's group and yourself.

9. In parallel columns record facts regarding war which cause you to oppose it and why peace enlists your active support.

10. Has the attitude of young people toward liquor changed since repeal? State evidence. Propose a program of action in dealing with the liquor situation. 11. What can a Christian individual and member of a group of Christian young people do to improve motion pictures in your community?

12. Can you subscribe to the statement on p. 162 beginning, "The frontier of the new day is largely social" as expressive of the whole task?

13. Record somewhere what you have definitely determined to do about the matters listed in this course.

From the Editor's Scrapbook

Capitalizing a Popular Hobby: Hannah P. Miller, secretary for young women's work in the M. E. denomination, writes in a new leaflet regarding capitalizing the collecting hobby which enthralls all normal youth sooner or later. Progressing from dolls, pictures, books, pillows, spoons, elephants, etc., she proposes to call a halt on all other accumulations until June, 1935, the climax of the girls Golden Year, meanwhile majoring on "our little yellow envelopes" (containing the special personal dues or gifts); \$50 gifts from individuals or organizations; names of new members; subscriptions to Woman's Home Missions, etc. Two prime values stand out: (1) Friends learning of the girls' new quest will lend a hand to help make of their favorite a Champion Collector in the local or associational organization, and (2) that whereas other collecting hobbies are only for self-centered gratification, this one has an altruistic object in benefiting others. Even "collecting girls" for the membership may result in fine, lasting and serviceful friendships of far-reaching consequences. Magazine subscriptions result in a widening interest with all its possible sequelæ.

"Ships" for Toasts: The College Ave. Baptist Church in Topeka, Kansas, held a "covered dish" luncheon using this theme, the table decorations featuring a centerpiece representing a lake (silver paper) with a sparkling beach, on which floated three kindergarten - style ships of heavy paper. Two were black pirate ships with white masts and sails — "Indifference" and "Neglect," these being later run

down and overturned by the third, "Friendship," flying the American flag. Small boats carrying cargoes of nuts and other foods were used over the table. The leader's talk showed how neglect and indifference must be overcome and replaced by friendship in dealing with "New Americans." The toasts were on "Interpretership," "Friendship," "Fellowship," "Citizenship" and "Partnership." A selection from "the Ship of State" was read. The plan lends itself to the theme for home mission study this year-"Toward a Christian America."

A Missionary Reading Room: The methods department in Missions tells of a plan used in White Temple (Baptist), Portland, Oregon, going a step farther than the common use of a literature table in the church vestibule, or some other easily accessible place.

"Ours," writes Mrs. J. Fred Bell, secretary of literature, "is a down town church, and when the family car takes the young people to the B. Y. P. U., fathers and mothers must go then and wait an hour for the church service. So we feel that this room fills a real need. It is a small S. S. room, easily heated and comfortably furnished. We (the board of missions of the church) started a library with books bought for the school of missions. We are subscribing to *Missions* magazine so there will always be the current issue on the table, as well as 'A Book of Remembrance' and free leaflets. We are asking for donations of missionary books."

Forty Missionary Stories is the name of a new book by Margaret W. Eggleston—"true tales that have the heart touch and that carry their morals without words. They are not of equal stimulus but they cover a surprising range and few readers will escape their emotional appeal. The book is particularly adapted for use among boys of the hero-worshiping age. (Harper's; \$1.50, or through your own literature department.)

Portraits of Missionaries: The Baptist Department of Missionary Education has a large collection of $10x12\frac{1}{2}$ portraits of its missionaries to which it keeps adding from time to time. Mounted on heavy material, the back of each picture contains essential information about its subject. Mounted on heavy material, the pictures are suitable for framing and using as visualizations in missionary meetings, study classes or Sunday school teaching and give personal interest to descriptive or biographical material.

Birthday Partners: A good luncheon feature for the woman's society is to assign to each member the name of a missionary whose natal day is the same as her own and have these women, month by month during the year, give some news item or read a letter from their birthday partners at the luncheon table, thus affording a double "celebration."

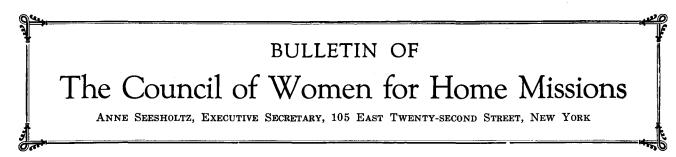
Business Around the Maypole: Miss Nettie Johnston writes of a plan used at the May meeting in the Pittsburgh Branch of the Methodist Women's Auxiliary for livening up the reception of branch reports. It was in the setting of a dolls' maypole party, the "dolls" being pieces of mailing tubes about five inches long dressed up in ruffles of fluffy crêpe paper and drooping hats framing faces cut from magazines. As each secretary read her report, she rolled it up, pressed it into a tube and attached the doll to a streamer of the pole. This pole was set in the midst of a lawn of green paper and had a yellow paper "flower of happiness" for China, a real iris for Japan, a rose for India and America, etc., at the top. The gay streamers of the pole and dresses of the dolls relieved the monotony of the reports.

Charades for Fellowship: A writer in The World Call suggests after looking over the biography sets of the United Christian Missionary Society that charades should be improvised to familiarize people with the names of missionaries and impart information as to what each one did. Selecting from the leaflets such names as Trout, Palmer, Hunter, Weaver, etc., having dramatization possibili-

ties, and dividing the crowd into groups of from three to five each, give each group one biography. The groups then repair to different rooms or different corners of the same room and read together their leaflets, returning after ten minutes and putting on their demonstrations, playing charade-fashion upon the names of the missionary subjects. The counselor then collects the biographies and asks of each group any ten questions (except exact dates) answered in its sketch, a point being scored for each query answered correctly. Should the other groups be unable to guess the charade in the course of the quiz, the performing group scores ten points so that its maximum score is twenty "You see this makes a points. plain game into a purposeful game in which some learning processes must be going on or some very low scores will be made. The game may be played through several meetings."

"Missionary Footsteps in Japan." This apropos program was prepared by Pearle Bourne and is described in *The Window* of Y. W. A., organ of the Woman's Auxiliary of the Southern Baptist Convention:

Poster suggestion, an outline map of Japan with Japanese shoes (clogs) marching across it. Use some such wording as this: "March with Miswording as this: "March with Mis-sions across Japan at (time and place)." Japanese shoes made into folders in which is printed the pro-gram will be effective. Hymns: "Footsteps of Jesus"; "Follow, Fol-low, We Will Follow Jesus"; "Where He Leads Me I Will Follow." Devo-tional: "Ye Should Follow His Steps." tional: "Ye Should Follow His Steps, 1 Peter 2: 21b. Talks on "Getting Our Footing," "Our Footing in 44 Years," etc., according to the subject matter to be covered in the program. Special music, "Beautiful Japan," or "Hail to the Brightness." Other fea-tures may be: "Footfalls that Pre-saged Great Events," "Footprints on the Sands of Time," "Turning Shoes Around" (changing old non-Christian ways through missionary influence). "Getting Our Footing" may be a Trueand-False test, the leader either handing out a written test for each member to mark or reading the items and letting the organization indicate the correct reply, as: "The name, Japan, was given by Perry when the country was opened to trade. (b) By the Chinese since the sun came from its direction. (c) Because of its beauty," the second being correct.



GIVEN TO HOSPITALITY

Jesus said, "When thou makest a feast, bid the poor, the maimed, the lame, the blind: and thou shalt be blessed; they have not wherewith to recompense thee."

Peter in writing "to the elect" urged them to practice "hospitality one to another without murmuring." Paul, in letters to the Roman Christians and to Timothy, his "true child in the faith," repeats the charming words, "given to hospitality."

The Rune of Hospitality

I saw a stranger yestreen: I put food in the eating place, Drink in the drinking place, Music in the listening place; And in the sacred name of the Triune, He blessed myself and my house,

My cattle and my dear ones. And the lark said in her song,

Often, often, often,

Goes the Christ in the stranger's guise, Often, often, often,

Goes the Christ in the stranger's guise. -Old Gaelic Rune. Recovered by Kenneth McCleod.

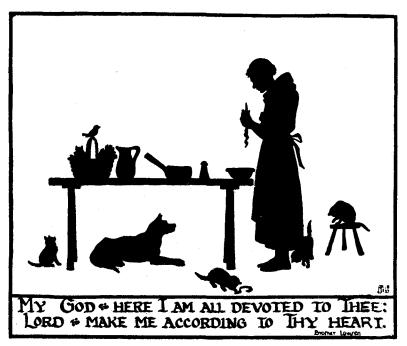
THANKS BE TO GOD

Luke tells how Paul on his last journey "thanked God and took courage."

Paul in writing to his Christian friends in Philippi and Colossæ combined the giving of thanks to God and steadfastness in prayer.

Father Fabian says: "Our own interests drive us obviously to prayer, but it is love alone which leads to thanksgiving. There is little enough of prayer but there is still less of thanksgiving."

"Our knowledge of the Love of God to us calls us to pray for ourselves that we may be worthy of His Love. Our love for Jesus.



as it unites us to Him and makes His prayers one with ours, will lead us to intercessory prayer for all men."

Let us thank God for the growing and deepening consciousness of the need for peace, and for the personal knowledge of Him who brings peace on earth.—From the Call of Prayer, announcing the observance of the World Day of Prayer, February 28, 1936.

MAKING UP OUR MINDS

Strange how we strongminded Americans who usually know where we want to go, and straightway go, are now fumbling and stumbling along in making up our minds how to keep our nation out of the hell of another war. Evidently too many of us keep our minds on the possible war rather than on our probable strength to find the Way of Peace. I have heard of

congregations who have listed the members who would be the first to leave and who would doubtless afterwards have "gold stars" on another flag to be hung in the church.

In helping its members "to seek peace and pursue it." the Broadway Tabernacle Church in New York City has made use of the following anti-war declaration:

"I have quietly considered what I would do if my nation should again be drawn into war.

"I am not taking a pledge because I do not know what I would do when the heat of war mood is upon the country. But in a mood of calm consideration I do today declare that I cannot reconcile the way of Christ with the practice of war.

"I do, therefore, set down my name to be kept in the records of my Church, so that it will be for me a reminder if war should come; and will be a solemn declaration to those who hold to this conviction in time of war that I believe them to be right; and I do desire with my whole mind and heart that I shall be among those who keep to this belief.

"I set down my name to make concrete my present thought upon the question of war, and declare my purpose to think and talk with others about it, that my belief in the way of Christ shall become operative in this and in other questions which now confuse our thought and action."

* * *

Since June, 1934, the General Council of Congregational and Christian Churches has authorized preparation for "a plebiscite of our denomination to determine the mind of our people" on four propositions or others relating to the question of war and peace. The vote is being taken this month.

May God be praised that under his guidance some Christians will be led to make up their minds concerning the Way of Peace.

NEW VENTURE IN POPULAR EDUCATION

Headline Books Offer Popular Material on International Problems

The Foreign Policy Association announces an interesting experiment in popular education, initiated this month with the publication of Headline Books. The first volume is entitled "War Tomorrow: Will We Keep Out?" a survey of the proposals for keeping America out of the next war, written against the background of our participation in the World War.

The object of Headline Books is to present the complicated and difficult problems of our times in a form so simple and interesting that they will be understood by the millions of Americans who don't normally read "serious" books. The material which goes into each book carries the authority of the Foreign Policy Association, which has gained wide recognition as a source of unbiased information on international affairs, but the facts are presented in popular, non-technical language. Each book contains about forty pages and is illustrated with unique pictorial charts or graphs.

The series is especially suited to the needs of discussion groups, current events clubs and forums. Study outlines and supplementary material are available to teachers, ministers, and club leaders using the books for discussion groups. The books are published in two editions: a paper covered pamphlet edition for organizations and study groups at 25 cents a copy; and a book trade edition bound in boards on sale at all bookstores at 35 cents a copy.

The gravity of the world crisis is one compelling reason for this new venture. If society is to solve the fundamental problems of our times without resort to violence, it must apply knowledge and understanding more successfully than it has in the past. In recent years the social

sciences have performed a valuable function in conducting research which increases our knowledge of human relations, but their findings do not reach the masses, and therefore have too little influence on public opinion. The Foreign Policy Association believes that the most useful service which it can perform at this time is to develop a new means of public education which will secure a wider distribution and more effective use of the knowledge derived from research.

The project is being carried out by a new Department of Popular Education organized this fall under the direction of William T. Stone, Vice-President of the Foreign Policy Association. Mr. Stone is assisted by Mr. Omar P. Goslin, as educational secretary, and Mrs. Phyllis A. Goslin as editor. Mr. and Mrs. Goslin are authors of Rich Man, Poor Man, a graphic survey of our economic dilemma which has received enthusiastic praise from educators and critics.

Released by Foreign Policy Association, 8 W. 40th St., New York, New York.



FLANDERS FIELD

The float, shown above, entitled *Flanders Field*, was a unit in the Peace Demonstration prepared by Mrs. J. H. Callister, and directed at the Northfield Missionary Conference, Northfield, Mass., in July. For particulars regarding such a demonstration for Peace, refer to the *Bulletin* for November, or address the Editor.



NORTH AMERICA

Human Relations Institute

The Williamstown Institute of Human Relations meeting at Williams College in September. brought together Jewish, Catholic and Protestant representatives with a frank and determined purpose to create a better understanding. The 680 members of this Institute, while not forsaking the cardinal principles of their own religion, feel bound together in a common task of combating the forces of nationalism, secularism, intolerance and materialism which are alarmingly on the increase.

The Institute was based upon recognition of the fact that while fundamental religious differences must remain, mutual understanding and a working cooperation can be established in spite of them; and that interest in mutual problems can surmount respective differences.

Are Country Churches Dying?

This question is often heard, and a Louisville Baptist minister has worked out an answer in the following figures for Kentucky: City Country Churches Churches

	Churches	Churches
Membership	18,677	18,675
Baptisms	570	1,045
Pastors' Salaries .	\$39,573	\$33,883
Total Gifts	\$201,606	\$69,723
S. S. Enrolment .	14,897	11,692
-Watchman-Examiner.		

Another Cooperative Project

Seven denominations are cooperating in the support of an interdenominational religious program at the site of the Grand Coulee Dam in the State of Washington. This support provides for a religious worker and helps toward the erection of a chapel building. The dam is being built by the Reclamation Bureau of the Department of the Interior, and is expected to take from five to ten years to complete. The work will employ about 4,000 men. Rev. Roy H. Murray has been appointed by the Washington Council of Churches and Christian Education for this work.

Chicago's Kingdom of God Fellowship

Chicago is developing a "King-dom of God Fellowship," with aims akin to those in the Fellowship sponsored by Kagawa: "(1) The deepening of spiritual life. (2) An educational program to inform the churches and interpret for them the life, the Christian experience and social program of Toyohiko Kagawa, and to relate ourselves to the Christian International Fellowship that is coming under the impulse of Kagawa's Christ-like life and teaching. (3) The study of and the relating of ourselves to the outstanding social action movements within our own churches and the cooperative movement as a technique for world brotherhood.'

A booklet entitled "Kagawa and the Kingdom of God" has been prepared and is being distributed. Dr. Kagawa expects to be in the United States during the winter.

Scout's Silver Anniversary

About half the Boy Scout troops in the United States are connected with churches. Of the organization's twelve laws, the most fundamental is the twelfth, which reads: "A Scout is reyerent toward God. He is faithful in his religious duties, and respects the convictions of others in matters of custom and religion." This has been embodied in the constitution of the Boy Scouts of America, and no one

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can be a Scout or receive a commission unless he believes in God. In 1917 a special edition of the Bible and of the New Testament, bearing the Scout insignia and readings on the Scout law, were issued.

The culminating "daily good turn," which is the capstone of the movement, came in 1934, when the President of the United States broadcast a request for a nation-wide good turn during Anniversary Week. In response to this call, the boys gathered 91,863 pieces of household furniture, 22,206 pieces of bedding, 268,716 pieces of clothing for men, 276,423 pieces of clothing for women, 266,160 pieces of clothing for children, besides 79.617 miscellaneous pieces. These supplies were given to unemployed persons.

Now, after twenty-five years of the Scout Movement, almost 800 men are devoting their whole time to its leadership. A training school is carried on near Mendham, N. J.

-The Christian Advocate.

Quaker Branches United

A breach of more than a hundred years' duration was healed when the two branches of the Religious Society of Friends, commonly known as Quakers. talked, prayed and were silent in the same New York meeting house. More than a century ago the followers of Elias Hicks, calling themselves liberals, broke off from the orthodox section, and each Sunday since then these Quakers went their separate ways. The reunion, which took place at Gramercy Park meeting house, was character-ized by a quiet service. When the service and announcements were over there was a filing out. a shaking of hands, a little nodding across the meeting house.

Danish Lutherans Take a Stand

The Danish Evangelical Lutheran Church in America, with a baptized membership of 18,-000, assembled in convention in Danevang, Texas, June 14-18, passed the following resolution:

Be it hereby

Resolved, That the Danish Evangelical Lutheran Church in America in convention assembled fully endorses other church bodies and peace organizations in their efforts to secure full publicity concerning the facts and forces of armaments, and in their efforts to create an enlightened public opinion against the outrageous increases of current appropriations for the war and navy departments. . .

We condemn the traffic in armaments, the diversion of money from public funds to channels indirectly enlarging the power of the military establishments, the subtle basis of the militaristic setup and spirit in various public activities such as R. O. T. C. colleges, relief organizations, and economic agencies of control, and the taking of excessive individual and corporate profits in the production of armaments.

Anti-Race Discrimination

Christians who believe with the Apostle Peter that God is no respecter of persons must rejoice in the action of Pennsylvania in passing its anti-racediscrimination bill. This law provides that there shall be no discrimination "because of race, creed or color," in inns, taverns, roadhouses, hotels, restaurants, buffets, saloons, barrooms, ice cream parlors, confectionaries, soda fountains, drugstores, dispensaries, clinics, hospitals, bathhouses, theatres, motion-picture houses, airdromes, roof gardens, music halls, race courses, skating rinks, amusement and recreation parks, fairs, bowling alleys, gymnasiums, shooting galleries, billiard and pool parlors, public libraries, kindergartens, primary and secondary schools, high schools, academies, colleges and universities, garages and all public conveyances. This seems to cover the ground pretty thoroughly.

-Presbyterian Tribune.

Washington Chinese Church

The organization of a Chinese Community Church among the 800 resident Chinese is one of the most interesting recent developments in Washington, D. C., and is a brand new enterprise. The recent visit of Dr. P. C. Chua, head of a private hospital in Canton and an earnest Christian, has initiated this movement. The purpose is to conduct a communuity church with educational, social and recreational features in connection with the religious services. The church will seek affiliation with the Church of Christ in China. The pastor is Rev. C. C. Hung, of Detroit, who has had experience in similar enterprises.

Quarters will be selected adjacent to the Chinese residential area. Subscriptions promise adequate finances for the year. The few Christian Chinese are all behind the enterprise and are represented on its board of managers. Many other resident Chinese have shown their interest. —Christian Advocate.

Moravians in Alaska

The Moravian Alaska Mission is celebrating its jubilee this The most encouraging year. feature of the work has been the eagerness to read, and learn the Bible on the part of the young people, the best proof being the frequent and intelligent questions they ask. Often the midweek services are entirely given over to Bible readings. English is being used more and more: no new translations of the Bible were made by the Moravian Mission last year.

-Bible Society Record.

LATIN AMERICA

Education in Mexico

The new system of education in Mexico is closely allied to its religious life. By a recent amendment to the Constitution, "Socialist teaching" is obligatory in all schools, including mission schools. Mr. Kenneth Grubb, who examined Government textbooks prepared for primary schools, found them to be antireligious. The "Socialist" teaching of Mexico is planned to remove all religious preconceptions from the minds of the people. In one of the most populous states, all school teachers must sign the following document:

I declare that by all the means in my power I will fight the Roman Catholic religion and other religions. I declare that I will not take part in private or public in any ceremony of the Catholic Church or any other religion.

Many mission schools have been closed and it is expected that, by the end of the present school year, the few remaining schools will close.

Mr. Grubb found the following is a Socialist Lord's Prayer being taught in one school:

Our Socialism which is on the earth, Respected be thy name;

Thine influence come,

Thy will be done as in the cities so in the fields.

Give us this day our daily bread,

Do not pardon us if we pardon our enemies,

And lead us not into the hand of clergy,

But deliver us from evil. Amen.

It is useless to contemplate sending more missionaries to Mexico, but Mr. Grubb calls attention to the fact that as the prayers of God's children turned the tide in a similar situation in China so will prevail today prayer, and spiritual life cannot be destroyed by governments today.

Mexico's Women for Temperance

South of the Rio Grande, as north of it, the saloon or tavern is a focus of crime and delinquency. Mexican *pulque* and tequila are as cheap as beer and wine in the United States. It is with real satisfaction that President Cardenas, of Mexico, welcomes the women of his nation in a fight against alcohol. "It is up to them more than anyone else to solve the problem,' ' he said recently, "for the sake of their children and homes, and to see that their husbands and brothers make good use of the money they earn. Women will be gratified to know that they

have undertaken a great work. In the case of extreme necessity," he warned, "I may even have to prohibit the manufacture of intoxicating liquor, so that this work will not be in vain." The National Revolutionary Party is conducting a series of radio programs against the traffic in strong drinks.

Ecuador Nationalizes Churches

A decree was issued on October 15th nationalizing Ecuadorean churches. It was announced that another decree would be issued nationalizing the clergy.

In 1869 tithes on farm produce for the support of the Roman Catholic Church were abolished, and a tax was substituted. In 1902, civil marriage was permitted and two years later the Church was placed under State control.

Plans for Amazon Basin

The vastness of the Amazon basin, and the apparently unlimited possibilities of its future development have engaged the attention of missionary agencies. It is said that this basin could

support 500,000,000 people, so immense are its natural resources. It seems beyond question that its development will come within a generation or two. With such possibilities in mind, Presbyterian forces of Brazil have been contemplating the inauguration of an evangelical work along the river, in order to gain the advantage of being on the scene from the beginning. The plan calls for the cooperation of the Brazilian Presbyterian Church and the Northern and Southern Presbyterian missions joining in itinerary work that would carry the Gospel up and down the river by boat to the widely scattered communi--Christian Observer. ties.

EUROPE

Christmas Letters for Prisoners

Great Britain has groups of voluntary helpers engaged in preparing Christmas letters to prisoners throughout the world. For the coming Christmas some 25,000 English, and over 5,000 foreign letters, each handwritten and decorated and containing a clear Gospel message, have already been prepared. Two prisons in the United States each are to receive 5,000 letters; the total number sent to North America is over 24,000, while about 600 in Spanish go to South America.

Letters in several languages are being prepared for India. There are also requests for several hundred Christmas letters for use by prison wardens in India. —The Christian.

Italy Needs Help

The Spezia Mission in Italy scrupulously keeps outside all political and military questions. Its hands are full caring for souls in its many sided work. It is anxious that in the present crisis the needs of orphaned children should not be forgotten. The Girls' Orphanage has been at work for more than half a century, while an orphanage for boys is nearing completion. While Rome, using the political crisis, is seeking to crush the Spezia Mission, the workers feel that the present situation furnishes a definite opportunity to proclaim the cause of Christ to the Italian people.

—The Christian.

Campaign in Corsica

The Camps and Tours Union has held a series of ten evangelistic meetings in isolated mountain villages of the Island of Corsica. So far as known, not one Protestant was present; the average attendance of 30 was entirely Roman Catholic. French Testaments, Gospels and tracts were accepted readily by all those present, most of whom had never seen a Bible. At one meeting the people asked for an explanation of the difference between Catholic and Protestant belief. Personal talks, explanation of texts and prayer had definite results among those of every walk in life.

-Life of Faith.

"Christ-Believing Jews"

For several years there has been in Hungary a group of Jews who have never severed their connection with their people, but who, as Jews, believe that Jesus of Nazareth is the Messiah promised in the Old Testament. The leader of this group is Dr. Deszo Foldes, who is the president of the Hun-garian Hebrew - Christian Al-liance. He has just published a book in which he relates his experience on entering the Christian life, and his later efforts to advance Christ's cause among his own people. Among the reasons given for the establishment of "The Union of Hungarian Christ-Believing Jews" are the following:

We are Christ-believing Jews because we believe in Jesus Christ. With all the strength of our soul and with all conviction of mind, we believe and confess that He, Jesus of Nazareth, is the one who, in accordance with the promises of God through the great and holy prophets of our Jewish people, was to come, and, by His own sacrifice, to save His own beloved people as well as all other sinful lost souls, from their condemnation, the death of sin.

We call ourselves Christ-believing Jews because we are children of the Jewish people and remain so, for we are not willed to loosen the ties of union with our Jewish brothers, but rather desire to cultivate and foster these ties. We cannot see a solution of the Jewish question except by spiritual renaissance through acceptance of the New Testament without the surrender of Jewish individuality.

-Alliance Weekly.

Evangelism in Norway

About twenty-five years ago a revival in Norway laid the foundations of the greater evangelical and missionary zeal shown by that country as compared with the other two Scandinavian lands. Today a strong evangelical movement is in evidence, especially among the students. Two years ago a Swedish evangelist set up a Gospel tent in Oslo for a series of meetings, and the demand for evangelistic services has been so sustained that he is still there. The people hunger for the Gospel.

Nearly all the population (2,-649,775) belongs to the Lutheran Church, within which this evangelical movement finds its home. The country is strongly Protestant, having only 3,000 Roman Catholics. Only 800,000 of the population of Norway live in cities. The country population is very scattered, the average density being only twenty-two people to the square mile.

_The Christian.

AFRICA

Changes Under Way

Nothing that is happening in Egypt, and, in fact, in all Moslem countries, seems more significant than men's awakening to the desirability of educating women for a place in society similar to that in the West. Arabic papers frequently publish articles on the subject, some of which have been translated into English. At a Rotary Club "ladies night" recently in Cairo there were several Mohammedan members present, including the president of the club; but not one Mohammedan lady came with her husband. The example set by the Palace, where the Queen is kept in complete seclusion so far as mixed company is concerned, tends to keep back the older leaders of the community from following new social ways.

-Wilbert B. Smith.

The Gospel Welcomed

The Church Missionary Society reports a marked change in Omdurman, Egyptian Sudan, in the attitude to Christianity. There is a growing interest and readiness to listen, evidenced by the large attendance at meetings where the speakers included an Armenian, an American, an Egyptian, an Englishman and a Simple Christian Sudanese. teaching is welcomed in the hospitals, although not a few draw back when they realize what is involved in an open acceptance -Life of Faith. of Christ.

The Bible in North Africa

The Journal des Missions Evangeliques publishes a letter from one of its missionaries, the

Rev. G. Guénod, which deserves wider circulation. We quote:

The steamer which is taking us to the Cameroon made a stop at Algiers and then at Casablanca. In the first named place we passed the Depot of the British Bible Society. In 1934 there were distributed and sold, copies of the Bible and New Testaments to the number of 66,614 copies. This work employs seven colporteurs, both among Europeans and natives. The agency in Algiers is able to supply the Word of God in nearly 60 different languages.

Casablanca is a prodigious city which was not in existence before 1907! It contains so many things to see, among them "Bidonville," the "zone," the name of which indicates its miserable appearance.

Contrary to appearances about 10,000 Moslems swarm about the place. Our arrival was marked by the Aid-el-Kebir, the great day of the "mutton feast." Every family kills a sheep, and everywhere from under the doors of the little yards flow little streams of blood which feed the ill-smelling mud of the streets. This does not prevent the crowd from strutting about in magnificent holiday attire. It happens to be at the same time the Jewish Sabbath.

At the "House of the Bible" we had the good fortune to meet Mr. Dugald Campbell, the Scotch colporteur of the desert. For more than thirty years he has been traversing the Sudan and the Sahara in every direction. He is particularly interested in the Tuaregs and has written about them and his trips some gripping stories.

Mr. Campbell was just about to start on a new tour. It takes him about two years and a half. He needs to buy eight or nine camels on which he will load his small parcels and hundreds of kilos of Gospels (which are published in his own Targui translation). He is always in danger of a bullet from a fierce, but unseen Chleuh, but the cover of God will protect him.

Missionaries Help Ethiopia

American missionary doctors and nurses are planning to remain in Ethiopia, in case of war with Italy, in order that they may aid the wounded and ill.

Dr. Robert W. Hockman, a medical missionary, is reported recently to have left for the frontier with five tons of Ethiopian Red Cross supplies, including operating tables, stretchers and tents. He was accompanied by Dr. Malaku Bayen, Ethiopian husband of the daughter of the President of Howard University, Washington, and 100 native assistants.

Dr. Tom A. Lambie, field director of the Ethiopian Mission, a part of the Sudan Interior Mission with headquarters in Toronto, is organizing the Red Cross. Dr. Esther Bergman and Dr. Tesla Nicola, both of Los Angeles, and other missionary doctors, will convert their hospitals into institutions for war wounded. American women have also volunteered their services in making bandages and splints.

Foreigners in Addis Ababa (pronounced A'ddis A'hwahwa) fear air raids and gas attacks most; except for a few antiaircraft guns, the capital is unprepared for such attacks. Few are equipped with gas masks which an enterprising German merchant is selling at \$40 each.

The British Legation, which is on a full wartime footing and is equipped with subterranean dugouts; the German Legation has bomb-proof shelters but the United States Legation has no such protection.

French Government Donation

After the aeroplane accident in Congo Belge, which cost the lives of Governor General and Madame Renard, the French Government acknowledged the service rendered by Baptist Missionaries at Bolobo and Tshumbiri by sending a donation toward the work of these stations.

After paying the costs incurred, the missionaries plan to apply the money toward urgently needed new buildings—at

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Bolobo, n e w classrooms for teacher training and girls' dormitory, and at Tshumbiri improvement of missionary dwellings. —Southern Workman.

Another Jubilee Offering

From the chief and oldest grandmother to the youngest child, everybody helped to make bricks, bringing timber from 30 miles and sand from five miles away to build an addition to the church at Qanqu, South Africa, and thus worthily celebrate the church's fiftieth anniversary. Seventeen hundred people attended the opening service, 700 of them communicants. Besides the offering, a special gift was presented to the Bishop, including seven oxen and several sheep, 400 pounds of potatoes, 200 pounds of sugar and several pounds of tea. The Bishop gave all this back to the people and a grand feast followed. The building fund was secured chiefly by the Bishop of Aberdeen, after his visit to South Africa a few years ago.

WESTERN ASIA

Changes in **Turkey**

The Moslem World (New York) reports that further radical changes are taking place in Turkey.

The new Parliament proposes to transfer the weekly day of rest from Friday to Sunday. Primarily this is a change due to commercial, and not to religious reasons. Money and time are lost on the Continental Bourse by Constantinople being closed on Fridays. At the same time the change is working to the advantage of the Christian, and is another blow to the Moslem. However hard it may be for Christians in Turkey today, their position is in no way so difficult or distressing as that of Islam. Outwardly at least, Islam is crumbling. The Muezzins are forbidden to call to prayer from the minarets in Arabic; it must be in Turkish. But the call brings no general response; the old *imam's* voice, breaking on a top note, only calls forth mocking laughter.

Ayia Sofia (formerly a Christian Church and then a mosque) has been reopened as a museum. The great discs bearing the names of the first four Khalifs and other like decorations of a Moslem character have been removed and the old atmosphere has gone. It is rumored that the mosque of the Sultan Achmed, the one nearest Ayia Sofia, is to be turned into a public library.

Persia Makes Radical Changes

In addition to other changes in Iran has come the introduction of music (forbidden by the Koran) with military bands and singing taught in schools. Religious leaders have been stripped of old perquisites, such as the right to witness all deeds for fat fees, the control of the huge lands and possessions of the church, and the right to interfere in political affairs. Many who have protested the change have been imprisoned or exiled.

Marriageable age for girls has also been raised from nine to sixteen, and the consent of the first wife is required before a second can be taken. Modern schools have been established for girls as well as boys; moving pictures are used in government schools; and policemen have been ordered to tear up every old style hat they see. Recently the leading mosque in Hamadan was commandeered by the department of education, and the dome was used for the suspension of a Foucalt's pendulum, showing the revolution of the earth on its axis, thus proving that the world does move-in more ways than -The Presbyterian. one.

Bahaism Under Fire

Iran is using governmental authority to suppress Bahaism, one of the greatest of peace organizations. This sect, persecuted in Turkey, found freedom in Iran, the land of their birth, but an official proclamation has now closed their schools. The reason for this persecution is that their spiritual leader petitioned the League of Nations to secure for them the right to elect a representative at the Persian Parliament.

-United Presbyterian.

INDIA AND SIAM Student Christian Movement

The Student Christian Movement of India is entering upon a new phase of its history, as it has been found possible to unify the men students' and the women movements into one organi-

zation. An Indian lady from Lucknow has been elected chairman of the united organization. Three Indian delegates were sent to the World's Student Christian Federation, which met in Bulgaria last August. While another contact is with the newly organized Student Christian Movement of Java when four representatives of the Indian movement visited Java last August. India is also looking forward with great interest to the visit of the American Negroes who are planning to tour most of the important student centers in India, Burma and Ceylon in the coming winter.

-The Christian Century.

Revolt Against Hinduism

The Associated Press reports that on October 15th ten thousand "untouchables" revolted against Hinduism by resolution after they had been addressed by Dr. Ramji Ambedkar, at a meeting of the depressed classes at Nasik.

Dr. Ambedkar urged them to abandon Hinduism and adopt "any other religion which gives you equality of status and treatment." He continued: "I had the misfortune to be born with the stigma of the untouchable, but it is not my fault. I will not die a Hindu."

His audience heard the address with marked enthusiasm.

Practical Christianity

Ten boys from a mission school in North India put their Christianity into effect during the hot season by providing railway passengers with drinks of cold water. They also helped old men and women, some of whom had never traveled before and were glad to have cheery lads help them with their bundles.

These same boys, during an epidemic of malarial fever, went into the villages and distributed quinine, encouraged people to keep their bodies clean and to take other health precautions. In some places they showed lantern slides which suggested ways of maintaining good health.

—The Christian.

Toward Christian Unity

Dr. E. Stanley Jones is setting up in Lucknow a new ashram, for the special study of service and evangelism. He is an earnest advocate of Christian unity, and would combine all Christians in one "Church of Christ in India," with many "branches"-Syrian, Lutheran, Methodist, Friends, etc., each branch keeping for the present its old organization. Over all would be an All-India General Assembly or Synod, meeting at long intervals, the National Christian Council acting as an executive committee.

-Christian Advocate.

Telugu Convention

In Bezwada, India, was held recently the great Telugu Convention, which was attended by more than twenty thousand native Christians, saved from heathenism. A huge structure was built for the occasion. The delegates slept on the ground. Their wants were few—a little rice and curry. REVIEW readers are familiar with the beginnings of this work among the Telugus -how for years no opening was gained, until some Boards were on the point of recalling their workers. At last the break came, and 2,222 were baptized in a single day. Since then the work has steadily developed.

-Alliance Weekly.

In the Assam Hills

Rev. W. G. Supplee, Baptist worker in Assam, reports that church membership is growing faster than it can be cared for. At the present time the Christian membership of the churches among the Sema Nagas is well over 5,000; the past year 800 were added. The Association of the Christians of one section of the field was held at Alaphumi, a village 100 miles from Kohima. There were 4,400 people there. The Gospel of Mark is the only part of the Scriptures available in the Sema Naga.

The missionary motorcycle traveled over 1,000 miles on the paths of the Naga Hills, Assam, during the past year.

-Watchman-Examiner.

Learning to Live

Rural reconstruction is making headway in Burma. The Methodist Anglo - Vernacular School has a rural bias in its curriculum. Boarding pupils pay 20 baskets of rice annually for their board, and do outside manual work certain hours. Weaving, carpentry and the like are additional. Girls are instructed in poultry raising. In the dormitories, the students practice housekeeping in groups, buying and preparing the meals on one rupee a week.

At Chaungwa is an S. P. G. rural center which is similar in aim and method. Literary work is done at both schools and the manual training appears to make the pupils more alert.

-Burma News.

A Problem in Siam

Barnhouse, writing in Dr. Revelation, after a recent visit, tells us that the Siamese have a tendency to accept Christianity by households. Families are so bound together that if any individual considers becoming a Christian, it is a matter for the household to settle. He goes to his parents, his brothers and sisters, and even households of cousins are consulted, so that when a man becomes a Christian, frequently his whole household is brought in, and sometimes two or three collateral households. This explains one of the great difficulties that has been prevalent in the work of the schools. A student from a non-Christian home who comes under the influence of Christianity, and who perhaps really has become a Christian at heart, will consult his parents before considering baptism. More often than not, permission will be refused, and the student will obey the parents. There have been many cases where, years after graduation, students have written to their former teachers saying that parents having died, or other obstacles having been removed, they have decided publicly to become a Christian. Through the years they have continued their Bible reading.

In and Around Malacca

The missionary history of Malacca (Malaysia) contains the names of three famous men. St. Francis Zavier worked there for some time, and stories of his miraculous power are still current among his followers. Milne started the Anglo-Chinese College in Malacca toward the end of the 18th century. It was later moved to China. Robert Morrison set up his first printing press in Malacca, and there his first translations of the Bible into Chinese were printed. Shellabear Hall commemorates the Methodist pioneers in this field, Dr. and Mrs. Shellabear. Mrs. Shellabear founded the Suydam Girls' School, and the boarding school which accommodates 100 girls.

Malacca has a Tamil congregation and one for the Hokien Chinese. Daily Vacation Bible Schools are conducted in eight outlying districts, as well as in Malacca. One new outstation has been opened recently, also a new Sunday School in Malacca.

-Woman's Missionary Friend.

CHINA

Missions and Philanthropy Cooperate

The Spirit of Missions gives a striking example of cooperation between a mission hospital and a benevolent society. This was in Anking, where not long ago a crowd of forlorn women and children, driven in by famine from outlying farms and villages, invaded the city, grabbed the wheels of jinrikishas and pulled at coat sleeves, begging food.

Anking has a group of Chinese business men who call themselves a "Fellow Benevolence Society." They are not all Christians. When this invasion took place, a committee of the society went through the streets after midnight and picked up all the children between six and twelve years who were sleeping on doorsteps in the rain—139 of them.

The men's society then ap-

pealed to St. James' Hospital in Anking. The staff got into action and vaccinated for smallpox; scrubbed, dosed, treated, dressed wounds, shaved heads and deinfested. The mission's religious education workers took turns going over to teach toothbrushing, handscrubbing, and other pleasant "games" also put up posters from the Chinese National Health Administration. Pupil nurses took up a collection to buy 139 toothbrushes and drinking cups.

More Trouble in China

Dr. Susan Waddell, an American Presbyterian Medical Missionary who went out to China in 1921 and later married a Chinese Christian, Hsu Shih-chu, was murdered (probably by robbers) in Hanking on October 14th.

Dr. Waddell was born in Iowa and served as missionary doctor at Cheeloo University, Tsinan, Shantung.

Another despatch from China on October 8th says:

Twenty-eight missionaries, including fourteen Americans, began a hazardous 600-mile Yellow River flight from Chinese Communists, as they began to move nearer to Lanchow, in Kansu Province, from Szechwan.

The Christians were heading for Paotow and thence for Peiping.

Wendel Bequest at Work

Missionary leaders in Shanghai say that the Wendel bequest of millions to the missionary cause in China is bringing cooperation among the Christian agencies at work. Gradually, they predict, foreign missionaries in China will be supplanted by Chinese pastors whose education will have been made possible by the Wendel millions.

A far-reaching program for the coordination of all Protestant theological schools in China under the leadership of the Nanking Theological Seminary, actual beneficiary of the Wendel moneys, was tentatively approved by the heads of the various schools concerned at a conference held recently at Kuling, Central China. Nanking Theological Seminary expects to receive about \$3,000,000 from the Wendel estate, all of which will be reinvested and the income used in augmenting the equipment and personnel of theological schools the country over.

As a first step toward reducing the number of theological schools in the country in the interests of greater efficiency of operation, nine institutions—including four union theological colleges, three union theological training schools and two postgraduate schools of theology have been singled out to receive direct financial assistance from the Wendel bequest.

-Dayton News.

Bandit Invasion

The Missionstidning för Finland publishes the following telegram from ones of its missionaries:

Aug. 29 the Mission Society received a telegram from Pastor Meeder in China containing the distressing news that the entire mission field was occupied by communistic bandit troops. All The the missionaries are safe. government troops were reported in command of the situation over the whole field early in July. The society had learned that Yungshuen, the most western of its mission stations, had fallen into the hands of bandits. This deprives the mission for the present of the opportunity to continue its work in China. It is all the more discouraging, since after great trials endured during recent years, the Society was beginning to see the dawn of better days. The Finnish Mission Society deserves the prayerful sympathy of all Christians in this new affliction.

End of Drug Traffic by 1937

Dr. John R. Mott declares that for the first time he feels that the drug evil in China is under control. General Chiang Kaishek is determined to "stamp it out" as is shown in a report of the National Opium Suppression Commission. At more than six

hundred centers the Chinese Government is offering treatment for addicts of the drug and before the end of 1935 all are required to report for treatment. Those who are discovered using drugs after they have been treated will be subject to five years' imprisonment; those who are compelled by force to submit to treatment and then relapse will be put to death. Beginning next year all persons found using narcotics will be given five years' imprisonment, and after that year the penalty will be death.

-Christian Advocate.

JAPAN-CHOSEN

Hokkaido Calls

There has been both material and spiritual progress in Hokkaido since the first C. M. S. missionary settled there in 1874, the diamond jubilee having been celebrated last year. In the early days the Japanese regarded Hokkaido almost as a foreign country—the land of the Ainu. Today, Hakodate is the ninth city in the empire, the agricultural college at Sapporo has become an imperial university, and nearly every part of the island is accessible by rail.

By degrees, the Christian Church has spread over the island. Well educated Japanese clergy now have full charge of their districts. But missionaries have been reduced in number so that there has been no marked increase in the number of Christians, although the population has trebled. There are the large centers, cities of over 150,000, inadequately occupied; and vast untouched areas in outlying areas. Of the 15,000 Ainu probably five or six hundred are Christians.—C. M. S. Outlook.

"Retreat" at Chungju

Some lights and shadows in Korea are given in a letter from Rev. Harry J. Hill, Presbyterian missionary in Pyengyang. "A fifteen-year-old girl, meeting with the session in preparation for communion, was asked by a Korean elder: 'What is your

greatest sorrow?' In tears she 'The unbelief of my replied: This father had once father.' been a church officer, but had lapsed, while his family re-mained faithful.

"Another little Korean girl whose father, though professing Christianity, had sold her to become a daughter-in-law in a heathen home, led her husband and mother-in-law to Christ.

"Over 130 Koreans and 18 missionaries recently held a Bible study retreat at Chungju. For some years there has been friction between north and south, but in this Retreat, a spirit of love and reconciliation were clearly manifest. There was earnest Bible study and a wonderful spirit of prayer among the Koreans."

ISLANDS OF THE PACIFIC

World's Smallest Kingdom

Tonga is one of the smallest kingdoms in the world and is the only independent country in the Pacific. It is located 400 miles southeast of Fiji, and 36 of its many islands are inhabited, the total population being about The people are Poly-29,000. nesians, closely akin to Samoans and Hawaiians. Christianity was introduced by British Methodists in 1826.

The Tonga Church has sent pioneer workers to Fiji and Samoa, to New Britain and the Solomon Islands. Sixty per cent of the Tongans belong to the "Free Wesleyan Church," formed by the union of two branches of Methodism effected in 1924, and affiliated with the Methodist Church of Australasia. The church is self-supporting, although its income has been reduced by more than 50 per cent in the past few years. The Tongans are noted for their eagerness for an education and Tubou College trains young people to serve Church and State. Religious and academic training is supplemented by work on plantations.

-Missionary Review (Australia).

Solomon Island Christians

The Christian Evangelicalsays of the Solomon Islands: "The outstanding characteristic of the native Church in the Solomons is their acceptance of the Bible as the inspired Word of God, and their application of it to their own lives. The Bible becomes their rule of life, and is always the final court of appeal.

One of the native teachers had two children, who died within one week. Much to the amazement of the heathen, who could not understand that a Christian sorrows not as those without hope, this teacher went on with his daily work. They asked him why he and his wife were not wailing as the heathen do. He told them of the Father's house with many mansions, and of the sure and certain hope he had of seeing his children again.

To the missionary he said with a smile: "You know that verse, 'And God shall wipe away all tears from their eyes'? God has done that for me already.'

M. I. M. in Australia

The Methodist Inland Mission is doing for the settlers of West and North Australia what "circuit riders" in America did for the frontiersmen a century ago. In two immense areas, which have a sparse population of miners, cattlemen and sheepherders the mission has ten ordained workers. With the help of automobiles they cover large fields otherwise cut off from civilizing influences. Roads are mere tracks; trains on the few railways run on weekly or biweekly schedules. Schools and hospitals are rare. Heat and drought make living conditions hard. Airplanes carry the mails; camels are used for transport. The Mission's monthly bulletin, The Methodist Inland Link, gives one a new sense of the vastness of Australia.

-The Christian Advocate.

The Gospel Panorama

In Sumatra one may see almost the entire story of Christian missionary effort. One may

go from jungle villages, where life is primitive and religion crudely animistic, to jungle village schools and churches - so simple and crude as scarcely to seem such at all-thence to town churches of beauty where real fellowship in worship may be experienced, and finally to the center at Medan where excellent schools for boys and for girls are conducted and where, in a beautiful church building, worship is conducted in four different languages for that polyglot city. Here one sees the entire range of missionary activity from the early approach to the jungle dwellers on up to the self-respecting and largely self-supporting church and school work in the city centers, as a panorama of what the Gospel can do. —FRANK T. CARTWRIGHT

in Christian Advocate.

Evangelism in the Philippines

E. K. Higdon, Executive Sec-retary of the Philippine Na-tional Christian Council, is accustomed to write a detailed report of each field trip. In his latest report he says:

I am increasingly convinced of the value of educational evangelism. Anyone with a degree of skill as a public speaker and with a knowledge of mob psychology can secure deci-sions in mass meetings. But it is an entirely different story to meet young people one by one, or in small groups with the purpose of answering individual questions and dealing with personal problems. The plan of spending three or four hours each day in pri-vate or small group conferences and one hour in the public meeting has proved fairly satisfactory. We dis-cuss any vital question presented, such as:

- How may I continue my education? What openings are there in Manila for a work student?
- Is there any future for a young man in the fishing industry?
- Would you advise me to study nursing? Home economics? Agriculture?
- How should I make love?
- What are the bases for a happy married life?
- Give us some methods of birth control.
- How may I keep my mind clean?
- How may I overcome temptation?
- It is natural for young people to have sexual desires. What is wrong about satisfying them promiscuously?

Is the Roman Catholic Church the original church?

Was Luther justified in starting the **Protestant Church?** Is there a judgment?

Mr. Higdon reports that there has been a marked change during the last four or five years in the type of question asked by students regarding life work. Now, they are more interested in earning a living than in becoming lawyers or professors.

MISCELLANEOUS

Armenian Bible 1,500 Years Old

Catholicos Papken, of Antelias, Syria, writes:

According to the tradition of the ancient Armenian Church, Christianity was introduced into Armenia be-tween 60 and 66 A. D. by the Apostles Thaddeus and Bartholomew. It was proclaimed the State religion in 301-302. Armenia was divided into two sections in the 5th century and since Syriac (the Persian language) dom-inated one section, and Greek the other, the unity of the Church was endangered. As a result it was decided fifteen hundred years ago (436-37) to translate the Bible into Armenian, the common language of the people. As this had not been reduced to writing, the preparation of an Armenian alphabet was necessary. The period that immediately followed is called "The Golden Age of Ar-menia." Seven hundred years later, in one province (Sunik), there were 10,000 manuscript copies of the Bible and in all Armenia there were 150,000 Biblical manuscripts-all translations from the Septuagint.

The American Bible Society is planning to commemorate the 1500th anniversary of the first translation of the Armenian Bible, and Catholicos Khoren I. of Armenia, has issued a call to all Armenians to celebrate this important event.

Disciples Take a Stand

Last August more than 800 Disciples, from all quarters of the earth, joined with more than 1,200 members of the Churches of Christ in Great Britain and Ireland, to hold the second world convention of the Disciples of Christ in Leicester, England. Resolutions adopted included declarations on race relations. peace and war, Italy and Abyssinia, liquor and drugs, gambling, the economic situation, the churches and the totalitarian state, the freedom of conscience, evangelism, education and Christian unity. The convention deplored "the revival of antisemitism, the denial of fundamental human rights to men and women because of race and color." Apprehension was expressed at "the growing menace of the liquor and drugs traffic."

The next Disciples' World Convention will be held in Toronto, in 1940.

-The Christian Century.

The Jew and Christ

Claude Montefiore, England's outstanding Reformed Jew, declares that the Christ of Scripture has a greater appeal for the modern Jew than a Unitarian Christ. "The Jew," he says, "cannot find God in a man. God's righteousness, God's goodness, God's love are to him incomparable with man's, because, even if he cannot understand how, the Jew always conceives them as so infinitely deeper, wider, wiser and more pure than man's righteousness, goodness and love. That is why, I suppose, he is unable to call any man his Master. That is also perhaps why the Jew, if and when he does in honesty abandon Judaism, can more easily become an orthodox Christian than a Unitarian.'

-The Hibbert Journal.

The Press and Religion

Horace D. Crawford, editor of the Indianapolis N e w s, and teacher of journalism in Franklin College, believes that newspapers may serve religion in other ways than by printing church notices. Said he: "Editors, like many others, frequently believe religion is more deeply concerned with the way people live than with their particular beliefs. I believe that newspapers serve the cause of religion when they strive for the following objectives:

1. To fight for the maintenance of constitutional rights of free worship and expression by commending interfaith movements and condemning influences stifling individual religious liberties;

2. To demand justice in human relations by presenting facts free from prejudice;

3. To interpret public affairs through an editorial policy of constructiveness;

4. To suppress crime by punishing criminals and supporting mental hygienic education that will avert criminal-producing, nervous complexes among children;

5. To sponsor open forum columns where readers may present diverse views on controversial subjects;

6. To give greater space to religious features that emphasize interfaith cooperation;

7. To encourage civic conditions conducive to improving public physical and mental health;

8. To sponsor charity for all who need it, but to insist that charity be distinct from political patronage; and

9. To support vigorously those highly important principles of har-monious international relations seeking to supplant war with permanent peace and amity.

Religion as it applies to human re-lations involves these nine points: freedom of worship, justice, constructiveness, crime control, open discussion, interfaith concord, hygiene, charity and amity.

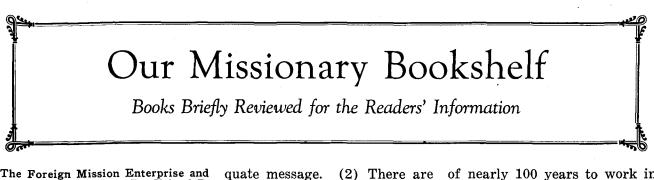
-The Churchman.

Sunday School Teachers' Debt

An instructor in Boston University School of Religious Education asserts that every Sunday school teacher should pay \$1,000 toward Christian work for the privilege of teaching the Bible in any well organized Sunday school. Here is his logic: It is worth \$250 to acquire a pure English vocabulary, such as any habitual Bible student will ac-quire. The habit of careful, systematic study is worth \$250 more; and still another \$250 represents the value of prac-ticing the precepts of the Bible which lengthens one's life. Finally, \$250 is owed by the teacher who develops high moral ideals, consistent with acceptance of Bible teachings.

-United Church Record.

- God, give us sense,-God-sense of life's new needs,
 - And souls aflame with new-born chivalries.
- To cope with those black growths that foul the ways,
 - To cleanse our poisoned founts with God-born energies.



The Foreign Mission Enterprise and Its Sincere Critics. By Cleland B. McAfee. 8 vo. 190 pp. \$1.50. Revell. New York. 1935.

The work of foreign missions has been under fire from critics ever since Jonah went to Nineveh. There are critics and critics—those who object to the claims of Christ and the Christian message; those who claim that non-Christian religions are good enough and that heathen do not want anything different: those who criticize the missionary personnel, the expense, the methods and the administration; others object to the unsatisfactory results abroad or to the neglect of "heathen" at home. There are critics who see only faults and are deaf and blind to all evidence in favor of missions and others who are friendly critics seeking only to improve personnel and methods and to bring the work into closer harmony with New Testament ideals.

Dr. McAfee has studied missions at home and on the field for fifty years, as teacher, pastor, lecturer, traveler and executive secretary of the Presbyterian Board of Foreign Missions. He does not claim that the work is above criticism but gives clear, frank and convincing answers to some of the criticisms he has heard from men and women who believe in Christ and His Gospel but who object to the way the work is conducted. The list of over fifty definite criticisms is an evidence of the author's vital contacts with many conscientious objectors.

Among the criticisms are those that have to do with (1) the missionaries — their arrogance, their aims, their lack of understanding, defects of habits and character and their inade-

objections to the present missionary enterprise and its relation to governments and non-Christian cultures and religions, the treatment of native converts and the churches on the field. (3) Other criticisms relate to methods and results on the field, the use of non-Christian teachers, dependence on subsidies, reliance on governmental protection. lack of unity and the fewness and weakness of converts. (4) He considers other criticisms relating to home boards, overhead expense and complex machinery. Even well-informed, idealistic students of missions may not always agree with Dr. McAfee in his diagnosis and remedies but every fair-minded, intelligent reader will be impressed with the author's honesty and Christian views in harwith New Testament mony ideals. Many of the points raised might be dealt with much more fully-such as the place of evangelism, the dangers of "modernism," the objections to expensive institutionalism and the problems of union workbut every candid critic who is a believer in Christ and is in sympathy with His mission in the world will be greatly helped and encouraged by this statement of the unshakable foundations on which Christian missions rests as a victorious and divine enterprise.

A Desert Journal. By Evangeline French, Mildred Cable and Francesca French. Illus. 12 mo. \$2.00. China Inland Mission. Philadelphia and Toronto. 1935.

Adventure and physical endurance are usually linked with youth. Here are three elderly women who have given a total of nearly 100 years to work in Asia and who delight to travel in unfrequented and dangerous ways, among brigands, in peril, toil and pain, not merely for the thrill of new experiences but to pioneer for Christ. They are British members of the China Inland Mission and two of them have spent over a quarter of a century in northwest China and the deserts of Mongolia. "Through Jade Gate" has been likened to Homer's Odyssey. It is as fascinating as the voyage of Captain Cook.

Anyone who enjoys adventurous travels will have a thrill in reading these journals (1928 to 1932). Those who are interested in carrying the Gospel of Christ to the uttermost parts of the earth will find here stimulus for faith and courage and loyalty to Jesus Christ.

Living Triumphantly. By Kirby Page. 304 pages. \$2.00. Farrar & Rinehart. New York. 1934.

This is the author's companion volume to "Living Creatively" which the Hazen Foundation ranked first among 436 books considered as being the most helpful to college students on the subject of religion.

The author's purpose is stated: "To be teamed-up with God in seeking to banish pain and strife and misery is the highest privilege that can come to any man." From an extensive tabulation of scientists he shows clearly that science has not as yet overthrown the spiritual interpretation of the universe.

With the thesis of his book thoroughly established, the author then proceeds to the following eight definite methods for the transformation of personality and society:

Any of the books noted in these columns will be sent by the REVIEW publishers on receipt of price.

- Intensify the Vividness of the Ideal.
 Probe to the Roots of the Present Economic Order.
- 3. Struggle to Supplant Capitalism.
- 4. Strive to Abolish War.
- 5. Refuse to Sanction or to Participate in Any War Among Nations or Between Classes.
- 6. Seek to Uproot Racial Enmity and Exploitation.
- 7. Take Time for Worship.
- 8. Live with Joyous and Triumphant Abandon.

The sections on "War" and "Worship" are perhaps the best. Mr. Page points out that war is not caused primarily by the "fighting instinct" or by the socalled "mad-dog nation." Most of his readers, however, will not agree with him that the first step toward peace is to "abolish the system of private property as the chief means of production and distribution." A definite attack on capitalism is a distinct strain throughout the book.

The unique and most helpful part of the volume is the anthology of one hundred daily readings on the main thoughts set forth in the early part of the book. On the whole, this thought - provoking discussion leaves one convinced that to live triumphantly one must follow the brave and unselfish way of Christ. HowARD A. ADAIR.

The Sufficiency of the Cross. By W. W. Marlin. 12 mo. 1s. net. Pickering & Inglis, London. 1935.

These are Keswick addresses, therefore they are sure to be biblical, searching and converting. Let every reader give tribute to the mighty effort of Keswick, like the springs in the hills, upon the finest Christian life of England, America, and the world — for over fifty years. These addresses embody truths which have become increasingly real to the author and have brought peace and power to many.

The four chapters concern four truths that are like stars of the first magnitude. "Pardon through the Blood of the Cross," and then "Purity," "Peace," and "Power," also through the blood. This is not present-day speculation, but exposition. The author marched calmly and confidently through his illuminating analysis of these great themes. He tells what are God's methods of producing in us purity of hearts, shows the difference between "peace with God," and "the peace of God," and at the end, he shows a sympathetic and effective understanding with sincere souls seeking more power. These blessed gifts of grace and experiences of the truly saved, are what are greatly needed in pulpit and pew today.

The language is beautifully clear, the paragraphs stand out like the lobes of an orange, and the book is well printed with large type. FRANK LUKENS.

A Grand Canyon of Resurrection Realities. By Robert G. Lee, D.D., LL.D. \$1.00. 172 pp. Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich. 1935.

This book embodies the studies of the twentieth chapter of John's Gospel by the eloquent pastor of the Bellevue Baptist Church, Memphis, Tenn.

Dr. Lee recognizes the human limitation of thought and speech in any attempt to adequately describe one of the great chapters of the Word of God. Baffled as he believes himself to be, he inquires, "Who, by word and by pen, by sermon and by song, by painting and by philosophy, can explore all the corners of this vast continent of Scripture? One had as well hope to haul to the threshing machines in a wheelbarrow in one day all the wheat grown on a Kansas prairie as to expect to place within the limits of one book all the marvelous truths of this chapter. One had as wisely expect to put in a oneacre garden all the flowers that bloom in America as to expect to write with pen and print on paper an adequate description of all the glorious truths in this chapter. One had as well hope to put all the diamonds and rubies in the world in the thimble of a seamstress as to expect to give in any one book an adequate appraisal of all the Scriptural wealth of this chapter." However, though confessing that his "mental tent can cover only a small corner of this vast scriptural continent," he

undertakes to point out some of its glories by comparing it to the Grand Canyon.

Such Grand Canyons he finds in different stages of history, as, for example, in the life of our own nation, "which, in 1789, kicked off England's heavy and suffocating taxation covers and cooed in a cradle oft rocked by stormy winds."

In twelve chapters rich in Grand Canyon phraseology, Dr. Lee takes up the several verses of the chapter under consideration. One marvels at his rhetorical versatility and at the same time admires his loyalty to the Scriptures and the deep evangelical fervor which pervades page after page of this extraordinary book. J. R. S.

South China Folk. By Mary Brewster Hollister \$1.25. 141 pp. Revell. New York. 1935.

Another book by Mrs. Hollister! One hundred forty pages in good-sized type, full of the spirit as well as fact of the country always so warmly interpreted by this author. Adults will enjoy reading it with children and even young people will find excellent material here. There is the frequent sparkle of Chinese humor, the steadiness of patience, the pathos of aspiration, and a delightful sketching of personalities. One regrets that the first two chapters are quite unconnected with the rest of the book though there is, in Chapter 2, definite background for the ensuing story. The book is neither profound nor great; there are rather too many Chinese expressions and also too much repetition of religious phrases, but the interest is lively. the pictures vivid and the impression fully worth the couple of hours spent in reading. The coming of light into a far-off village simply through a little girl and the innkeeper's wife, with the help of a mission school in a neighboring city, and some friendly cooperation, convince the innkeeper that he was right when he said, "We obey the Heaven-Father, and then He will bless us."

MARY W. HUMPHREY HADLEY.

The Use of Material from China's Spiritual Inheritance in the Christian Education of Chinese Youth. By Warren Horton Stuart, Ph.D., Kwang Hsueh Publishing House, Shanghai. 1932. \$2.50.

The book is a dissertation presented at Yale University for the degree of Doctor of Philosophy, the theme having been chosen with a definite purpose to provide "a guide and source book for Christian teachers in China." As a "source book," Dr. R. S. Smith, of Yale, says truly, in his Introduction, "Dr. Stuart has brought to his task a brilliant and ingenious mind and the competence of a well-trained scholar and workman." Born and bred in China and for years a missionary, he possesses special equipment for the task, evidently a labor of love. As a "guide," however, one's commendation of Dr. Stuart's work must reluctantly be tempered with the caution that a sympathetic translator from a foreign tongue, with a theory to demonstrate, rarely avoids an unconscious reading into his texts of more than they were ever intended to express. "With but little persuasion," Dr. Stuart "would fain make Christians" out of Confucius, Laocius (Laotze), Mencius, and especially Micius (Motze). He has gathered together a remarkable collection of quotations from all the Chinese sages and philosophers, ancient, mediæval and modern, to exhibit the "Christian values in Native Experi-ences," and "Units of Indigenous Moral and Religious Literature," as a wonderful "Spiritual Inheritance" which China herself has contributed as a foundation to the Christian education of her own youth. To much of it we may, with the author, attribute a "high ethical and spiritual quality," the ethical, however, standing far higher than the spiritual, because even the primitive monotheism of China posited no infinite Creator, no absolutely holy and righteous Ruler, no perfectly loving Father, no sacrificial Redeemer, with whom the common man and woman, as well as the sage and emperor, may enjoy eternal fel-

lowship in the consciousness of pardoned sin, imparted life and perfect provision.

That more use than in the past should be made of China's great ethical inheritance — perhaps the greatest in the world apart from Christianity—and of what she possesses of the spiritual in her early, unique, simple worship of a personal Heaven, and in her emphasis on a benevolence among men which sometimes approaches the Christian idea of Love, is certainly true, and Dr. Stuart's dissertation should serve a very useful pur-pose in that regard, both in the hands of the Christian teacher, Chinese or foreign, and in those of the intelligent seeker after The Chinese unac-Truth. quainted with English, however, will be in less danger than the English reader of the book, of drawing the conclusion that, in her "Three Religions," China already possesses so nearly all that Christianity offers, that he may content himself with what his own inheritance affords and leave to the West its own spiritual inheritance. As a matter of fact, there never was a time when thinking Chinese were less satisfied than today with their "spiritual inheritance. own Some of the most intelligent Christian leaders are urging new missionaries not to give much time to the study of China's old man-developed religions and philosophies, when China's need for the presentation of a God-revealed secret of a new life is so pressing, and the need for its general understanding and acceptance is so widely Dr. Stuart's purpose to felt. "indigenize the religion of Christ in China" is manifestly sincere and truly laudable, and his compendium of quotations forms a most valuable book of reference; one's only fear being that its use as a textbook in Christian Schools in China may lead some to accept the shadow for the substance, to look upon Christ as merely a wiser sage, a more perfect pattern, acceptance of whom as such constitutes the whole of Christianity, thus condemning themselves to little more than

the ineffective humanism of their long history.

Limits of space do not permit of detailed specifications.

C. H. FENN.

Hot Hearted. By F. I. Codrington. Illus. 12 mo. 111 pp. 2 s. Church of England Z. M. S. London. 1935.

Christ offers to women the greatest hope for liberty and advancement. Moslem, Hindu, Buddhist and pagan women have little to hope for in this world or the next. Here we have eight stories that show what Christ has done for Chinese women and how Christian faith and life are helping to bring about new and better social conditions. Mrs. Ahok, a little Chinese lady of rank, a Christian with "lily feet," came to England in 1890 to plead for her sisters in China who were still "under the power of the idols," Mrs. Chitnio Ling was a Chinese girl, born in a heathen family, who attended the Chinese Girls' School in Singapore and then went to China as a Christian missionary. They are all inspiring sketches that reveal the purpose and power of the Gospel of Christ.

Ethical Issues Confronting World Christians. By Daniel Johnson Fleming. 273 pages and an Index. Price, \$2.00. The International Missionary Council, 156 Fifth Avenue, New York, N. Y.

This is a carefully written and fairly exhaustive treatment of some great problems. Certainly the Christian of today, in the light not only of the melting of geographical barriers because of modern communications but also because of the Great Commission, must have a world outlook. And the issues discussed by Dr. Fleming are timely. Christians, especially those in administrative positions in the church, are now unavoidably confronted with the ethics of soliciting funds, of the acceptance of armed protection by missionaries, the population problem, the meaning of true religious liberty, and similar questions.

Dr. Fleming faces these issues squarely, making a genuine effort to grapple with difficult problems, and at the same time

endeavoring to preserve a fair impartiality of statement. Moreover, there are some things in the book that will search the heart of any thoughtful reader. whether he is conservative or liberal in religious outlook. Particularly strong in this respect is the section (beginning on page 117) regarding individual responsibility for the use of money. "We vote," writes Dr. Fleming, "with our dollars. Every expenditure is voting for the character and quantity of goods that are to be produced; and the proportion saved by the purchase of simple goods in order to help various measures of uplift is a measure of the intensity of one's vote for human relief and reconciliation. . . . Love which expresses itself in philanthropy without revealing itself in sacrifice finds difficulty in being either creative or redemptive.

In his treatment of Economic Reconstruction, Dr. Fleming occasionally lapses into what would appear to be an uncritical admiration for communism. To one who recalls that, according to reliable figures, the Red régime in Russia has been instrumental in the slaughter of about 11,000,000 human beings, the unspeakable persecution of countless others (cf. Tchernavin's "I Speak for the Silent"), the erection of a system of militaristic tyranny, and in addition, a recognized sub rosa propaganda for the overthrow of foreign governments, these sentences cause some wonder: "There are bounds beyond which a foreigner may not go in advocating changes in another culture or in an alien system. Some might be willing to risk death in the same way as have the communists whose martyrs number into the thousands. It is moving to read the simple unadorned sentences with which a communist manual for 'Calls' in China lavs down the duty of a party member to give up his own life when called upon to do so. Outdoing the communists may involve just such a risk. . . . From one standpoint the use of violence belongs on the right and noncoercion on the left . . . violence has long been the weapon of conservatism."

This is only one example of the extreme difficulty of maintaining detachment when writing upon the ethics of great economic, political, and religious issues. Indeed inconsistency is inevitable as in the case of Dr. Fleming's references to "tainted money" and his citation of cases where certain gifts were refused because of scruples regarding their source. Yet he frequently and with seeming approval relies upon the Layman's Foreign Missions Report and the Rockefeller Foundation for impressive references. One is tempted to ask, "Were the Standard Oil millions amassed in accordance with Christian ethics? To what degree do such funds represent a 'tainted' background?'

From another point of view, one notes that Dr. Fleming's most effective cases of nobility of conscience regarding the indemnity question are drawn from the experience of the China Inland Mission, a fundamentalist mission of reactionary attitude measured by standards of the Layman's Report, yet in these instances acting in accord with the most advanced social conscience.

Other examples chosen by the author are less convincing. Those who believe that the Gospel is still "the power of God unto salvation" and that the world needs to be converted. will, if they are not too deeply distressed, have to suppress a smile on reading page 40, where Dr. Fleming frankly says that "the conversion of the world," "preaching the Gospel to the most degraded, neglected and despised people," "the establishment and development of an indigenous church," these aims "are too comprehensive or vague to be called projects" for the use of foreign money in missions. As an example of a missionary project he proposes the distribution of poisoned grain in twelve villages to combat a scourge of field mice. Preaching the Gospel vs. exterminating field mice!

Evangelical Christian missions will first choose the "vague" project of preaching the Gospel, not forgetting the field mice as a subsidiary activity.

There is, finally, one great inadequacy in this volume and the school of thought it represents. The whole discussion proceeds on an extrascriptural basis. Occasionally there is a fair statement of the Evangelical point of view, as on pages 80 to 82, but the whole book is almost devoid of references to the Bible. Much is made of missionary planning and statesmanship, we miss the references to the essentiality of prayer in finding a solution to great ethical issues. Does the Word of God have nothing to say about the problems which Dr. Fleming treats? If the book leaves the reader with an impression of inconclusiveness, it is because it represents a purely human endeavor to face issues on which God has something authoritative to say in the Person of Christ and in the Book from which all Christian ethics are drawn. FRANK E. GAEBELEIN.

Lowell and Abigail. A Realistic Idyll. By Mary Dillingham Frear. Illus. 8 vo. 325 pp. Privately printed. New Haven. 1934.

Hawaii (The Sandwich Islands), the land of beauty and of romance, furnishes the scene of this life story of Rev. Lowell Smith and his wife, Abigail, early missionaries of the American Board. The period covered is 1809 to 1891 and the material is gathered from journals and letters, with additional notes from their daughter, Mrs. B. F. Dillingham. It is first hand documentary evidence of the spirit. purpose and power of the pioneer missionaries — b e a u t i f u l l v printed, well illustrated and with a full index. Much is of personal family interest rather than of general importance but the story has a fascination, human interest and a message for every friend of missions and every lover of God and man. Many fa- . mous people and events, as well as information about Hawaii and its people, find a place in the records.

New Books

- The Origin of Religion. Samuel M. Zwemer. 256 pp. \$2.00. Cokes-bury Press. Nashville, Tenn.
- Our Response to God. William E. Wilson. 85 pp. 2s. 6d. Allen & Unwin. London.
- The Four Hundred Million: A Short History of the Chinese. Mary A. Nourse. Illustrated. 375 pp. \$3.50. Bobbs Merrill. New York.
- Indian Nationalism and the Christian Colleges. Paul J. Braisted. 171 pp. \$2.00. Association Press. New York.
- An American Translation. J. M. Powis Smith and Edgar J. Good-speed. 1128 pp. \$2.00. University of Chicago Press. Chicago.
- Conspectus of Cooperative Mission-ary Enterprises. Chas. H. Fahs. \$1.25. I. M. C. New York.
- Cooperation and the World Mission. John R. Mott. \$1.00. I. M. C. New York.
- The Furtherance of the Gospel. Wilhe Furtherance of the L45 pp. 60 liam Owne Carver. 145 pp. 60 60 cents paper; 40 cents cloth. Bap-tist Sunday School Board. Nashville, Tenn.
- Dawn Over Samarkand: The Rebirth of Central Asia. Joshua Kunitz. 348 pp. \$8.00. Covici, Friede. New York.
- Iraq: From Mandate to Independ-ence. E. Main. 267 pp. 16s. Allen & Unwin. London.
- The Land and Life of Africa. Margaret Wrong. Illustrated. 144 pp. 2s. Edinburgh House Press. London.
- From Fetish to Faith: The Growth of the Church in West Africa. W. J. Platt. 159 pp. 2s. Edinburgh House Press. London.

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- White and Black in Australia. J. S. Needham. 174 pp. 2s. 6d. S. P. C. K. London.
- Truth and Tradition in Chinese Bud-dhism: A Study of Chinese Ma-hayana Buddhism. Karl Ludwig Reichelt 415 pp. \$4.50. Commercial Press. Shanghai.
- The Idea of Salvation in the World's Religions. J. W. Parker. 259 pp. Macmillan. New York and London.
- Directory of Protestant Missions-1935. \$1.50. Kwang Hsueh Pub. House. Shanghai.
- Education in Fiji. Cecil W. Mann. 138 pp. 6s. Oxford University Press, London; University Press, Melbourne, Australia.
- India's Womanhood: Forty Years' Work at Ludhiana. Christine I. Tinling. 119 pp. 1s. 6d. and 2s. 6d. R. T. S. London.
- God and the African in Kenya. H. R. A. Philp. Illustrated. 189 pp. 2s. 6d. Marshall, Morgan & Scott. London.
- The Meaning of Shinto. J. W. T. Mason. 252 pp. \$2.50. Dutton. New York.

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Obituary Notes

(Concluded from page 518.)

in field itineration, in teaching, and in literary work.

Elizabeth Mary Cadbury, who died in August at the age of 77, was among the foremost religious and social leaders in England, and had served as president of the National Council of Evangelical Free Churches. She was the widow of George Cadbury, who died in 1922, and a sister-in-law of Mrs. Helen Cadbury Alexander-Dixon, founder of the Pocket Testament League. * *

Mrs. Margaret Weaver Beahm Denning, wife of the Rev. J. O. Denning, retired Methodist missionary to India, died at her home at Pacific Palisades, California, on August 16. The Dennings served in India from 1890 to 1926, being stationed for various periods at Poona, Muzzafarpur, Gondha, Allahabad, and Ootacamund. Mrs. Denning led in evangelistic and educational work for women, and assisted her husband in organizing the first Epworth League in India. She first Epworth League in India. She was national secretary, and for ten years national president of the India W. C. T. U., and for three years was international superintendent of the Department of Prison Visiting and Reformation. She wrote "Mosaics from India," "The House Beautiful," "Short Poems," and "Dainty Cookery for the Home." Mrs. Denning was born in Harrisburg, Pa., October 17, 1856, and attended Illinois Wesleyan University. * * *

* * *

Robert R. Service, regional secretary of the Young Men's Christian Association for Shantung Province, China, and a secretary of the International Committee of the Y. M. C. A. for twenty-nine years, died suddenly in Shanghai on September 29. Mr. Service went to China for the Y. M. C. A. in 1906 and did pioneer work in Chengtu for fifteen years. Later he went to Shanghai to join the national staff and served as re-gional secretary for Western China. For the last year Mr. Service had been assigned to the Chinese International Famine Relief Commission, located in Shanghai. He retained, however, his post as secretary of the Shangtung region.

New York, N.Y

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Dates to Remember

- December 7-Universal Bible Sunday.
- December 27-30 National Conference of Theological Students. But-ler University. Indianapolis, Ind.
- December 28, 1935-January 1, 1936-Student Volunteer Convention. Indianapolis, Ind.
- December 30-31—Conference with Dr. Kagawa on the Relation of the Churches to the Cooperative Movement. Indianapolis, Ind.
- January 8-10—Foreign Missions Con-ference. Asbury Park, N. J.
- January 12-17-Home Missions Council and Council of Women for Home Missions Annual Meetings. Washington, D. C., Headquarters Cal-vary Baptist Church, 8th and H Streets, N. W. The program is planned around the theme "The Rural Church Today and Tomor-row," and the National Conference on the Rural Church will form a part of the program.
- January 15-17 National Conference on the Rural Church. Washington, D. C.
- July 6-12 Twelfth World's Sunday School Convention. Oslo, Norway.

Personal Items

Dr. John R. Mott celebrated his 70th birthday on the Pacific Ocean on ioun Dirthuay on the Facine Ocean on his way home from the Far East. The present year brought not only Dr. Mott's 70th birthday, but the 50th anniversary of his Christian conver-sion, the 40th of the foundation of the World's Christian Enderst World's Christian Student Federation with which he has so long been identified, and the 25th anniversary of the organization of the International Missionary Council of which he is chair-man. To take part in international conferences, Dr. Mott has crossed the Atlantic Ocean about one hundred times.

Dr. Charles W. Iglehart, of the Methodist Episcopal Mission, is chairman of the Federation of Christian Missions in Japan this year. This organization has representatives from twenty-eight mission boards. * *

Professor Walter Livingston Wright, Jr., has been appointed president of Robert College and the American College for Girls at Istanbul. Dr. Wright became familiar with the Near East as teacher for several years at the American University of Beirut. From 1928-1930 he studied in Turkey on a Princeton University Fellowship. He is author of a history of the Turkish government.

Dr. S. K. Datta, principal of Forman Christian College, Lahore, who is now visiting America, has been elected president of the National Council of the Y. M. C. A.'s in India, Burma and Ceylon.

(Concluded on page 561.)

Christmas Gift Suggestions



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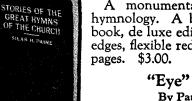
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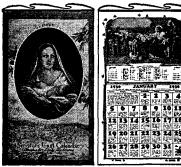
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THE MISSIONARY REVIEW OF THE WORLD

DELAVAN L. PIERSON, Editor

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Editorial Chat

We wish our readers all over the world a very happy Christmas. May it be a day of loving service, a day of peace and Christian fellowship, in the uttermost parts of the earth, as well as in the homes of America and Europe.

* *

THE REVIEW carries the Christmas message to its readers all through the year—the message of Jesus Christ the Son of God who came to reveal God and to bring eternal life to all who will receive and follow Him.

*

To send THE REVIEW to a pastor, a teacher, a missionary, or to some other Christian interested in the things of the Kingdom of God, will be a most useful and welcome Christmas gift—not only on December 25th but, like the Tree of Life in Paradise, yielding its fruit every month.

* * *

What our readers think is shown in letters. A business man writes:

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Personal Items

(Concluded from second cover.) Dr. George W. Truett, President of the Baptist World Alliance, and Dr. J. H. Rushbrooke, General Secretary, are visiting Baptist mission fields in Asia during this winter and the coming spring.

Dr. and Mrs. Evan Morgan, who went to China as Baptist missionaries in 1884, like to say that between them they have served over 100 years as ambassadors of Christ in China. Of their three sons, two are in India and one in Canada. Dr. and Mrs. Morgan have now returned to England to spend their last years in their own land.

Obituary Notes

Mrs. Susan Waddell Chu, wife of Dr. Hsu Shih Chu, a professor at Central University at Nanking, China, was found slain October 15, apparently strangled by bandits, near Nanking. For 12 years, Mrs. Chu had been a medical missionary in China under the Board of Foreign Missions of the Presbyterian Church. Susan Waddell, a graduate of the University of Pittsburgh, had been in laboratory and research work in the Orient and had planned for a further career in China, where she hoped to establish medical stations in some outlying regions.

Rev. William A. Sunday (popularly known as "Billy Sunday"), the famous evangelist and former professional baseball player, died suddenly of a heart attack in Chicago on November 6th. Mr. Sunday was born in Ames, Iowa, on November 19, 1863, and a year or two later his father was killed in the Civil War. In 1886, while playing professional baseball, he was converted in Chicago and immediately became a Christian worker. It is reported that over 500,000 people professed conversion in his meetings.



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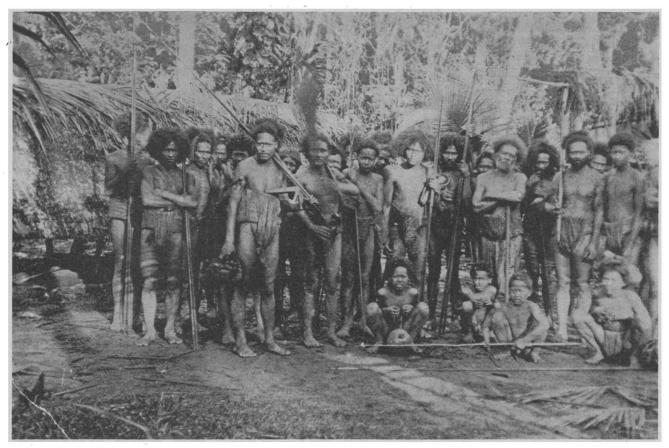
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SOLOMON ISLANDERS - A GROUP OF HEATHEN ON KENNELL ISLAND (See page 567)



AMERICAN HIGHLANDERS — A CONFERENCE OF MOUNTAIN SCHOOL TEACHERS IN NORTH CAROLINA (See page 577) A CONTRAST IN HEREDITY, ENVIRONMENT, IDEALS AND OPPORTUNITY

REVIEW WONARY

AN INTERDENOMINATIONAL REVIEW OF WORLD-WIDE CHRISTIAN PROGRESS

VOLUME LVIII

DECEMBER, 1935

NUMBER 12

Topics of the Times

THE REPORT OF A FRIENDLY CRITIC

For some years past the foreign mission enterprise has been under fire, not only from those who have little or no sympathy with the work of winning the world to Christ by proclaiming His Gospel, but also from those deeply interested in this work but who charge that it is not being carried on as effectively as it should be. These latter criticize the aims, standards and methods of some Mission Boards at home, the qualifications of certain missionaries sent out, the character and ideals of much of the work on the field, the large expenditures, the union enterprises, and the lack of spiritual results. Some of these criticisms seem, on their face, to be too general and sweeping, due to a lack of information or to a spirit of hypercriticism. But other criticisms and charges cannot be dismissed so easily. They come from missionaries and travelers who are well informed and who are evidently spiritually-minded and devoted to Christ. They accept the New Testament standards and are eager that all people shall be speedily won to Christ and His Way of Life. These critics sympathize with the ideals of such honored missionaries as William Carey, Adoniram Judson, Hudson Taylor, Henry H. Jessup, Henry Richards, Mary Slessor, Fidelia Fiske, William Goodell and others who have followed Christ and the early apostles.

One of these friendly critics of modern missions has recently spent over a year visiting Asiatic mission fields, examining carefully into conditions and personnel, interviewing missionaries and others to gather the facts. He is Dr. Donald Grey Barnhouse, a Philadelphia pastor, who has recently presented a very careful and detailed report of his findings to the Presbyterian Board of Foreign Missions. This report creates confidence in the Christian spirit of the investigator, his courage and courtesy, his intelligence, fairmindedness and care in substantiating his statements. Dr. Barnhouse did not confine himself to Presbyterian missions but his report deals particularly with the work and workers of the church in which he is an honored minister. Dr. Barnhouse visited about eighty Presbyterian stations in nine different countries. He interviewed many in each mission, his stenographer taking down verbatim notes and in many cases reading these back to the one interviewed for confirmation or correction. His conclusions are worthy of careful consideration not only by his own Board but by all Mission Boards and societies. Dr. Barnhouse's report includes the following statements*:

I found the situation on the foreign field theologically much better than I had anticipated, spiritually about what I had expected. It is my opinion that the accusation of the Laymen's Committee in "Rethinking Missions" concerning the low calibre of the missionaries at work on the foreign field is entirely erroneous. The missionary body as a whole is undoubtedly more alert than the leadership of the Church at home. . .

I am personally convinced that the vast majority of our missionary body is personally devoted to the Lord Jesus Christ. I have every reason to believe that most of our missionaries hold to the historic truths of the Christian faith as expressed in the creedal statement of our denomination...

The solution of every problem on the foreign field is one of personnel. No matter what work is to be done, the efficiency of that work depends upon the attitudes and aptitudes of the person who is to do the work. Therefore, any kind of mission work which is carried on by a gifted and yielded missionary will be well done, while the same type of work carried on by one of different attitudes will have different results. I have been asked what I thought of the medical work and educational work, as legitimate fields of missionary enterprise. The answer depends entirely on the doctors and teachers who are doing the work. . . .

In many places the missionary work suffers from the lack of knowledge of some of the workers as to the objectives of Christian witness. As in America, some do not seem to have a clear view of what constitutes salvation. . . .

Now a missionary, by the very nature of the case, should

^{*} For the complete report see *The Presbyterian* (Philadelphia) for October 31, 1935, from which these extracts are taken.—EDITOR. [563]

be a specialist with a full knowledge of every spiritual force and law in any wise connected with the new birth. He should also be trained with the full knowledge of the means of the spiritual growth of the young believer. The fact is, however, that the mission field has relatively few of these spiritual scientists, though it may have many Ph.D.'s in Education and experts in other lines. . . . I believe it would be a good thing to accept no application for the foreign field from any person who could not bring at least two people in America with a written testimony of how they themselves had been led to Christ by the one who is a candidate for the foreign field.

The second part of Dr. Barnhouse's report takes up some conditions that he believes should be corrected—work that is not sufficiently evangelistic, enterprises that are not fruitful because of wrong ideals or methods, or union with those who have not a clear Christian faith and true missionary purpose. He declares that some of the more recent missionaries especially are "modernistic" in the sense that "they do not accept the absolute deity of Christ and the necessity for redemption through the vicarious, substitutionary death of Christ on the Cross." He says that some missionaries who are honest and Christian in spirit evidently have no clear, intelligent ideas on the fundamental teachings of the Christian faith. He cites in detail four cases (apparently carefully authenticated) and refers to others where missionaries acknowledged openly their lack of faith in one or the other of these two cardinal doctrines of the Church under which they are sent out and supported. Some of these workers have apparently changed their beliefs since going to the field while others either failed to state their positions clearly in their candidate papers or were not examined with sufficient care before being sent out. Where faith is faltering or lacking the underlying difficulty seems to be the tendency to substitute the conclusions of human philosophy and experience for the divinely inspired statements of the Christian Scriptures. Dr. Barnhouse says in conclusion:

It is my studied opinion that the Board of Foreign Missions has infinite cause to be proud of the missionary personnel as a whole, but it is self-evident that one of the great needs in our Church today is that this Board should admit that there are wrongs and set out to correct them. There should be, in addition to the elimination of the unfaithful minority, a stiffening of the spiritual and doctrinal requirements for all candidates to keep pace with the other high requirements which our Board has so rightly set up. If the existence of wrongs is admitted and if the spiritual barriers between a candidate and the foreign field are raised and if the Board can be further strengthened by the addition of more members possessing the full confidence of the more conservative element in the Church, we ministers could face our congregations with much more peace of mind as we ask them to contribute money for this great cause.

In the meantime, the Church at large owes it to the faithful host at work on the foreign field to support the

men and the work which has been so well begun and to expect from the Board as a right that a small minority on the field or their supporters in this land should not be permitted to detract from the worth of the cause as a whole.

It might be well if every Mission Board could send to its fields some spiritually sympathetic and clear-headed, courageous, fair-minded and wellinformed investigators to gather facts and report back. Untrained or prejudiced observers are inadequate and even Board secretaries may be so taken up with special problems and a desire to encourage their workers on the field and their home constituency that they fail to discover, acknowledge and remedy weaknesses. Experience teaches that there is no substitute for the Gospel of Christ and that if the work is to be effective in winning men to Him every missionary worker must be primarily an evangelist, fully convinced that Christ is God manifest in the flesh and that salvation through Him is the only hope for sinning and suffering humanity.

PRESENT OPPORTUNITIES IN MEXICO

The Presbyterian Mission in Mexico, as a result of recent surveys, is convinced that, in spite of difficulties in the way of Christian work, Mexico is in reality more open than ever before to the message of the Gospel when presented in a direct, personal way, apart from nonessentials. The opportunities for personal work are unlimited. From all sides comes the testimony that it is easier than ever to interest people in the Bible and that if the missions and churches take advantage of the present opportunities, astounding results will be seen in the next few years. Present difficulties have to do chiefly with the impossibility of continuing certain old methods of work in some parts of the field, rather than with the essential matter of the spread of the Gospel itself.

The primary missionary task is to make Christ known. It is true that a recent amendment to the Federal Constitution proposes to root out "fanaticism," and there is a group within the official circle that wishes to wipe out all religion in the country. But another powerful group within is definitely aiming to exterminate the fanaticism engendered by the Roman Catholic system, while leaving the people free to find true religion. The new constitutional amendment permits this, and since the enabling legislation has not yet been enacted it is too early to say which of the tendencies will prevail.

In the meantime the law is interpreted differently in various parts of the country. Missionary activity possible in one section is not possible in some other. For example, it is increasingly difficult to carry on mission schools in the Federal District and adjacent regions, while the interpretation of the law by State officials in Yucatan and Oaxaca seems to leave the door open for such work in those States. No foreigner can preach on a religious theme in public on the Peninsula, while in many parts of the mainland such activity is continued by missionaries. Christian projects in different parts of the country seem feasible in view of the varying circumstances.

In these days of atheism, when the old ties with the Catholic Church are being dissolved as never before, it would seem that more than ever there is an obligation to make Christ known and extend His Kingdom.

While self-support and effective self-government among Protestant Christians have made real strides forward, yet the Mexican Presbyterian Church would feel keenly the withdrawal of the moral, spiritual and economic aid given by the Mission. The ecclesiastical bodies are chary of making official references to the foreign missions, yet in many ways the Church has shown its desire to continue to receive the cooperation of the Mission. Influential members of the Executive Committee of the Mexico City Presbytery heartily approve plans which would take them into more active cooperation than has been experienced for several years.

The ultimate aims of every piece of work undertaken by the Mission should include one or more of the following:

1. To bring individuals to a definite experience of the Lord Jesus Christ as Saviour from sin and Lord of their lives.

2. To further the full development of individual Christians in their Christian experience and service.

3. To strengthen the Mexican Church in such a way that it may increasingly be able to carry on its work with its own resources of money and personnel.

4. To remove prejudice against the Evangelical work and message, and inspire confidence in it, as well as to create the desire to learn the inner secret of its ethical and spiritual effectiveness.

Each project should be evaluated as to its effectiveness in carrying out one or more of these aims.

The guiding principles for the Mission as a whole, designed to make our work as a whole more efficient, are as follows:

1. To strengthen the churches, as the permanent Christian body in Mexico. Consequently, in so far as is possible, to train Mexicans to do the work involved, even though they may ask the missions to do it.

2. We must depend upon personal seeking of souls for Christ, and upon personal dealing with Christians to strengthen and build them up, rather than upon institutions or special plans of work. The opportunity for personal evangelism is greater than ever. We need to search for new ways of making contacts, and that will be effective in clinching souls for the Saviour.

3. Quantity of work must be subordinated to quality. We need to do more of the kind of work that will stand the test of time and persecution. We need to guard carefully against trying to do too much, and to concentrate on that which each of us can do best and that will count most for the Kingdom. Every one should have the time needed to deepen and strengthen his own spiritual life, to do personal, hand-to-hand work to save individuals, and to give needed spiritual help to Christians. Retreats have demonstrated the value of time taken now and then for a group to go aside and get God's point of view. The pressure of routine has often interfered with that which would be most effective for the Kingdom.

4. More than ever machinery and organization should be subordinated to the real work. Machinery should be simplified as much as possible, and as little time as possible spent on it.

5. The work should be judged by its results, and should be put on the basis of the "project plan," with frequent checking up of results. These recommended projects include: (1) A hostel for girls in Mexico City to enable selected girls to take advantage of the educational advantages of Mexico City and at the same time to be in a Christian (2) Student evangelism among atmosphere. students from all parts of the Republic; these students are the future leaders of the nation and most of them now profess no religious belief; this evangelism may be carried on through literature, clubs, discussion groups and meetings in Christian homes. (3) Evangelism through music, teaching hymns, choruses and pageants to children and groups. (4) Develop village social and evangelistic centers, with medical clinics in rural sections. This includes house-to-house visitation. (5) Camps for young people to win them to Christ, to deepen the spiritual life of youth and to train them for His service as Christian leaders. (6) The translation of the New Testament into other dialects and Scripture distribution as widely as possible. (7) To stimulate Christian life and faith in the present Mexican ministers and church members.

These are only a few of the twenty-four projects suggested by the Presbyterian Mission. The aim of each project is to win individuals to an intelligent and vital faith in Christ, to train future Evangelical leaders, to strengthen the Church, and to interest Mexican Christians in the evangelization and development of their own people.

ANNIVERSARY OF THE ENGLISH BIBLE

No book or group of books has ever been subjected to such careful scrutiny as to its text, its authorship and its meaning as has the Bible. No book has been so fiercely attacked by those who would discredit its authenticity and authority; and yet today, over eighteen hundred years after its completion, no book or group of books has such wide and profound influence on human thought and life as the Bible—even its enemies themselves being judges. No book has been translated into so many languages and dialects and none has been so widely distributed—not only this year but for the past hundred and fifty years. In whole or in part the Bible has now been translated into 900 languages and dialects so that it is in the tongues understood by nine-tenths of the earth's populace. Not only do the great national Bible societies print, sell and otherwise distribute millions of copies each year, but hundreds of private publishing houses issue various editions as commercial undertakings. In the year ending March 31, 1808, the total number of Bibles, Testaments and portions issued by the British and Foreign Bible Society was 81,157; in the year ending March 31, 1935, the number was 10,970,609. During the same year the number issued by the American Bible Society was 7,517,548. With growing literacy in the world the number of Bible readers will greatly increase.

This year marks the four hundredth anniversary of the first printing of the Bible in English. It is also the 1200th anniversary of the first translation of the Gospel of John into Anglo-Saxon, by the Venerable Adam Bede, and the 1500th anniversary of the translation of the Bible into the Armenian tongue. These events are being widely celebrated in America and Great Britain.

There was a time when men considered it harmful or sacrilegious to translate the Bible into the language of the common people. It was read by priests in an unknown tongue, as are the Coptic Scriptures today. Myles Coverdale, in the preface to his English translation in 1535, disproved that contention and opened the way for many improved translations to follow. Can anyone measure the influence that has been exerted by the English Bible alone? Multitudes of authors, like Ruskin, Stevenson and Bunyon, have acknowledged their indebtedness to its elevating thought, its pure style and simple English. Artists, like Michaelangelo, and poets, like Whittier and Browning, have received their inspiration from its beauty and truth; lawmakers, statesmen, teachers, philosophers and reformers have found in the Bible their standards and inspiration. In the home and in the church this Book has been for centuries the guide of life and builder of character. Can anyone count the number of books that have the Bible and its teachings as their theme, or the number of sermons and addresses given to listening millions week by week every year? The voice of God in the Bible has called preachers, like Spurgeon and Moody, has sent out missionaries, like Carey and Livingstone, has given courage to martyrs, has brought new life to defeated sinners, and has built up strong useful characters out of the wrecks that men had made of their lives. The Bible is the *Magna Charta* of Christian missions and its appeal and power are world-wide.*

CHRISTIAN INDIANS THINK MISSIONS †

Indians are told to hold on to their Christian tenets and still to think that a great part of Indian traditions and Indian religions fulfilled the spirit and purpose of Christ Himself. Development will be by the slow evolution brought on by the people themselves as distinguished from that of propaganda and outside influences, outside influences meaning white civilization and church activities. The present government administration of Indian Affairs is definitely and openly committed to the idea that while Indians will be permitted to adopt modern ways, at the same time a strong fight will be made to preserve the integrity of Indian social life founded on the old order.

Our Nez Percé people have been ready to lay down their lives if need be in defense of their faith in God and His Word, and to separate Christianity from paganism and the evils of a false worship. Will they lower their standard now? No, they refuse to go back.

Last year the Administration sent out an order relating to religious liberty. It was sent to government officials, employees and to missionaries. It was to the effect that the pagan practices must not be interfered with, and will be protected if conducted under the cloak of religion.

If the old heathen relations are retained, this is striking at the very heart of Christian work among Indian people. It will tie the hands of every missionary if he or she is not allowed to denounce sin—and this includes limiting the Indian missionaries who do evangelistic work among other tribes.

If heathenism has its way, and it always does unless the Gospel of Jesus Christ changes the heart and enables the Indian people to come out of it, then it will tear down every church, destroy every home and debauch every Indian boy and girl.

^{*} The American Bible Society (Box 36, Station D, New York) has prepared some valuable leaflets and programs. Send for them.

 $[\]dagger$ The substance of a paper presented to the Presbytery of Northern Idaho by the United Sessions of the Six Nez Percé Indian Churches. Printed in *The Presbyterian*, May 30, 1935. It is signed by the members of the United Sessions of the Six Nez Percé Indian Christian Churches.

Triumphs of the Gospel in the Solomons

By V. M. SULLIVAN, Mailita, Solomon Islands Missionary of the South Sea Evangelical Mission

TODAY in the Solomon Islands, as it was in the days of the Apostles, the Gospel of Christ is the power of God unto salvation to every one that believeth. This Gospel has transformed degraded cannibals, who thirsted for men's blood, into evangelists who now thirst for men's souls for Christ's sake. It has changed lawbreakers into law-abiding men. It has made savages into saints.

It is not civilization that changes men's hearts. Thirty years ago many of these Islanders were employed on the sugar plantations of Queensland. Those who had been civilized, but not regenerated, returned to their island homes and took up again the old life of savagery and cannibalism.

On Malaita, one of the three large islands on which the South Sea Evangelical Mission is working, there is a tract of country known as the Koio This is inhabited by a fiery, warlike district. tribe the doors of whose country were fast closed to the Gospel. About six years ago two Government officials, with their armed native policemen, had come to this district upon Government business. At a given signal this tribe made an attack on the party and the two white officials, as well as fourteen native policemen, were murdered; seven others of the Government party were seriously wounded. A punitive expedition was sent to the tribe responsible for the massacre and over two hundred prisoners were taken and sent to Tulagi. Two native Christian teachers were taken from Sinarango to act as interpreters and one of them, named Peter, was permitted to visit the prisoners and preach the Gospel to them. The Government officials were so impressed with his work that, after he had returned home, a native Christian employed at Tulagi was given permission to carry on the work of preaching and teaching among the prisoners. A number of these men accepted Christ as their Saviour. Some of those who had been taught returned with the message of salvation to their own distant island. Thus these once fast closed doors were opened to the Gospel.

One of our teachers is a man who, in his heathen days, took part in seven cannibal feasts. Through the power of the Gospel he became not only the teacher and spiritual leader of his people, but a true shepherd of souls and a father to the villagers.

They have no word in their language which adequately expresses the idea of forgiveness. In his unregenerate state a native never forgives an injury; on the contrary he will hold a grudge in his heart for twenty years or more until he finds an opportunity for taking his revenge. But when he is born again of the Spirit of God he experiences the greatest joy if he can carry to his former enemies the message of peace and love contained in the Gospel of Christ.

No Word for Love

Here is one instance. The enemies of one man had tried to murder him and, although not successful, they managed to maim him for life. When his son became a Christian he had an intense longing to bear the Gospel message to his father's enemies; great was his joy when this desire was fulfilled.

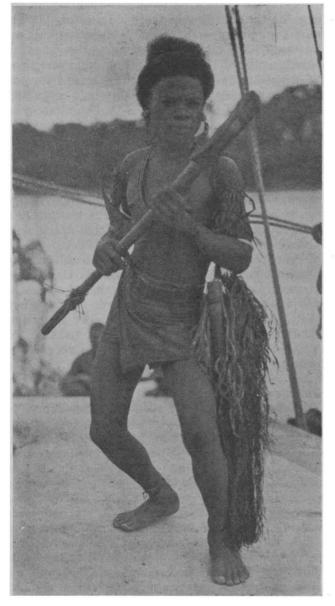
These people have no word which adequately expresses love, yet we have constantly seen these Christians quite broken down as they were gathered round the table of the Lord, and as they meditated upon the love of the Father in giving His Son to die for them, and upon the love of Christ which caused Him to go to Calvary for them.

The constraining love of Christ impels the Christians to go out and tell others of His love, and thousands have been turned from darkness to light. This is not done without cost to themselves. for it often subjects them to hunger, privation, and opposition from the heathen. If they go to a distant island, it means that they cut themselves off from their own folk. They go to a people who speak another language and with customs and manners different from their own. At a prayer meeting on one occasion, I heard a man pray in pidgin-English: "O Lord, people belong me stop heavy long heart belong me, all same me carry one heavy bag full up long cocoanut. No matter me tired; no matter me hungry; no matter me die; me *must* carry the Gospel to them."

Some years ago three native teachers heard God's call and volunteered to carry the Gospel to Rennel Island, knowing that this would be at the risk of their lives. A few days after landing all three were murdered.

One of our teachers on hearing of the death of his sister who, with her three children had accompanied her husband when he had gone to another island as a messenger of the Cross, said: "It is better to die on the Lord's battlefield than to stay at home and do nothing."

None of our Christian teachers or helpers are paid. The teacher, who is also pastor and evangelist, is able to support himself and his family by growing his own food; and he can still spare time to go out and preach to the heathen. A



ONE OF THE UNCONVERTED ISLANDERS

teacher is often provided with extras, such as a working knife or axe, by some of his young men who have worked for a period of two years on a cocoanut plantation.

The question may arise in the minds of some, "If you do not pay your teachers how do you control them? Teachers can go off and leave their work when they wish to do so."

This is true, and the work is not without its difficulties. Sometimes the temptation has come to lower the standard of self-support for the native Church, but God has always shown a way by which the native Church could support its own workers. A few go off to earn money on plantations, but in practically every case someone steps in to fill the gap. Nevertheless a large majority stick faithfully to their work until the Lord calls them Home. If teachers get cold at heart, the subject of remuneration for Christian work comes up. This can only be dealt with by showing them the Scriptural methods, and it ensures having in the work only those whose supreme motive is love for Christ and the salvation of souls. It is necessary to keep constantly before our minds the ideal of a self-propogating, self-supporting and self-governing Church; this can only be attained by developing the native leaders, and by the selfeffacement of the missionaries.

Even the permanent teachers in our Central Training School for native teachers and evangelists receive no payment. If they did so their influence with the people being trained would be nil, for they would say that the teachers were doing the work for what they could get out of it. As it is, their lives are a power for God, for the people know that the constraining love of Christ is the impelling force in their work. One of our head teachers in the school, J. Maedola, who has always been ready "for all manner of work," recently had been unable to procure five shillings required to pay a Government tax. He had been doing extra work as launch boy and for this service we tried to persuade him to accept payment. But he resolutely refused to accept our offer, saying that he had promised the Lord when he joined us in the work eight years ago that he would never accept payment for any service rendered to the mission. A few days later, a letter came enclosing the sum of seven pounds from a little company of native Christians who were in Government employ. They wished this money to be used towards the head tax for needy teachers. One pound they wished given to J. Maedola, and the other to our second head teacher. When the money was handed to J. M. he was so overcome at the thought of the Lord's remembrance of his need that he was too much moved to speak.

The offerings of the Christians are steadily in-

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creasing, and the people employed on plantations are contributing their quota. Gifts are given in money or in kind; the latter are used for local needs such as the care of the sick, the poor, widows, or to help a teacher start a food garden in the new place to which he is going to preach the Gospel. If he goes at the invitation of the heathen, they will sometimes help him with food until his own garden comes into bearing. But in a great many cases he goes uninvited. Permission is gained to clear some ground for planting, and for a house. What is he to do while he is waiting for his garden to come into bearing? To tide over this period, the local church from which he has been sent forth provides him with money with which to purchase a garden in bearing, and also helps him with gifts of food.

Entering a Heathen Village

In most cases access to a heathen village is gained by Christians who come from other places where they have preached. The new people become interested, and one of their number may be persuaded to go to our Central Training School for two to three years. He comes to a saving knowledge of the Lord Jesus Christ and at the end of his term, goes back to his own people with the message of salvation. In all probability they will be ready to start a Christian village, with this man as their teacher and are the more ready to listen to one whose changed life they see. At first, meetings are held in the house of the teacher; when a sufficient number have joined him, a church is built of native materials. In course of time a little Christian community is built up and one of this number may be sent to the Training School. Thus are the natives brought to a knowledge of Jesus Christ. Those in training grow food to help towards their support and Christians are encouraged to send from their villages supplies of native food, and sago palms for buildings. We hope these gifts will increase.

The teachers are not educated in the ordinary sense, and thus are not lifted out of their own environment. Wherever possible they live as in their own villages. Our aim is the salvation of souls and the building up of Christian character. They are taught to read and write, and as far as time will permit, are grounded in the Word of God and taught to apply its teaching to their own lives and conditions. From the Word of God they are taught principles of church government and church discipline.

The outstanding characteristic of this native church in the Solomons is their acceptance of the Bible as the inspired Word of God, and their application of it to their own lives. The Bible becomes their rule of life, and is always the final court of appeal. A few incidents will illustrate the place the Word of God has in their lives.

J. Filoa, one of our teachers, had two children who died within a week of each other. Much to the amazement of the heathen, who could not understand why he sorrowed not as those who have no hope, he went on with his daily teaching and preaching. They asked why he and his wife were not wailing as is the custom of the heathen; this gave him an opportunity to tell them of the Father's House with many mansions, and of the certain hope he had of meeting his children again. When he came to see me, he said, with a smile which had gained in sweetness since his bereavement, "You know that verse, 'God shall wipe away all tears from their eyes?" God has done that for me already."

There had been a craze in the school for putting lime on the hair and M. Kalea, our cook, followed the prevailing fashion. When lime which had been on his hair was found in our soup, an



JOASH FILOA AND HIS WIFE

ultimatum was issued that there was to be no more lime on his hair while he was cooking. If put on it must be done at night, and washed off in the morning before coming into the kitchen. The next morning he said:

"Me can't put lime on hair belong me now, because me find one verse long Word belong God, where He stop (forbids) this thing."

When we inquired with great interest where this verse was to be found he turned up Matthew 5:36, "Thou canst not (which he took to mean shalt not) make one hair white or black!" When he found that verse the question of lime on the hair was for him settled forever.



SOLOMON ISLAND CHURCH AND CHRISTIANS

One more incident: An address had been given on 2 Peter 1: 11, "The Abundant Entrance." To illustrate this the speaker told of a ship entering port with sails set, flag flying, and a joyful company on the wharf to meet it. In contrast with this was a ship which came in with sails torn, the whole ship badly battered, and the crew busily bailing out to enable her to limp to a place of safety. The first ship had "an abundant entrance," the other had merely "an entrance."

At the close of the address, T. Anilafa was asked to pray. In a choked voice he said, "O Lord, give me an *abundant* entrance; don't let me enter heaven like a poor old battered ship. Do what you like with me; send sickness, pain, sorrow or trouble, as long as I have an abundant entrance."

That night one of his children, a boy of six years of age, was taken ill with malignant malaria. Did the father mean what he had prayed. One wondered if he would stand the test. On the third day he was told that the child was dying, and, calling his wife, he said: "I think the Lord Jesus wants our little Sipolo. What are we going to say to Him?" His wife replied, "He belongs to the Lord, if He wants the boy we cannot say 'no' to Him."

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The other two children, one aged ten and the other eight, were told and they made the same reply. The little family then committed the sick child into God's keeping. That evening the crisis came and the little one recovered.

The Place of Prayer

Prayer has a large place in the lives of the native Christians. In the Central Training School, one whole day a month is set apart for prayer, in addition to the two prayer meetings each week. At these meetings a steady stream of prayer ascends to God. On the day of prayer the afternoon is given up to intercession for others. In many of the villages they are now having these days of prayer monthly. I heard a youth of eighteen years of age offer a prayer which I have used many times since: "Lord, give me more love for Thee, more love for Thy Word, more love for souls." It is a touching sight to watch them responding to the call of the "Quiet Time Bell" and going off, Bible under arm, every day to the place where they meet with their Lord. This hallowed place may be a stump of a tree in a secluded spot.

These people are worth saving. They are poor and illiterate, and are considered by some white men as the base things of the world, yet when they become new creatures in Christ Jesus, they are capable of attaining to wondrous spiritual heights.

But there are thousands still unreached. This is a spiritual warfare and the enemy of souls is active. "We wrestle not against flesh and blood but against . . . spiritual wickedness in high places." Therefore earnest prayer is requested for the native Christians that they may be given power over all the power of the enemy, and that they may be kept stedfast, unmovable, always abounding in the work of the Lord.

THE GOLDEN PRESENT

Today is mine, not yesterday, Nor yet the day to be; I cannot now retrace my way Nor can I paths foresee; But this one day is surely mine---O God, may it be wholly Thine! No gift is mine which lies behind, And none which lies before, But in this present day I find A full and precious store Of all my life and heart can need: With this, I am content indeed.

H. W. FROST.

Where Christ Is Not Known in China*

Extracts from an Interesting Story of Pioneer Work in New Territory Between West Szechwan and Tibet

By DR. J. HOWARD JEFFREY

LAST September the door opened for us to take a long journey through regions to the north, largely unknown to and unvisited by Occidentals. In two and a half months we must have travelled on foot by yak train, by mule, on horseback, and by water in skin coracles between six hundred and one thousand miles. Medical supplies were low, but we attended to the sick as far as we were able at the places visited. The work provided us with valuable experience for the future.

Medicine seemed to serve as a passport into almost any territory and was certainly an aid in reaching the hearts of the people. We ought to spend a few weeks or months in one place, then move on to spend a similar period elsewhere. This method should be the best for the medical work, and also the best method for giving the Gospel to the sparse nomadic population of the Tibetan grasslands and the lonely settlements of the Rung.

I am encouraged, by the assurance from many prayers being made for God's work in the Sino-Tibetan marches, to write of the work out here and show how these prayers are being answered beyond my wildest expectations.

Mowkung is the Chinese capital of the Kinchwan, which is a system of deep fertile valleys between Tibet and China proper. It was originally inhabited by a people of Tibetan affinities called Rung, of whom the Kiarung are the most numerous. About a hundred and fifty years ago China finally conquered these regions and set about their colonization by establishing five military colonies (spoken of as the Wu-tuen), Mowkung, Tanpa, Fupien, Ts'onghua, and Hsüch'ing in the Kinchwan, and to make room for these, exported some of the original inhabitants to territory to the northeast, where they form "five colonies of barbarians" as the Chinese call them. The Chinese from these five centres, given the status of cities, have so possessed the land that the original Rung have been driven back to inaccessible mountain heights, while many have been or are being ab-

sorbed by marriage relationships into the general mass of the Chinese. Around these five colonies are a number of Rung states brought into subjection to China but still retaining their autonomy, though their princes acknowledge themselves subject to China and pay regular tribute to their conquerers. Since the revolution this tribute has passed into the hands of local military leaders, and has been the cause of much intrigue and civil war.

The Lama's Offer

Above Ts'onghua the road passes a lamasery which, when the Kinchwan was conquered, was heavily subsidized and made the centre to which the surrounding princes were required to come annually to "worship." This implied recognizing the authority of the abbot, who in turn had to own allegiance to China. Now revenues, still legally due to the lamasery, are being misappropriated by the local Chinese officialdom, so that at present the place is largely broken down, and the present abbot lives rather a solitary life, seemingly in poverty. This man was engaged in doing what some think is the lama's chief occupation when "in residence," namely, looking out of a window.

Mr. Amos, when he first caught sight of that lamasery, prayed aloud that God would do great things there. Within half an hour he was invited into the abbot's own apartments and was telling him the Gospel story. The previous night I felt driven to pray for the Kiarung states, hitherto closed to the Gospel. It was in one of these that Mr. Edgar of Tatsienlu was imprisoned with a homicidal madman years ago, when he sought an entrance there. Now, next day, like a bolt from the blue, the abbot announced that he controlled "eighteen princes" and that he could give us a passport if we wanted it, which would take us through all their territory!

We could hardly believe our ears, for this included all the closed states! The abbot became enthusiastic about our visiting these places, but he wanted to know why we wanted to go, and we told him plainly it was to "propagate religion"

^{*} Condensed from China's Millions.

and heal the sick, and not to trade. This was very virtuous and he became still more enthusiastic, though he had come to see plainly that Christianity and Buddhism are opposite, or back-to-back as he put it. One day he explained that he was giving us the passport because "Our hearts were knit together" (explaining this by hooking two fingers together) and adding in a strange mixture of Tibetan and Chinese, "Kon-chhog, t'a tsu tih— God has done it!" He spoke more truly than he knew.

The Wild Valley Journey

Some time was spent preparing for our proposed journey, getting coarse woolen Kiarung gowns made, and then on September 24th we set out for Ts'onghua again with four horses, two carrying Tibetan literature, one carrying medical and surgical supplies and tent, and another our personal effects. Crossing the K'ongk'ori shan we arrived at the Ts'onghua lamasery and were received by the abbot himself, and given quarters in his own house. It still seems impossible to "hustle the East," and it was nine days before we were on the road again. There had been further political trouble and the local official with his family and attendants were again seeking safety with the abbot. A few days later he left Ts'onghua, dismissed from office, and a new official arrived. The abbot could not give himself to the weighty task of writing out a passport for us, but the time came when it was actually written and two great seals (one Chinese and the other Tibetan) being produced with much show, the imprints were placed on the document.

From Ts'onghua our road had lain roughly northwards up the wild valley of the Ta-kin ho. We continued further up this for a day or two and then crossed the river by coracle into the State of Zung-kang. Here we had to spend some hours climbing up a very wild track to the first settlements, perhaps 2,000 feet above the river. Our loads were carried here on men's backs, as animals could not have ascended such a track. We were given hospitality in one house, and sat with our carriers on the floor round the great open hearth in the centre of the kitchen, while a meal was being prepared. We delayed a day while animals were being procured to take our goods over a pass to Zung-kang, the capital of the state of this name. The people were much more friendly than those of Choschia, and invited us to come back.

We walked a further twenty li or so to the capital of Chogschi to request a passport from this prince to pass through his dominions to Ngaba. He was considered a very excellent prince but we were hardly prepared for the reception he

gave us. We were shown into a guest room in his castle decorated in Chinese style. We had time to notice that all the walls were hung with beautiful scrolls of red satin inscribed with characters of gold, that the windows were of glass, that there was a map of the world on the wall, and that on a shelf over the seat of honor were three handsome clocks, none of which was going, while the hands of one were broken. As we were opening out our passports and arranging our complimentary scarf, the prince himself walked in, and with a cheery "How are you?" held out his hand in Western fashion for us to shake it! He spoke excellent Chinese. He entertained us to tea and then two good Chinese meals with about an hour between, and finally let us return with the further passport we required and a good present of butter and eggs.

As a boy he had come in contact with M. Wilden, the present French Minister to China, Consul-General Brown, of Great Britain, and other foreigners whom he had found to be men of integrity. He was later educated in the provincial capital of Chengtu as a Chinese. He is a wise and enlightened ruler, with a great liking for things Western. Though living two days from Lianghok'eo, the nearest place reached by the Chinese postal service, he keeps himself as well informed as possible of movements in the outer world and is concerned just now about the "Red" menace in Szechwan. From among his possessions he showed two pairs of field glasses, a Mauser pistol, a sword which might be Russian, an album of views of London and another of views of a town in Germany! He also has a camera and enjoys photography as a hobby, doing his own developing when he can obtain the material. That we had adopted the dress of his own people, and were prepared to deal with them as equals with ourselves and his overlords, the Chinese, seemed to appeal to him greatly.

To the Capital of Ngaba

We spent five days in Amchhog and then set out for Ngaba, which we reached after a day and a half. For two nights running, our encampment had been raided by bandits, and a third raid was expected that night, but the Lord "giveth His beloved sleep," and we lost none from anxiety. Early next morning, we saw some armed men ride along a near-by ridge and were told they were the bandits.

We reached Mesang, the capital of Ngaba, about noon next day and were received courteously by the prince, a brother-in-law of the prince of Chogschi. We were told we might pitch our tent outside the palace for the time being. A few days later we moved into a room lent us by royal command in a near-by lamasery.

The people of Ngaba are not Kiarung and speak

what I will call Northeastern Tibetan. These houses differ from those of the Kiarung in being built of mud instead of stone. The parapet-less roofs project slightly over the walls, which slope inwards. The houses are excellently built, more or less square, two or more stories high with floors and internal structures of excellent woodwork. There is not a tree to be seen, but such timber as is required is dragged over a relatively low mountain range to the south. The houses are dotted up and down the Ngachhu basin and where a number happen to be a little closer together, a name is given to that group. Mesang is such a group. There is no attempt at forming streets. The inhabitants are a wild freedom-loving people but are ruled with a firm hand by their prince. Probably this basin is all over 12,000 feet in altitude. The estimates of altitude in this letter are based mainly on the height of the tree line. The people were quite friendly towards us. We did a fair amount of medical work among them and put copies of the Scriptures into the hands of hundreds. A few years ago, Mr. Eckvall, of the Christian and Missionary Alliance, and Dr. Rees, of the C. I. M., visited Ngaba from Kansu. Their visit was still well remembered, and Mr. Eckvall is now living only about eight days away on the Kansu border.

There were reasons which decided us against going either east or west from Ngaba just then, and this helped us to decide to press north, if possible, to meet Mr. Eckvall and talk with him about missionary work in these parts. We waited over fifteen days to join the first large company traveling northwards, for the road was not considered safe for small parties. But to travel further we needed to change our rupees into lump silver, and this we could not do. Thus the opportunity of company on the road was lost, and we felt we must now turn homewards again, the more so as we had the opportunity to travel with a caravan going south. While we were in Ngaba, the prince's son was married, amidst national rejoicing and holiday making. Nor must I stay to write of the colony of Moslem traders there save to mention that they received us most kindly. The ahung, an open-minded man, quite on his own, asked me for a copy of the Bible in Arabic, which has since been sent to him. On the morning of our departure, he said to Mr. Amos: "Why don't you come and settle amongst us and teach us the Christian religion?" The idea of going about healing and teaching especially appealed to him as being according to the example of Christ.

A Prostrating Pilgrim

is Thomthi, a melancholy wistful faced young man whom our interpreter regarded as another Living Buddha. He entered our room with other visitors one evening. Born at Tatsienlu, he prostrated himself over the whole of the road from that city to Lhasa, setting out when aged thirteen and taking eight years to reach his destination. From there he took two and a half years further prostrating himself to some place in Inner Tibet. From there he went on foot into India. Here his mother, who had accompanied him all these years carrying his bundle for him, died from the bite of a cobra. He carries part of her skull with him. He recently returned from India and went to Mesang, from which place he was thinking of setting out shortly for the sacred Mount Omel in West Szechwan, and then going north again to the temple on the island in Koko Nor, prostrating himself over the whole distance.

Few would call the Chinese a religious nation, but the Tibetans are, and intensely so. Surely people who will endure so much in an attempt to obtain peace in their souls and to better their position in their next life, should be given the knowledge of the Gospel of Jesus Christ. We gave him copies of the Gospels and prayed that he might read, and be enlightened! We long for the day when we shall be able to speak the language of the people and, with the aid of the Holy Spirit, explain the meaning of the Living Word to those who are dying without Christ!

Ere setting out we prayed that when we returned from our journey we might leave the doors open for another occasion. The doors are open! Chogschi, with a population of 10,000 Kiarung families, is wide open and we are informed we could rent property there. In Zung-kang, some gave us an invitation to return. Choschia, the most extensive of the Kiarung states and with a considerable grassland population must be worked with care, but is not closed to us. In Tampa, with a population of only six hundred families or so, the people showed themselves quite friendly. Ngaba is a Tibetan state. There the possibility of another visit from us was freely spoken of but the Gospel will be more strongly opposed in Ngaba than in the Kiarung states. Lamaism seems particularly strong there. Medical work is wanted, but not Christianity.

What of the 2,720 copies of the Gospels we gave away through the generosity of the National Bible Society of Scotland? Some will be destroyed; numbers will be used to paper lamasery walls and windows; perhaps less than half will be read. But to the Lamaistic mind, the understanding of a book seems of little consequence compared with the mere reading of it. Therein lies its magical power, the lama thinks. Thus, for Tibetans especially, evangelists are necessary to explain the Scriptures as did Philip to the Ethiopian eunuch. Christmas—Why They Did It*

By MONETA TROXEL, M. E. Mission

A CHRISTIAN minister from America, traveling through the flood districts of Central China, asked an old boatman, "What first interested you in Christianity?" The answer came, "It was seeing the Christian doctors going about their work. I could not imagine why they did it."

On a cold, gloomy, rainy afternoon near the end of December, when term examinations had been finished and teachers and students of Ewha College, Seoul, would ordinarily have been taking the first trains for home, more than two hundred of them set forth to plough through the muddy streets to places of wretchedness, loneliness and pain, dreariness and distress.

The Y. W. C. A. of the college has sponsored a collection of food and clothing for the poor, but this year brought the first whole-school participation in White Christmas activities. Each class group chose, from a considerable list of possible activities, the one in which it was most interested, and made plans for carrying it out. So it happened that on this stormy Friday afternoon groups set out to visit more than forty dugouts, distributing rice, warm garments, and a little money; to provide a Christmas program in three languages for the one hundred and fifty Korean, Japanese and Chinese workmen in our new college building in Sinchon; to take gifts of apples, peanuts and oranges to the ex-beggar boys in the Salvation Army home; to sing Christmas songs, tell Christmas stories, and distribute Christmas treats to the children in Dr. Oh's orphanage and in the wards of Severance Hospital.

Each group had its own sad-glad experiences, but the report of the visit to the Beggar Boys' Home, written by Miss Blanche Loucks, will show what these bits of Christmas meant, both to the givers and to the receivers:

"Forty small, grey-garbed, black-stockinged little lads sat perfectly quiet on stiff, hard benches, while the Salvationist in charge told why they had met together that Friday afternoon in December, and why the walls were lined with rather tearyeyed young Korean women who were watching them so intently.

"Not one little chap looked back to see the pile of good things that had been deposited for them within the chapel entrance. Their eyes were fixed upon the Adjutant who telegraphed to them by smiles of encouragement that the fine name of their school rested upon their good responses. At a signal every little fellow was down on his knees, and immediately a small voice piped up in a prayer which thanked God for giving the Baby Jesus and the friends that had come to them that afternoon. A few of the girls sang for the small folks, and then the boys stood and hurled forth a volume of Christmas music with all the abandon of lusty-lunged children.

"Several in the group were newcomers in the Home. Many of them had been homeless waifs picked up on the streets of Seoul by the Salvation Army workers. One lad, not in school uniform, and very yellow with underfeeding, had been a beggar in the city. Each Sunday he had attended the Army Sunday school, and when the collection was taken had droped in one of the coins out of his ragamuffin-store. When asked why he gave, it was learned that he had come from a Christian home in the south, where his parents had taught him to give to the Lord. But they were both dead, and he had made his way up to Seoul, where the first thing he had done had been to search for a Sunday school.

"There were forty little fellows in the chapel meeting; but in the workshops of the school were fifty others, all older lads who were learning trades. The visiting students were amazed to see the gloves, the shoes and the clothes which these boys were able to make.

"The girls and their teachers with great difficulty made their way down the winding, slippery hill path. All felt that it was glorious to be able to share even a little with these small lads who so needed Christmas cheer."

Why did they do it? Because they served Jesus as their Lord and Master; because the love of Him had entered into their hearts and filled their lives, and opened their eyes to needs which others never see; because they had found that there is no joy comparable to that which comes from "causing light to appear in people's faces" and in the dark corners of people's hearts and lives— Light received and Light given. Is it too much to hope that some rays of Light found their way into the minds of the onlookers, the passers-by, as they saw groups of young women bound on errands of Christmas love?

^{*} From The Korea Mission Field.

A Chinese Nurse-Evangelist

Told to Rev. James P. Leynse by Dr. Clementine Bash, of Peiping, China

M ISS HO, a graduate nurse of the Presbyterian Douw Hospital of Peiping, is little of stature, but her faith is great and her heart is full of love for wandering souls. She could work in a comfortable city hospital but she prefers to be a light shining in a street gospel hall out in the country in North China. There she ministers daily to crowds of people unfamiliar with elementary hygiene; and there every evening her voice rings out in a testimony full of understanding, power and persuasion.

Pure Mountain, a lad of eighteen, can hardly

wait each evening for the sun to go down to close with a bang the wooden shutters of the drug store where he sells pills of strange mixture. It takes him only a few steps to reach "The Hall of Happiness," where Miss Ho explains the Jesus way of Life. He had watched her at the clinic treating diseases, skilful and kind. He wondered why she had no trade secrets as has the usual Chinese practitioner, and why she was not afraid that others would learn her skill. He marvelled that by her help chronic complaints cleared up, that havoc wrought by trachoma disappeared and that horrible wounds changed into clean scars.

Pure Mountain was gripped by the simplicity of Miss Ho's teaching and he became convicted of sin and desired to follow the Way of freedom. One evening Miss Ho made him a present of a little Testament telling him that it contained "Precious words for hungry souls." He sat up reading it until his candle allotted for the week was burned up. Faithfully he attended the meetings but the opposition of the shop proprietor was aroused and he was forbidden to leave the premises. But walls carry sounds and the preaching from the Gospel Hall next door drifted over to the open yard behind the shop. There, one evening in the moon-lit courtyard all alone, guided by the voice of the little nurse-evangelist he found his Saviour. In a beautifully worded letter he told her that he was "born again." Miss Ho, knowing well that acorns do not grow into oaks overnight,

took pains to guide carefully his new life. Persecution from the shop proprietor, however, became almost unbearable.

Unexpectedly Pure Mountain was called back to his home to settle his share of the meagre estate left by his father. He found his relatives quarreling fiercely over the small inheritance. His grandfather, grown indifferent to the son by a lifelong struggle for bare existence, ignored him and strove for his share with the persistence of old age. His uncle, weakened by the prolonged use of heroin and made heartless by a very im-

moral life, stretched greedy hands for the deed of the land. His aunt, a woman with the mouth of a Buddha and the heart of a snake, secretly sharpened a butcher's knife intending to do away with the lad at night. Soon the quarrel reached the height of uncontrolled emotion, and intervention by the police seemed inevitable. Then Pure Mountain astonished them by calmly giving up his claim, saying: "You may have the land. I have my Redeemer. A thatched room will be enough for me and a heart freed from sin makes even cabbage roots palatable." Joyfully he testified of his new faith in the Lord of all things, and in the Father

of mankind. His relatives were dumfounded and stopped their quarreling. Never before had they heard such strange words. Never before had anyone been known to sacrifice a just claim to precious land for the sake of harmony and moved by love of Jesus Christ.

When Pure Mountain was back at work in the drug store, the proprietor called him to his room. Pounding his fist on the table, he expressed his disapproval of such a stupid procedure in sacrificing good land. Sternly he forbade the young man to follow the foolish Jesus way, threatening to bring him before the village guild as an impractical candidate. Calmly the young man stood his ground. "Look at what I was before I met Jesus," he said, "and see what I am now. I often pretended to be busy when you were around but loafed when you were absent. I frequently stole money out of the till to gamble with; and I used heroin without your even suspecting me. Jesus has changed my heart and has taken away even the desire to sin. Shall I go back to my old ways, to idol worship and a life of sin and misery, or shall I go on following the living God, the One greater than our ancestors, and a constant help in need?" Quietly the proprietor listened, marveling that religion could make a person confess undetected sin and could change human nature. "Go, my lad," he said, "follow the Jesus' way, as you desire. I am a man grown, but I have nothing to say against it."

Later Pure Mountain was baptized in the little village gospel hall together with fourteen other persons. After the service the proprietor of the drug store stepped forward and wrote his name on the blackboard with the names of those who also wanted to study to know Jesus. Little Miss Ho goes on ministering to the needs of souls and bodies. Faithfully she is gathering around her the children to study the Bible and a group of volunteer lay-workers to help her spread the Gospel. She knows that the Chinese saying that where two or three are of one mind clay may be turned into gold is also true in the spiritual realm of life.

AMONG KOREANS IN MANCHURIA*

BY REV. C. D. KIM

Formerly a Helper in South Gate Church, Seoul, Who Has Been in Manchuria Since 1930 As a Home Missionary

When I went to Manchuria in January, 1930, the work in the Mukden district was not encouraging, but from the time of the Manchurian Incident in September, 1931, thousands of Koreans who were forced to leave northern and eastern Manchuria flocked south, while hundreds of new immigrants came from Korea itself. In Mukden there were in 1930 something over 3,000 Korean residents. Today they are said to number over 20,000.

Korea is a land of mountains, Manchuria one of plains. Labor is, therefore, less arduous in comparison to the harvest to be reaped. Chinese farmers had been in the habit of sowing broom corn, field corn and beans, but Koreans began at once to reap excellent rice crops, and some are becoming prosperous.

There is always a close relation between economic prosperity and support of religious work, so that self-support is now becoming an accomplished thing. In ten years more, many more Koreans living in Manchuria may become prosperous financially and both education and religion bid fair to make great strides.

In Mukden First Church the Sunday offerings amount to between fifty and sixty yen and in the three-months-old Second Church, in a district where there are many desperately poor, there is already an attendance of eighty. When I came to Manchuria, five years ago, there were five city congregations, in places like Mukden and Dairen, and ten country groups; only three out of the total of fifteen owned their own buildings. Now twenty-three have their own buildings, some of which are brick structures.

In 1930 our adherentage was 280, whereas General Assembly statistics for 1933 show an adherentage of 3,500. Our Officers' Class in 1930 took as its text John 17: 21 and it has been our



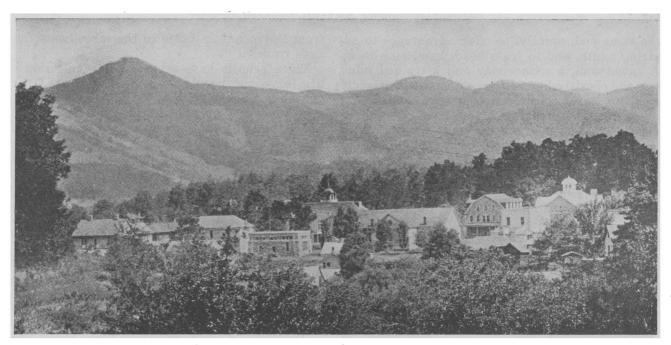
ideal to so work that the world may believe that God has sent us. In our union classes for men and women as many as 500 have gathered to study. Christian Endeavor and Sunday School Unions have been established.

In 1931 over a hundred and forty women gathered for a general class for women and a Presbyterian Missionary Society was established.

The Mukden church in 1934 established a Bible Institute and there were forty students, men and women. This church conducts also a kindergarten and a kindergarten normal school.

When I first went to Manchuria, travel before. 9 A. M. and after 3 P. M. was difficult on account of bandits. At times on lonely byroads and even on trains it seemed that only by a miracle did I escape harm.

^{*} From The Korea Mission Field.



MARS' HILL COLLEGE IN THE MOUNTAINS, NORTH CAROLINA

Lighthouses in the Mountains

By J. W. O'HARA, Candler, N. C.

THE Appalachian Range begins in Maine and extends to the foothills in Alabama and Georgia. In the Virginias and Kentucky, this Range divides into the Blue Ridge and Big Smoky Mountains in North Carolina and Tennessee, and the Cumberlands in Kentucky and Tennessee. In these ranges of mountains, there are approximately six million people. In the West, in the Ozarks, a range in Arkansas, Missouri, and Oklahoma, are approximately one and one-half million people.

Fifty years ago the educational advantages in these mountain fastnesses were very meagre. The public schools were in session not over two or three months in the year, and were taught by inadequately prepared teachers, many of whom would not remain to the close of the session. Consequently, the mountain people became a retarded race, with latent, undreamed of possibilities. There were also in the mountains other undiscovered assets in the way of iron, coal, timber and metals.

Men and women of vision began to see and talk of these assets as they travelled back and forth among the people of the outside world. They laid great stress on the young people of the mountains, and began to plan for the children as the nation's greatest asset. Religious workers and philanthropists began establishing schools. Those established by various denominations were known as Christian academies. Among these were the schools of the Presbyterians, Baptists, Methodists, Disciples, Episcopalians, Congregationalists, Seventh Day Adventists, and others.

The early efforts were limited by lack of funds, impassable roads, indifference, hostility and limited vision. However, rays of light were penetrating the darkness, and a virile people were gradually being awakened. Many institutions of learning, from the elementary school to college grade, were established. Mrs. John C. Campbell, Brasstown, N. C., prepared for the Russell Sage Foundation a list of these schools in 1930, showing 124 schools of elementary and high school grade, of which 30 were Baptist, with 16,340 pupils, and 39 institutions of Junior and Senior College grade, of which six were Baptist, with 12,343 pupils. Since most Junior Colleges at that time had some high school work, there were probably 17,000 boys and girls in these institutions operated by eighteen denominations. Methods and policies differed widely, but all had in mind

the same end, namely, to offer advantages to aspiring youth, and to train head, hand and heart. A saved soul, a sound body and a trained mind was the cherished goal. Recent years with rapidly growing state schools, together with a false philosophy and decreasing funds, have greatly reduced this number of schools while many continue their work with difficulty. The contribution made by these schools to boys and girls of the mountains is notable.

They have opened the way for boys and girls from the obscure mountain cabin to the school-



DR. R. L. MOORE, OF MARS' HILL

house, and have given them a chance. Only those who have been back in the mountains know what this really means. With families large and income small, it was well nigh impossible for boys and girls to enjoy educational advantages. The visit of members of consecrated faculties, or the testimony of some enrolled boy or girl, not only helped to create a thirst for something better, but shed rays of light on how this might be achieved. The father of a bright lad in the Tennessee Mountains frequently said that had not the school been built in his community, he would never have educated his children. This lad became the Associate Editor of one of our great Southern dailies, and was a regular contributor to the leading magazines of the nation. This is only one of the many results. Boys and girls have had the trail blazed from the mountain home to the schoolhouse, and have traveled it.

These schools have created a larger vision of life for young people. Until recent years, there was almost no communication between the mountains and the outside world. There were no radios, no telephones, no rural delivery, very little travel, impassable mountains and roads, consequently there was nothing but community happenings. Young people married early, and thus another family was started in the same small circle. The Bible and a hymn book were about the only books. A girl of seventeen who came to one of our schools was eagerly reading books in the library. When she came she had read only a small, cheap paper-back novel, but by the time the session was about one-third gone she had read twenty or more books. When she enrolled she knew nothing about the outside world with its opportunities but her life became greatly enriched.

Another girl wrote that her Alma Mater "had shown her how to live and to select the worthwhile things in life." The life of the teachers, the contacts with other boys and girls, the reading of books in the library, the religious activities of the school, the occasional visits of church representatives, all contribute to the enlargement of ideas, and broadening of life's outlook and possibilities.

The schools and colleges have contributed a social, economic and religious uplift. One may travel from the Blue Ridge Mountains of Virginia to the foothills of Alabama, and from Old Hog Back in South Carolina to the Ozarks in the West, and note easily the homes where a boy or girl have attended one of these institutions. Such homes have a different atmosphere, more attractive premises, flowers that beautify, buildings repaired, and a general appearance of neatness. A business man in Asheville told of an automobile trip from Atlanta to Asheville. As he traveled through the mountains of Georgia, he noted the cheap construction and shabby appearance of the cabins and cottages, gates off hinges, buildings unpainted, yards bare and desolate. Making a turn around the point of a hill along the winding stream, he saw an attractive cottage, painted, yard clean, flowers on porch, floors clean, children neatly dressed, everything appealing. He approached the mother on the porch, and asked, "How is it that your home is so different from others?" She replied that she and John had a few acres of land and the cottage free from debt. They would later add another room, and possibly buy a few more acres of land. The reason for the improvements was revealed in the fact that she had been to Hiawassee Academy where they taught her how to make a home. John had gone to Young Harris College where they taught him how to build and repair, and they have tried to put in their home the things they had learned. The children in that home were given better advantages in life because the parents had been privileged to attend institutions which gave light and leading.

The schools have also served as a mighty force in driving back spiritual darkness and bringing about better law enforcement. Crime has been immeasurably reduced where these lighthouses have shed their rays. Feuds, except for occasional killings, are practically a thing of the past. In one school community, the jail remained vacant for many months. Immorality and similar forms of vice are virtually unknown in that community. A District Attorney said that North Greenville Baptist Academy, located in the "Dark Corner," South Carolina, had put him out of business. Formerly he had to spend two weeks clearing the docket, but now he could finish in a few hours. In another school community, a friend of the school said that he had known the community for years and was familiar with its lawlessness and Even day travel had been unsafe but crime. "since the school has been built, there is not only a reduction in lawlessness, but women may travel day or night, unattended, with perfect safety."

Such have been the influences which have gone from institutions exerting a purifying and uplifting force.

These schools have greatly bettered economic conditions. They have proclaimed a regenerating and uplifting Gospel. They have cleansed and ennobled social life. They have trained and have given vision to hundreds of bright minds and have produced strong lives. They have been a benediction and blessing during the entire period of their operation. Increasing educational progress, in State institutions and diminishing denominational funds have greatly reduced the number of these Christian schools but there is still great need to provide for unprivileged boys and girls, and to serve as a blessing to community, state and nation. Better methods and equipment, useful legislation and generous State appropriations can never take the place of these religious institutions nor can other agencies render the service they have given to mountain youth. Those schools that remain should be strengthened; they should be better equipped and endowed, and better supported. Their light still penetrates the darkness, puts to route superstition and ignorance, and points the way for the sons and daughters of the hills to shine as the stars forever and ever.

The Movement of the Spirit in Mexico



THAT "man's extremity is God's opportunity" has been proven many times in the past and is being seen today in Mexico. The increasing restrictions on religious activities, the limitatons placed upon the ministers, the closing of the churches in outlying states, and the threat that this policy might spread throughout the Republic, drove the Christian people of Mexico to their knees last year. Not only was there an increasing burden of prayer among the Christians, but on the first of December, the day President Cardenas took office, the Protestant Church observed a day of special prayer. From early morning until late at night people gathered in the churches to pray for Mexico and her new President.

The President's first official act, the closing of two palatial gambling centers, seemed to portend good, but as the weeks passed the shadows deepened with increasing restrictions which culminated in the closing of the mails to all religious literature. With a much needed supply of Bibles held up in Vera Cruz, no religious papers, lesson helps and tracts circulating through the mails, and with the failure of human agents to bring relief, the Church was thrown back upon God. And God was not deaf to the increasing volume of prayer going up from Mexico, the United States, and other countries, on behalf of the Cause of Christ here.

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Suddenly, in the latter part of June, a crisis came in the Government and the President demanded the resignation of his cabinet. Three days of suspense followed. Would the new cabinet be more radical? The Christians turned afresh to God for help. When the new appointments were made it was immediately seen that the radical, atheistic element had been eliminated. Two days later the President, by special decree, removed the restrictions on the mails, allowing all religious literature to circulate freely. A week before this crisis occurred the horizon was black and even the most sanguine observer would not have dared to prophesy such a change. What wrought this change? Those who see beneath the surface will answer unhesitatingly, "The Spirit of God"

The movement of the Spirit of God can be seen even in the restrictions on Christian work, for these have driven workers into new and rich fields of service. Many mission schools and other institutions had to be closed because of the restrictions and some began to fear that missionary work in Mexico was at an end. But as the missionaries prayerfully sought God's Will for their lives, the Spirit, not being limited to time-honored methods, led them into new avenues of service. These include personal work among the students in government schools, evangelism through music, social and personal work in rural districts, and evangelistic work among neglected classes of society. Although there were problems to be solved and difficult adjustments to be made, the majority of the missionaries have found real joy in their new labors and, perhaps as never before, are conscious that God is leading them forward.

This is equally true of the national ministers. Some years ago the Methodist and Presbyterian Churches became self-governing, self-propagating and practically self-supporting. This great responsibility, assumed voluntarily, began to deepen the lives of the leaders, and the events of recent years have continued the process until today there are in the Mexican Church men of vision and consecration, of which any church might be proud. However, old grievances divided many ministers and Christians, and hindered the working of the Spirit. Last fall many of these old differences were healed through some special meetings conducted by Miss Martha Moennick, of Shanghai. Practically all the Christian workers of the Federal District met day after day to seek more from God. The Spirit of God was present, and conviction of sin and failure came upon the gathering. Ill will and differences were confessed and forgiven, and the ministers were drawn together in a new way. This spirit has been maintained by special meetings for prayer. One of these, at 6:30 each morning, has gone on for months for the purpose of praying for a real revival in Mexico. Already some remarkable answers have been seen.

The effect of the deepening of the spiritual life of the ministers has been visible in the life of the church. In many churches there has been a reemphasis on personal work and corps of workers have been trained for this purpose. For instance, one congregation, which occupies an old Catholic church, knew that during Holy Week numbers of Catholics would visit the church, not knowing that it was now occupied by Protestants. A special group of workers were trained to deal with the visitors. With great tact they approached them as they knelt or sat in the church and some were won for Christ. This realization of the personal responsibility of Christians to win others is an added indication of the movement of the Spirit.

In certain sections of the field there has been notable growth in the church. In Yucatan the Presbyterian Church, in cooperation with the Pioneer Mission Agency, has made a special effort to reach the Maya Indians of the interior. Since 1931 twenty-nine new congregations have been formed and in the past year one hundred and thirty-one new preaching points were opened. This Maya church now numbers more than four thousand. The experience of some of the Indian workers, who have gone into the interior, reads like a modern version of the Acts of the Apostles. Time and time again apparent defeat has been turned into victory by the Spirit of God.

In Nonchurch Groups

There is also evidence of the working of the Spirit of God in groups outside the church circles. A few months ago a young man from Puebla came to one of the pastors seeking advice. He was leader of a group of young men, whom we would consider radicals, who were meeting each week to study the New Testament. Another group in the city of Toluca had asked him to guide them in a similar study and he had come to the pastor for counsel. Both these groups are outside the church but they recognize a lack in their lives and are seeking Christ. A run on a book in the Evangelical bookstore revealed another class of persons searching for Light. The continual demand for copies of "Mas Yo Os Digo" ("But I Say Unto You"), by Dr. John A. Mackay, led the manager to investigate, and he found that a group of Catholic women had taken this as a study book and it was leading them to the Bible. The interest in spiritual things of one in a still different class was brought to my attention some months ago. In Mexico City a prominent young lawyer has on his desk continually a New Testament and a copy of "The Way to God," by D. L. Moody. I was in his office a few weeks ago and he said to me, "Each morning I allow no one to interrupt me until I have spent fifteen or twenty minutes with these two books." This brilliant young lawyer, although outside church circles, surely is not far from the Kingdom, and there are many other intellectuals like him. May the Spirit of God continue to work among such groups until they accept Christ as Lord of their lives!

There has also been a movement of the Spirit among some of the classes neglected in the past. Over two years ago work was begun among the soldiers of the Mexican Army. The Gospel has been presented to hundreds of soldiers in the outposts which guard the highways radiating from Mexico City, and, for the first time in the history of Mexico, has been preached to regiments drawn up on their own parade grounds. At the time of writing (August, 1935) over twelve hundred soldiers have made a public profession of faith in Christ. That a goodly portion of these decisions are real would seem to be indicated by the sale of God's Word to the converts. These men, from their all too scant centavos, have bought almost nine hundred New Testaments and Bibles. Thus God is working among a class of men whom everyone thought would be the last to be open to the Gospel.

Closely connected with this movement is the conversion of Colonel Rodolfo Curti, whose story appeared in the MISSIONARY REVIEW, November, 1934. He is active in trying to win the higher military officers and politicians, and many who have had the claims of Christ presented to them have accepted and promised to read copies of the Word. Through this man, who was converted by a dream, God is touching men whom we could never hope to reach otherwise.

Work has also been begun among the five thousand prisoners in the penitentiary. Up to a short time ago, every effort to obtain permission to work among the prisoners had proved unavailing. One day last May an old, white-haired Christian woman was in the penitentiary visiting a prisoner. As she passed down a corridor, she was stopped by a general. After inquiring who she was, what she was there for, what the book (the Bible) under her arm was, he asked her if she was connected with "Los Americanos" who were working among the troops. Upon learning that she was a friend, and that she was bringing the same message of salvation to this one prisoner, he told her he would arrange for her to visit all the prisoners. This he did and she has found an unexpected spiritual hunger among these men and women. She has shown us many lists of persons who have accepted Gospel portions and have asked for prayer that they may find Christ. One list contained more than a hundred and twenty names.

Thus the Spirit of God is moving in Mexico, bringing spiritual blessings out of tribulation. Problems and difficulties remain which seem insurmountable but they are not beyond the resources of God. And God is working! Will you not pray that He may continue to work until this land, which has known only a dead, powerless Christ, shall see the mighty, Resurrected Christ come in power.

A Church "On the Job" in Mexico



N SPITE of the many obstacles and difficulties confronting Evangelical missions in Mexico, there is much to fill the missionary's heart with hope and courage. One of the most helpful results of the years of revolution and reconstruction has been the widespread awakening of her masses to spiritual as well as to economic and social needs. Even the so-called persecutions of the Church and the limitations placed upon religious activities are serving to keep the people awake and sensitive to religion's claims. The widespread propagation of Marxism, socialism, atheism, Russelism, and many other "isms," stimulates thought and investigation along religious lines. Mexico's people are alert and ready to look into every new thought and theory presented, and to sift, as far as their limited educational advantages permit. the true from the false.

On all sides we find the people asking what these discussions are all about, what the Bible really is, what the Evangelical Church teaches, what Jesus Christ has to say about socialism, etc. We have heard of groups of young people, in no way connected with the Evangelical Church, engaged in systematic study of the New Testament. In spite of antagonism on all sides, the religious appeal is a strong one. Mexico is seeking light.

The great need of the Evangelical Church is an increased awakening to the real attitude of the people and to the opportunities that surround her. She needs an ever-increasing number of strong, patient, consecrated leaders to guide seekers to the truth. The National Evangelical Church is awake to the need and is shouldering her responsibility in a commendable way. She realizes that, under the present religious laws and the nationalistic tendencies of the day, the brunt of the burden falls upon her. A new spirit of self-reliance and an evangelistic enthusiasm is manifest in many places, from the large city churches down to remote rural congregations. It was the writer's privilege to spend a Sunday recently in the

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large Divino Salvador Church in Mexico City, and he shall take that church as an example of the National Church "on the job."

The Sabbath school opened at ten o'clock with an attendance of 450 or more. The church bulletin distributed at the door gave a full list of the church's organizations and complete programs of the day's activities. There were some twenty well-organized classes in the various departments. The morning preaching service followed the Sabbath school and the majority remained. The auditorium of the church was well filled, and while the service lasted until one o'clock, it never lagged. There was good music, good congregational singing and a sound Evangelical sermon. A visitor from the North once said (speaking of the pastor) that he had to come all the way to Mexico to



PART OF THE MEN'S MISSIONARY SOCIETY, SAN PABLO

"meet a genuine old-time blue-stocking Presbyterian."

The Junior Christian Endeavor Society held its weekly worship service in another department at the same hour as the morning service. In the afternoon from four till six, the Adults', Young People's and Intermediate Societies were in session. The active membership of the four Christian Endeavor Societies is about 250, and besides the usual activities each society has a special outside interest at home or abroad toward which to devote its efforts and gifts.

For some years the Sunday evening service has been evangelistic, with an appeal, followed by an invitation to all to confess their Saviour before men. From week to week "the Lord has added unto them such as are being saved."

The, most active organization of this church is its Women's Society, the ideal of which is to keep every woman of the congregation interested and active in some service. They never resort to church suppers, bazaars, sewing classes or any other indirect method of raising funds. By their free will offerings they handle more funds, and are engaged in more helpful activities, than any other organization of the church. Besides giving liberally to the support of the pastor and general expenses of the church, they are vitally interested in several other enterprises. They have helped to found and support a Bible Training School for young women which sends out a number of welltrained, consecrated young women for the Master's service. They have also sent one of their own number as a missionary to the Indians of Oaxaca. They publish a monthly religious paper for women, the organ of their society, which reaches Presbyterian homes in many parts of the Republic. Besides their general meeting each Monday afternoon, they maintain small prayer circles in many parts of the parish on other week days.

This church's most unique organization is the Men's Missionary Society, "San Pablo," composed of twenty-four consecrated laymen, all working men, who find time during the week and especially on Sunday, to go out two and two into the highways and byways and organize small family groups for prayer and Bible study. This society meets every Monday evening for worship and study; they form their own weekly program, giving much time to prayer, the study of the Bible and Westminster Shorter Catechism, and the discussion of problems in their work for the Master. Some evenings the pastor or assistant pastor leads them in the discussion of how to meet incredulity, atheism, and the many false doctrines abroad in this land today, or helps them with the interpretation of difficult Bible passages. Thus week by week this consecrated group of business men continue to prepare better for the Master's service. They visit the needy districts and suburbs of the city and work among the floating population. The seed is sown and sometimes takes root and springs into a permanent mission. Already the mother church has four active "daughters," organized congregations with their own chapels and regular worship. Some have their own pastors, while others are supplied by volunteer workers from the mother church.

The work bears testimony to the efficiency and consecration of the pastor, his officers, and assistants. Every organization can count on the sympathy, guidance and cooperation of the pastor.

There is still plenty of work for the missionary who can cooperate with the National Church, and funds are needed to help reach the great unevangelized areas, but the leadership in the Evangelical work and the human responsibility for its success rests upon the National Church of Mexico. We rejoice therefore when we see the Church accepting her responsibility and carrying on so efficiently in His name.

A Challenge of Students to the Church

By WILMINA ROWLAND

Traveling Secretary, Student Volunteer Movement

ENUINE missionary passion in the hearts of college men and women has never ceased to exist; and many persons in touch with American educational institutions are convinced that there is today an increasing consecration to the world mission of Jesus Christ. One of the most interesting incidents in the response of young people to the call of missions is being enacted in these very days. A group of men and women known as the Hartford Mission Fellowship is throwing out a challenge to the Church through its deep consecration to a courageous plan of missionary work. Though one is impressed with the admirable preparation of the group in terms of technical training and acquaintance with the theory of modern missions, one is far more impressed with the remarkable spirit of Raymond Lull's famous words, "I the group. have one passion, and that is Jesus Christ" is the deep feeling of each member of the Fellowship.

The Hartford Mission Fellowship came into being in 1934 out of the intimate friendship of the Student Volunteer Group at the Hartford Seminary Foundation. They were captured by the vision of pioneer mission work which they might carry on as a group. They conceived as an ideal that each member should be a specialist in a different line so that as a unit they might be prepared for a comprehensive and well-balanced piece of mission work in some neglected field.

The group at first felt very strongly the appeal of work in Tibet regardless of the obvious difficulties it presented. They consulted with persons experienced in mission work; and the advice of these friends eventually confirmed their own increasing conviction that their best service could be rendered in a place more strategic from a world point of view. Accordingly they are now looking toward China as their field. China's great need, the influence she is having in world affairs, and the present decisive period in the Chinese Church have influenced their decision.

The Fellowship is an interesting and varied group. There are three men and six women at present in its membership. One is the son of foreign missionaries, another a daughter of home missionaries; one was born in Belgium and came to America when one year of age. Several have been reared in highly privileged homes, and two

have studied at the Sorbonne in Paris. Another comes from a rural background and has a practical and a theoretical knowledge of agriculture. All have had experience in religious and social work — preaching, church and vacation school teaching, boys' and girls' club work, summer camps, work in industrial centers and hospitals, home mission work in the Tennessee Mountains and among the Indians of New Mexico. Probing into their biographies reveals a wide assortment of other occupations, from bookkeeping and stenography to salesmanship and giving cooking demonstrations!

These young people are thoroughly normal as is shown by the type of extracurricular activities in which they engaged during their college years, when they ran the gamut of dramatics, music, art, literary clubs, college publications, religious activities and sports. They are a well rounded group —intelligent, able, attractive — the sort one rejoices to see planning for mission work abroad.

Eight of the group are now engaged in graduate study which is planned with work in China definitely in mind. A majority are enrolled in the Hartford Seminary Foundation where their work includes courses in Chinese History and Culture, Comparative Religion, History of Missions, Practice of Missions, Missionary Character and Efficiency, Methods of Education in Foreign Lands, Diplomacy and Missions, Phonetics and Linguistics, Social Change and Reconstruction, Applied Hygiene, Ethnology, as well as the social sciences, religious education, and Bible.

The Fellowship desires to center its Christian work in China in Rural Rehabilitation, in some region in which very little is now being done, similar to that undertaken by the Kiangsi Christian Rural Service Union. Such a reconstruction unit could be observed and guided by national and missionary groups in the vicinity, thus contributing to the continuity of the total Christian enterprise.

Six principles, in addition to the basic one of careful planning, underlie the Fellowship's present conception:

1. The work should be *comprehensive*, interpreting the Gospel of Christ in every realm of village life. 2. The work should be *intensive*, concentrating on a small area and seeking to be permanent and thorough.

3. The work should be *international* both in personnel and supervision, consciously trying to further the reciprocal appreciation of American and Chinese culture as well as to express the universal Fatherhood of God. The Fellowship expresses itself as looking forward to the time when they may join or be joined by Chinese who will share in and perhaps lead in the venture.

4. The work should be *interdenominational*. The group believes that missionaries should be dominated by their loyalty to Christ rather than



MEMBERS OF THE HARTFORD MISSION FELLOWSHIP

to any particular denomination. Already the Fellowship includes representatives of six groups: Presbyterian, Friends, Congregational, Mennonite, Methodist, and Episcopalian.

5. The work should be marked by *simplicity*. It should not be highly institutionalized or expensively equipped. The members are realistically planning to live very frugally, sharing as far as possible the daily life of the people. Their aim is "self-help, with intimate, expert counsel."

6. The work should be done as a unit in a way not foreign to the indigenous community. The deep devotional fellowship of the group will no doubt make a valuable contribution to their unity on the field.

While the Fellowship is now committed to these underlying principles, it shows real statesmanship in refusing to be bound by any that prove to be untenable. They have pledged themselves to be guided by the critical judgment of American leaders in the missionary enterprise and of leaders in the Chinese Christian Church and by what they learn from the further study of the history and practice of missions.

Some months after the Fellowship became a

self-conscious group they met in informal conference with fifteen representatives of various boards. These men and women showed their interest in the project by appointing an unofficial committee which has since given advice and help. The members of the group appeared before the Foreign Missions Conference of North America last January and an official committee representing seven denominations was authorized to probe more deeply into the proposed project and the problems involved, and to direct the group in their further work. Problems there undoubtedly are, and these young people desire the counsel of mature leaders of missions in facing them wisely and realistically. They are happy that the Chinese Christian Council has expressed approval of the plans and has offered advice and counsel. Furthermore, the North China Rural Service Union has invited the Hartford group to work within its territory.

What may be the future of the Hartford Mission Fellowship no one can tell. One has a feeling, however, that their demonstrated intelligence and courage in the planning of their training and in the facing of present difficulties shows a spirit that will lead them through to their goal. When to these qualities is added a passionate and consecrated devotion to Christ and the will of God, one can feel confident that before many years the Hartford Mission Fellowship will be able to carry out its deep desire to have a share in the spreading of that Kingdom which is a kingdom without frontiers.

MISSIONS AND COMMON SENSE

If we want to clear a field of weeds, the quickest way to do it is to start fires in many places. If we want to bring the world to Christ, the quickest way to do it is to begin and maintain operations to that end in as many places as possible.

The world will never be what it might be until the majority of people in a majority of countries accept a common standard of ideals. We believe that the Christian ideals are the noblest ever given to man. Believing that to be true, it should be one of our greatest ambitions and joys and privileges to spread those ideals throughout the world, that they may win the countless millions of people all over the world. It seems to me that if one is truly interested in Christ and his Gospel, if one is truly desirous of winning the world for Christ, he must believe in missions. He can do no other. If one is loyal to the Master and willing to obey his commandments, he can do no other. Missionary work is plain, common sense. It is practical business; it is genuine Christianity. -Rev. Granville Taylor.

Morocco: Change and Opportunity

By JAMES HALDANE, Mazagan, Morocco

A FTER twenty years development under the protection of France where does Morocco stand today? The question has a vital bearing upon Christian missionary work, for whether we treat civilization in its relation to its play upon primitive and semiprimitive people, as a distinct boon or of doubtful benefit we cannot escape its influence.

The difference between the old Morocco and the new is as the difference between a placid pond

with scum floating upon its surface, and a river rushing towards an objective.

The problem facing the Christian Church in this land is not whether we should welcome or resist these changes — since our choice would not alter the fact that they are here to stay — but it is to find out what changes in ourselves and methods are necessary to enable us to use as an auxiliary the forces which, in the providence of God, are now operating around us.

When I arrived in Morocco more than twenty years ago and began to work among Moslems there was no possibility of getting a wheeled vehicle of any type to take one south; the coast towns were reached by steamer, the interior by animals. Today one has a threefold choice for journeying — railway, automobile, or aeroplane. A good road

runs all the way from Tangier to Tiznit, a small walled town sixty miles south from Agadir.

Some months ago, after the completion of the military operations in the extreme south of Morocco, which takes the name of Soos, the French authorities planned to cut a route right through to Timbuctoo. The local papers hailed the news with enthusiasm, gave long articles on the significance of such an artery, and published a map to visualize the vastness of the undertaking. Thousands of natives are now busy working at the scheme. Things move rapidly and soon we shall have a route beginning at Tangier, passing on to Taroudant, thence to Tiznit, on to the small desert town of Tindouf, to terminate at Timbuctoo.



A GLIMPSE OF OLD MOROCCO

Such an event is not without significance for missionary work. Certain tribes, and districts such as that of Soos, have been hooped round by military restrictions and marked "insecure zone." These districts have been closed to merchant and missionary alike but the impact of military operations, begun in Soos some two years ago, has pushed all the creaky doors open against the wall. Traders are now busy selling their goods, building contractors in some parts have their hands

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full, and m is s i o n a r y work, though not so conspicuous upon this virgin soil, has made a start. We have now four workers stationed there, a mission car being at their disposal for village and market work. A way has been opened up and if the Church will take the opportunity it may well prove to be the highway of the Lord.

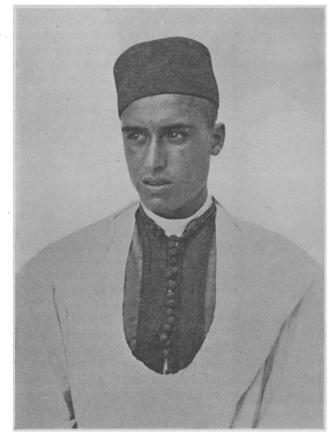
A second feature of development is the manifest desire on the part of many natives for education. When the French authorities opened schools for natives they had to dangle bait to attract even a few boys. The core of every subject, said the Moor, is in the Koran, which contains not only the final word on theology but is the acme of wisdom on every subject worthy of man's attention.

The few boys in each centre who attended European schools

after completing their course found jobs in offices; others having learned to write and count opened shops for the sale of cheap imported goods, while some found posts as interpreters. This meant good wages. While the full significance of this did not drop like a bolt from the blue upon the heads of those still clinging to the old methods, it nevertheless came rapidly. It became clear that those who were making the Koran the sole standard of education would be left behind. In a short time the European schools became taxed to capacity, and the constant stream of applications for entrance necessitated large extensions. It was astonishing to see old conservative Moors, whose chief occupation since the European invasion was to gloat over the "pinnacled glory of the past," cuffing their boys in the street to hand them over to the schoolmaster.

Next the unpredictable happened; schools were opened for girls and parents sent them also to be taught. Who could have envisaged twenty years ago a crowd of Moorish girls romping out of a French school with something of the same high spirits as their sisters in Europe?

The time was ripe for night classes. Men in every town, whose school days were now past, claimed the right to a higher education than had been afforded them in their youth. The authorities began evening classes and are now making



A STUDENT IN MOROCCO TODAY

an effort to teach these men the French language. Then several colleges were set up at different centres and a large number of young Moors have already completed their studies and are engaged in service for the government; others have been to France to receive special instruction in farming.

In the past we have bemoaned the fact that our chief obstacle to advance has been ignorance, and this ignorance has been the more formidable in that it has been coated with a prejudice that resented any poking process calculated to rouse them from their age-long slumber. Inability to sift the evidence on the part of the masses, and refusal to do so on the part of those who could do so, has blocked our way and at times brought us to the verge of dispair.

The old conservative Moors, whose education consisted in memorizing the Koran, usually showed their resentment to our message by meeting it with silence. The illiterate veered to the other extreme and checked us by vociferation. Now these classes, though not by any means extinct, are waning and the growing generation is imbibing more and more knowledge, adapting itself to European standards. The new generation knows that neither silence nor brawls are strong enough weapons to defend Islam against the penetrating inquisitiveness of the modern mind.

An example of the aggressiveness of the student class may be seen in the following incident. I was preaching to a group of men in the street, when a young man, fresh home with college laurels, joined us. Resenting my efforts to win his coreligionists to Christ he gave us a synopsis of Arab history which he had unearthed from his studies. He told how their forefathers built universities, taught philosophy and science at a time when Europe was in darkness, raised great armies, organized military operations on a scale that reached from Delhi to Morocco, conquered Spain, crossed the Pyrennes and threatened France with invasion.

This type of mind, which manifests intelligence even if accompanied by some show of opposition, is much more interesting and hopeful than the other class, because a combination of these two qualities is not so formidable as ignorance and prejudice. Granted adequate equipment, and workers with the proper training, the Church has now an opportunity to turn what at the moment is but a perceptible straw on the stream into an aggressive advance.

Enlightenment sometimes brings its embarrassments as well as its benefits, but where the missionary is properly trained for his work these need not hinder advance. Take the story of Mohammed's night journey to heaven. If we are to treat this narrative as a piece of clumsy nonsense we must prepare an intelligent reply for our opponents who will want to know why, while rejecting this incident, we continue to believe in Elijah's ascension to heaven by a chariot of fire.

We cannot shelve answers by disapproving of the questions, because the present generation will not allow the missionary to proclaim the heart of his message until he has explained the larger circumference of his theology. We must thread our way through the preliminary difficulties if the final thrust is to prevail. A balanced appraise-



IN A PUBLIC PLAZA IN NEW MOROCCO

ment of our message becomes impossible until there is at least the admission of it possibly being true. Anything therefore we can do by love and patience to call forth such admission is the first important step towards our goal.

Another important development of these past years is what one might call religious elasticity the feeling that just as civilization has compelled them to break away from many of the customs and regulations that once characterized their existence, so in matters of religion there must be relaxation to meet the new conditions. No one can fail to see the incompatibility between the two systems, but many young people desirous of wriggling their way into European society have shut their eyes and succumbed to the seduction.

While the attitude of these young people may be susceptible of easy explanation, the compromise is likely to have damaging effects on their future. The scissors which they now handle to snip off a bit here and a bit there of this and that prohibition, that forms a barrier in the way of their objective, may yet fall into other hands that will do more clipping than was originally intended.

Even the most vigorous champions of Islam cannot altogether escape these religious compromises, for there are state functions where they are, either by courtesy or compulsion, found beside the Christian priest. The same thing happens at distinguished marriages and funerals. When a lead of this kind is given by those in high places the crowd in lower ranks soon push matters much further. Had this kind of thing been done by religious leaders when I first arrived in Morocco the whole population would have been inflated with suspicion.

Justification for this changed attitude is sought in calling forth fanciful interpretations from passages in the Koran despite the fact that such interpretations rob the original text of all meaning. One could fill pages to illustrate this changed attitude towards their book, but one incident must suffice.

"You smell of wine," I said to a young Moor. He admitted the indulgence. I went on to say that according to the Koran that was a luxury reserved for them in Paradise but forbidden on earth. "True," he replied, "but the new method of pruning vines, introduced by Europeans, allows the prohibited element in the drink to escape before the grapes are formed." Surely it is not too much to say that when people are pushed to such extremes their last stronghold is threatened.

The interplay of these two forces—civilization and Islam—is not team work tending towards harmony, but rather the harnessing of two forces that conflict in their ideals. It may yet work out like this: A friend of mine made a cart. With the primitive tools at his disposal it cost him a lot in labor. I was present when for the first time he yoked a young bull to it. The animal sniffed, shuffled, pawed the ground and suddenly bolted. Bit by bit the cart went to pieces so that when the bull was brought to a standstill it had nothing but the two shafts left dangling by its sides. If Islam has not yet bolted with civilization there is an ominous unrest which suggests the likelihood of such a happening.

While things are in this fluid condition must the Church stand aside and wait till they solidify somewhat before striking? We think not. The old mold is melting, but unless the Church seizes the opportunity to give it direction and shape, it may solidify into something more misshapen and awkward than its original. The last state of this man may easily become worse than the first.

"Give me what belongs to God" cried a beggar who sat on the doorstep of a rich man's house. He was about to walk away in despondency when the great door, richly studded with brass nails, opened slightly and an outstretched arm placed a handful of barley meal in his lap. A few days later the inmates of the house heard a sound at their door as if some one were dealing blows at the stone archway. On opening the door they found the old beggar trying to demolish the doorway with a pickaxe. To the question, What are you doing? he replied: "You don't require a door of such dimensions to pass out a handful of meal. I am going to demolish it and give it proportions to harmonize with your liberality."

The Church of God has a great doorway studded with beautiful language about our Lord and His salvation, but so far as North Africa is concerned all that has passed through it is a handful of meal. Once again we appeal to the Christians for a larger measure of her support for the evangelization of this once Christian land.

THE STEWARDSHIP OF PRAYER

No more sacred trust is given to man than the personal fellowship with God the Father through prayer. Christ teaches us the stewardship of private prayer in these words: "When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to the Father which is in secret; and thy Father which seeth in secret shall recompense thee."

Jesus says to His disciples—and to us today—there must be some place where you hold fellowship with God alone. Such a place may not be easy to find, but he that willeth to have a secret place, will find such a place. Each of us must choose that secret place where he may meet Him. From time to time the place of prayer may have to be changed, but there must be somewhere the secret spot if we are to learn of Him.

One poor woman, who lived in one room with three small children, when asked where she could find a secret place in the crowded little room, she threw her apron over her head and said: "Behind this apron is my secret place. It shuts the world out and shuts Christ and me in."

Behind our closed doors—the world shut out and the Father and His child shut in—we, too, may behold Christ and come to long for His loveliness to be manifest through our life. Here, in the pure light of the Sun of Righteousness, hidden sins are revealed, and hearts are made pure again. It is here that we hear Him speak words of encouragement to our hearts. It is here that we see His face, become conscious of His spirit, receive His power, learn His will, gain His abiding presence and thus learn to live for His glory.

Sometimes it may seem hard to enter the secret place, because we feel that we have so little to bring to Him, but it is not what we have to bring that is important but what He has to give to us and to others through us. The Father's heart is longing to give us something that can be released only in that secret place of prayer. Let us be true to our stewardship in prayer and daily enter the secret place to receive rest in Him, to behold His beauty, to hear His voice, to gain His power, and be prepared to go out and live conscious of His controlling companionship in all of life and its possessions.

TESTS FOR THE STEWARDSHIP OF PRAYER

Do I pray in secret every day, remembering His directions about private prayer? (Matthew 6:6.)

When I enter the secret place, do I shut out worldly thoughts and realize God's presence only?

Do I believe that God has something to give me which can only be released in the secret place of prayer?

Has the time that I have spent in secret with Him given evidence of this belief?

Do I not desire to prove a more faithful steward of prayer in the secret place?

J. W. MCCUTCHEN.

A Day With Farag Abdalla*

By WILLARD PRICE, New York

D AWN in Egypt. The stars draw a veil over their faces. The swift-flowing Nile changes from black to silver. A faint hush of rose in the East foretells the coming of the Egyptian sun. There is a clear call from the minaret. The village of Beni Mazar stirs in its sleep. Dogs bark, roosters crow, donkeys bray. White clouds of egrets drift through the palm trees. Street criers begin to chant. Water carriers fill their goatskins at the river's brink. Soon the streets, empty a few moments ago, swarm with turbaned figures. On every hand is heard the salutation, "May your day be happy!"

Where death is always standing at one's elbow, where polygamy is common, where divorce may be performed merely by repeating the three words, "I divorce you," where education is almost beyond reach, where fanaticism and fear take the place of spiritual forces, there is good reason for the plaintive morning greeting, "May your day be happy!"

Who will make it happy?

Here is a man who knows. "In this little book," he calls to the passers-by, "is the story of Him who brings joy and peace." The speaker holds in his hand a New Testament printed in Arabic. On the ground before him are spread his wares— Gospels, Testaments, Bibles. This picturesque character, in blue burnoose and white turban, who looks as if he himself had stepped out of a Bible story, is a colporteur of the American Bible Society. His name is Farag Abdalla. His mission is to help bring to the men and women of these poor villages the abundant life.

We found him at sunrise, already at work. We had come from Cairo—the agency secretary of the American Bible Society and the American layman who was interested to see what happens in the ordinary day's work of a colporteur in a far land. The secretary explained to Farag that we expected to follow him all day.

"I shall be most happy in your company," replied Farag, "provided I may proceed as usual. I have much to do this day." He was assured that it was exactly the usual day's work that we wished to see and that there would be no interference with his plans. "Then let us go to the market," he said. He gathered up his books, untethered a little donkey, placed his books in the panniers, climbed to the saddle and set off down the winding street.

Every ten feet or so the donkey must stop. Donkey-like, he was quite willing to do so, and remained as still as a graven image while his master, using the saddle as a pulpit, discussed the Scriptures with fruit sellers, grocers, hardware merchants, postal clerks, students, peasants, camel drivers. Now and then a well-dressed sheikh would pause, listen, argue, and probably buy. On the whole a surprising number of books were sold and a most lively interest displayed. The American bystander gained the vivid impression that the Bible is still decidedly a living book that makes itself the center of modern discussion, struggle and progress. Stolid self-content is disappearing in Egypt. Fanaticism is fading. Even the closed Moslem mind is now flowering, reaching out for sun and air. The Christian Gospel is found to contain the answer to many searching questions of the new day.

At last, the market. What a crowd! What vocal tumult! Each vendor seemed to be trying to out-yell his neighbor. The cobblers, the ironmongers, the bakers, the barbers, the tattooers, the sellers of sugarcane, chickens, cheese, skins, eggs, cattle, buffaloes, sheep, flutes, pottery, medicines, fortunes, charms for camels' necks — all proclaimed their services at the top of their lungs. How could a gentle colporteur make his message heard?

Into the mass Farag rode and held up a Gospel. He did not speak—he could not have been heard. He trusted the little book to speak for itself. It did. There was a sudden hush. Immediately the Gospel had made itself the center of attention.

Then voices broke out again, but now they concerned the Book.

"It's the 'Jesus Book'!"

"Drive him out!"

"We'll teach him to come here!"

"Pull him off his donkey!"

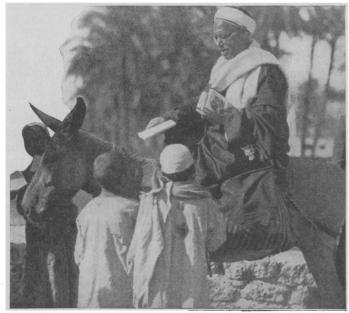
No sooner said than done. Farag was dragged to the ground, mauled and punched. Gospels were taken from the saddlebags and flung into the air.

"Shall we go in to help him?" the American asked.

^{*} Reprinted from The Bible Society Record.

gan mixing in there might be a real riot."

Farag did not strike back. The injustice of the situation quickly appealed to the crowd. There were cries of "Let him go-never mind him." A



FARAG ABDALLA ON A TOUR

powerful sheikh pushed back the tormentors, saying, "If you would all read that book you would be better off." Three men picked up Farag and planted him on his donkey's back. Many of the scattered Gospels were returned to him-but not before they had been curiously examined.

"This is ridiculous," said one, reading the inscription on the title page. "It says here, 'The Book of the New Covenant of our Lord and Saviour Jesus Christ.' How is He my Saviour? Can He save my arms or legs or anything?"

The crowd guffawed. Then Farag began to speak. He told of the Saviour, and His love for those whom He had come to save. For half an hour he spoke while business stood still in that part of the market. More important business was in hand. When he had finished there was a demand for books. Thirty Gospels, twenty Psalms and a New Testament were sold. Questioners would hardly let Farag go, but he finally departed, taking the good will of the crowd with him.

After a simple luncheon of sunbread and buffalo milk at the home of the Christian pastor, Farag led the way once more, this time going through the residential part of the town, visiting the homes. Because of harem custom, the women who responded to his knock did not admit him. Standing in

"Farag is in no danger. But if foreigners be- the doorway with children clustering around, they listened to his story and frequently bought books.

> At one house a fine-looking Arab gentleman opened the door. When he learned the colporteur's errand he was much interested. "Let us

talk about it," he said, and invited Farag and his American friends to enter. Tea and cakes were served. There was a spirited and intelligent discussion. Then, "Permit me to bring my family together so that you may read to us all."

On an upstairs verandah of this spacious home the family assembled-three generations. To a curious Arab melody, Farag sang selections from the 103d Psalm. The family, although not familiar with the words, joined in the chant. Then Farag read from the Gospel of St. John. Frequently he paused to make vivid comments, applying the story to the life of modern Egypt. Even the smallest children were charmed by his personality and paid close attention. Then all stood and the Bible man led in prayer.

The sheikh was profuse in his thanks. This was not his first contact with Christianity and he had become persuaded that it was his way of life. He now bought many books. Then he asked how he might establish a proper place of worship in the vicinity. Farag and the Bible Society's agency secretary talked with him long and earnestly.

They had already sold books. Why did they wait? Because these men of the Book do not limit themselves to the sale of Scriptures, however important a service that might be. They regard



GIVING THE GOSPEL TO A MOSLEM FAMILY

the germination of new churches as distinctly a part of their task.

Farag has started many churches during his thirty-five years of service. We journeyed on to see one of his latest achievements—a church of twenty-five members, about to call a pastor. In the meantime Farag preaches there. We visited another meeting place, not yet organized. There also, Farag preaches.

At the little village of Daquf, in the almost horizontal rays of the setting sun, Farag held an open-air service. Then he took us across the brook to a small place of worship, and, laying his hand affectionately upon the worn door, he told us the story of this little church:

A robber chief stole a Bible from a colporteur. No Moslem could read it to him. Finally one said, "There's a Copt who can read it."

"Here, read this," throwing it into the Copt's lap.

"Oh no, I can't."

"Why not?"

"The Coptic priest would excommunicate me." The robber brandished his club.

"Well, choose: if you read it, the priest will excommunicate you—if you don't, I'll kill you." The Copt read. The robber was interested. Later he came in contact with evangelists and missionaries and was converted. He called together his robber band. "I've always dealt squarely with you. Don't be afraid I'll squeal on you. But from now on I don't know you and you don't know me."

He became a devoted Christian elder and helped to build this church.

*

Night. We travelled back to Cairo. It seemed as if we had seen a lifetime in a day. Farag had not only sold sixty Psalms, fifty Gospels, two Bibles and a New Testament — but through his ministration and the medium of his rich, Christian personality he had touched thousands of lives. Who could estimate the harvest of that one day's work? And when we realize that there are around the world more than two hundred devoted colporteurs of the American Bible Society giving their lives to such work, having an important share in the distribution of the eleven million volumes of Scriptures annually put in circulation by the American Bible Society, teaching, preaching, and ministering as they go, we catch a vision of what is being accomplished by the men of the Book.

The Bible and Soul Winning^{*}

By the REV. WILL H. HOUGHTON, D.D., Chicago, Illinois President of Moody Bible Institute

THE Bible is uniquely a personal book. It contains governmental laws and imparts principles which, properly interpreted and applied, would bring right adjustments in every social relationship; but it is, after all, a book with a message to individuals. Each one reading it can say, "This means me."

Thousands in every generation have found comfort in the realization that, not only the Lord is the great shepherd of his people, but "the Lord is my shepherd."

It is this appropriation of the personal message of the Bible that this age seems to have lost even those who are faithful in proclaiming that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." The "whosoever," the universality of it, is always before them; but when some Philippian jailer as a lone soul asks, "What must I do to be saved?" they have not the answer.

The revival in the church is always the making personal of the Bible message. As long as the Bible is the private possession of the king, of the church, or of the scholar, the Book fails of its end and purpose. But, let the releasing of it come and let it reach the hearts of the people, and a spiritual awakening has begun.

When Tyndale and his associates gave the Bible to the people of England in their own tongue, he opened the door to a spiritual awakening. The nave of St. Paul's Cathedral in London held the first five or six copies, and the multitude turned to this church to hear the Word of God read. Later the Bible was reproduced in such fashion that it could enter the homes of the people; and out of an atmosphere of coldness and corruption a religious revival was born.

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^{*}A message, issued under the auspices of the National Commemoration Committee, celebrating four hundred years of the printed English Bible.

The revival of the Puritan period was due to this giving of the Word of God to the common people one by one. Many find it amusing today to ridicule the Puritans; but, as some one has said, "Better the age of the Puritans than the age of the impuritans."

Geneva has had the fortune to be the center of the world's interest for many reasons, but none more significant than its association with the name of John Calvin. He was the man who helped students for the ministry to realize the power of the Bible in personal life. They called Calvin "the man of one book." Students gathered with him for the study of the contents of that book, and soon the awakening came.

John Wesley found the church ignoring the Bible and he brought its power to bear on individual lives; a revival was the result.

Every student of missionary history knows the story of Madagascar. When the Christian missionaries were ordered to leave, they hurriedly finished the translation of the Scripture and placed copies of it here and there. Later, when the door of Madagascar was again open to the Gospel, it was found that the Bible had done its work, and many Bible-born Christians were awaiting the missionaries.

We are fortunate in our day that the Bible is made available to everyone in his own tongue. But a Bible distributed and a Bible read may be two different things. It is the Bible read, released, received, that operates for the salvation and sanctification of life.

The ministers of today might well heed the words of McCheyne: "It is not our comment on the Word that saves, but the Word itself." How frequently in The Acts we read that the early Christians "spoke the Word," and "went everywhere preaching the Word." Paul exhorts young Timothy to "preach the Word," and reminds him of how much this Word has meant in the lives of Timothy's mother and grandmother, as well as in his own life.

In the eighth chapter of The Acts, one person, Phillip, brought the sacred Scriptures to bear upon the life of another individual, the Ethiopian, in such a way that the Ethiopian was brought to the knowledge of the Divine Lord and Saviour— Jesus Christ. This is the method and means of revival that we call evangelism.

The Word of God is "quick and powerful" says the writer of the Letter to the Hebrews. The word "quick" is old English for alive. The Apostle Peter calls it the "living Word." It possesses life, and also imparts its life, for in the same letter (1 Peter 1:23), he says that we are born again by this Word.

Church history is the corroboration of the fact that men may be born from above through the Scriptures. The useful servants of God in distant and recent generations have been Bible-born and Bible-bred. It may be a Wesley in his day, or a Moody in his; but the operating agency is the same—the Spirit of God through the Word of God. The Apostle James says (1:18): "Of his own will begat he us with the word of truth."

When Charles H. Spurgeon was enlarging and remodeling his great Tabernacle in London he went to the platform to test the acoustics. Thinking that the auditorium was empty, he lifted his powerful voice and repeated John 3:16. High up on a bit of scaffolding was a workman just finishing his task. This Word of God found its place in his heart at that moment, and he became a born-again Christian.

The blessing of God is on his Word, according to his own declaration to Isaiah: "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isaiah 55: 10, 11).

Our age is not new in its needs. What other ages required, we require. What has brought blessing to other men, will bring blessing to us. The Holy Scriptures are still "able to make thee wise unto salvation through faith which is in Christ Jesus" (2 Timothy 3:15).

How can a powerless church find new power? How can a scorned church find new victory? How can the indifferent be aroused, the skeptical be convinced? Where is a spiritual awakening to be found? What will produce the faith which transforms character and gives life point, purpose, poise, and power? All the answers are in the one answer: "Faith cometh by hearing, and hearing by the word of God" (Romans 10: 17).

The Bible has always been the instrument for soul winning, whether in the period of revival or in the gleaning of quieter periods. God has used his Word and He *will* use his Word.

"God is love." This is the last revelation of His character. Long before, in His Word, He had been presented as Righteousness, Fountain of Life and Light, the Holy One. But it is given to John, at last, to give this new name, and to declare not that He is lovely or loving, but *is love* the incarnation of unselfish benevolence. We are therefore dealing with One who is too wise to err in judgment, and too good to err through malice. In His hands we may safely trust ourselves, welcoming His discipline and confident that in doing as He pleases, He will please to do only what is the very best. ARTHUR T. PIERSON.

When You Think of Africa^{*}

By REV. EMORY ROSS, New York Formerly a Missionary of the Disciples of Christ in Belgian Congo

HEN you think of Africa, of what do you think?

Swamps, deserts, rivers?

Rift valley, and Mountains of the Moon?

Elephants, rhinos and hippos?

Dugout-log canoes, pigmies and poisoned arrows?

Baboon, gorillas—and Congorilla?

Trader Horn, Tarzan, Schweitzer and Livingstone?

Darkness, adventure, disease, mystery?

Superstition, cannibals and sudden death?

All of these and many other things may be thought of quite correctly in connection with Africa, but let me ask you this:

Did you ever think of Africa, distant Africa, remote and "darkest" Africa, to reutter the old phrase, as being so closely tied in with American life, that our life would be quite something very different were it not for Africa.

The brilliant electric lights we owe partially, and will owe in increasing measure in the future, to Africa—for Africa has the largest and richest copper deposits in the world, and every year ins creases her dominance in copper wire production and the general copper markets of the world.

If your wife requires a luminous-dial clock in order to feed the baby promptly at 2 a. m., or a member of your family needs treatment for a malignant growth, you are immediately dependent on Africa—for Congo produces most of the radium of the world. Young couples also turn to Africa to get conventionally engaged—for Africa furnishes most of the world's solitaire diamonds.

We could not assemble in conferences by bus and automobile, were it not for Africa. For Congo produces nearly all the cobalt of the world, and without cobalt present-day high-speed tool steel would not exist, and without high-speed tool steel the modern mass-production automobile, or massproduction anything, would not be.

From what one hears, even women's clubs and feminine bridge drives might not flourish as they do in these fair United States, were it not for Africa. For how could mother play all afternoon and early evening if it were not for canned goods quickly served to a more or less starving family on her late return?

And canned food needs cans, and cans are made of tin and to make tin a good hot yellow bath of palm oil is required, and Africa every year ships thousands of tons of palm oil in United States Shipping Board bottoms to the tin-plate mills of Pittsburgh and Sparrow's Point.

Sixty-five per cent of your breakfast cup of cocoa comes from one British African colony, the Gold Coast. When you "pound the ivories" you are touching Africa. The world's largest supply of gold also comes from Africa.

And to cap it all for the future, Congo, Belgium's African jewel, possesses some 22% of the total potential waterpower of the world (American Institute of Electrical Engineers' figures) in that rushing torrent of the lower Congo, where 1,250,-000 cu. ft. of water a second falls 800 feet over a series of seven rapids in the last 250 miles of the Congo River.

But America's closest and most intimate tie with Africa is in the persons of more than 12,-000,000 of our fellow-citizens direct descendants of that mighty continent. Our fruitful relationship with them has profoundly affected United States' politics, society, economics, music, art, religion. And it is destined to continue profoundly to influence our whole future state.

Africa was the dark continent.

Africa today positively glistens.

It glistens with the diamonds, the radium, the copper, gold and electricity which we have mentioned.

But most of all does it glisten with the faces, the eyes uplifted, the souls of 140,000,000 of the earth's emergent peoples, sturdy stock from which our Negro fellow citizens have grown. From the forests, the rivers, the swamps, the elephant grass, from the coastal plains and the inland uplands they rise. They catch the glow of a new dawn.

The dawn of what? The answer is not yet sure. But whatever it is to be, *you* are bound to help frame it. The United States may seem a goodly distance off from Africa. Actually, in many ways we are with Africa as closely linked and as

^{*} An address given at the Younger Men's Missionary Congress, Chicago, May 2-5, 1935.

interdependent as our individual states are one with another.

Twenty-three years ago I left Central Illinois for the first time for Africa. For months I packed and planned and girded for the journey. I bade my parents, my fiancée and my friends good-bye with utter finality. Anything might happen on so long and hazardous a journey!

Last year I had occasion to go back to Africa on a sort of quick commuting trip. I bought a second-hand Chevrolet in Cleveland, hooked on an Ohio license plate, rolled across to Central Illinois, threw some clothes and correspondence in the back of the car, told my wife and children goodbye with a deal of funning in the front yard while my brother-in-law made a movie of the scene, and headed for US 40 to drive to Africa—and did it, except for the ferry trip from New York to the mouth of the Congo. In Africa I drove 7,000 miles in three and one-half months, sold the car for more than I'd paid for it in Cleveland, and ferried back to New York.

Africa Has Changed

Africa has changed, and is changing, just like that. And it is doing it in a single long generation. A century ago it was all but unknown. Fifty years ago it was the territorial grab-bag of Europe. Thirty years ago it became the political manœuvres ground. Cabinets, navies and armies were constantly in it, on it or about it.

Out of it they converged head-on upon what the world will doubtless hereafter ever know as the Western Front, that ghastly gash which engulfed a world and nearly a civilization.

Against all volitions of its own, Africa became a major cause of the World War, a recruiting base for volunteer armies, a battle-ground, a vast supplier of the sinews of war, and a mandate-coated spoils for the victors. It remains the greatest exploitable area of the world, therefore the possible occasion of another war.

We have thought of Africa as a cruel and pitiless land, torn and bleeding from fierce intertribal wars, and we have boasted of the "peace" the white man brought it. God help us!

Africa never *knew* war, real, dirty, bloody war, until we began to show it her in 1914. I was in Liberia when the war broke out, and heard of it a week later from the lips of a Liberian native. I was deep in Congo when it ended, and heard of that ten days later from the crew of a passing little palm-oil steamer.

In the years between, the white world had done things to relatively peaceful Africa whose damage only future generations can accurately measure. Pagan Africa had been forced into bayonet relations with Christian whites, and its body social is even yet pierced and raw. The worst war Africa has ever experienced was the gift of Christian civilization.

Africa is suffering rudest shock. Consider what is happening in Congo, typical of Negro Africa.

No generation until our own knew Congo. It was the last great sweep of populated country to move from the obscurity of the unknown on to the widening stage of the world's knowledge; to be discovered, uncovered, opened. The year that happened was 1877.

In the fifty-eight years since then the whole impact of the world's most complex and speedy civilization has hit one of the world's lowest and most leisurely. Twelve million human beings are right at the point of the blow. Biff! And untold generations of accumulated sanctions and social ties are shattered. An old life is being ground to First-generation sons whose fathers had bits. never seen a wheel are today driving all the locomotives in Congo, assembling Fords and Citroens, running delicate cotton looms, operating Bucyrus steam shovels, building passenger airplanes. Sons of witch doctors sit with trained and knowing eye looking in high-power microscopes and pick trypanosomes, the organism of African sleeping sickness, out of blood smears. Sons of cannibals preach—and live—the teachings of Jesus Christ.

In this veritable welter of change, the Church of Christ has two supreme opportunities challenging it in Negro Africa:

To replace the world's lowest religion, or one of them, animism, with the world's highest, Christianity, in a space to be measured by years, not generations;

And, second, to so present Christ to Negro Africa that He may become there, possibly for the first time in history, a complete way of life for a whole people.

To take this latter first: animistic Africa is prepared for such a whole-life Christianity. Animism does now control in just such fashion. Every phase and activity of life is conditioned by animism. No department of life is too intimate, too ramified, too trival for it to enter and conduct.

Nothing is outside religion. Their religion is a complete way for a complete life, with almost no variables permitted. They would almost certainly make of Christianity, themselves, just such a whole-life religion.

But—will our Western, compartmentalized conception and practice of Christianity permit this? It has not, so far, but in rare and incomplete instances. In this a great, a really great, and possibly unique, opportunity lies at the hands of the younger laymen and ministry of the church. The other challenge this very night of Negro Africa is to replace the low-scale religion, animism, by the world's highest, Christianity, in a measurable period of time. *This can be done*. Every swift new factor in African life is tending to break down animism. For countless thousands it is already gone. For other millions it is on its way out.

But the African remains a religion-thirsting soul. With all his nature he craves something better to replace the blank fearfulness of repressive animism. That's why the largest Presbyterian church in the world has grown up in this last generation in Cameroun, and why the Disciples of Christ have their largest church in Congo.

A religion of deadly fear confronted by a religion of godly love has no real chance whatever for survival. Nor will it survive if this Congress and this generation of our Church puts its hand collectively upon this second of the two present great opportunities in Negro Africa.

In past history a people's life has been a thing slow to change. The movement, whether forward or backward, has been all but imperceptible to a living eye. It has required the successive lifetimes of several observers to measure the change, even sometimes to tell its direction.

The Impact of Civilization

No such orderly advance has been allowed Africa. In this respect it came at a bad moment upon the world scene: just when machines were beginning to demand gorgings of raw material, which Africa has, and when populations were beginning to search for spill-over territories, which Africa has.

These two conditions combined with incohesive Africa's helplessness to seal her fate. The normal developments of a thousand years were for her largely to be rammed-jammed into fifty.

The western world found Africa desirable, pronounced her necessary and proceeded to take her in a way no continent had ever been taken and to force her people's culture in a way no great human mass had ever been dealt with.

The Dark Continent and the millions of its peoples, among the most primitive left, are having nearly all natural growth roots trimmed and most of the familiar soil removed, and, with some hastily-grafted roots, are being transplanted, or, more accurately, replanted on the spot, in the foreignearthed forcing beds of a civilization hundreds of years older and hundreds of times faster than their own, and altogether different.

From dugout-log canoes Africans step to the decks of 1,000-ton steamboats; from 15-miles-per-

day along twisting paths to low-wing monoplanes. They drop their short-handled hoes for the wheel of a long-coupled Caterpillar to plow their erstwhile land.

Never having seen a written word or a printed page before this generation, they have "Punch" and the Bible and *L'Illustration* from Paris offered for their purchase. They find themselves jumped from fetishes and knuckle-bones and witch doctors to microscopes and centrifuges and African M.D.s.

There are almost no intermediates in all this. There is no ascending ladder from the 2-inch softiron axe head insecurely stuck into the terminal knot of a short club, to the motor-driven band saw, the 2,000 r. p. m. planer and the drum sander.

The same chap who in boyhood learned the use of the axe as the only tool anywhere then available to him for making rough necessities from wood, now in young manhood skilfully moves among the whirring belts and meshing gears of the machines and turns out satin-finished bedroom suites and ebony chess tables inlaid with ivory or anything else which you'd wish to describe or blueprint.

But more staggering still is what is going on in the *life* of the people. Guy ropes have been cut and even the flimsy shelters thrown up by primitive life as a protection, and a defense against the disintegration of the group, are threatened and some of them already down in the mighty gusts of foreign penetration. Harbor moorings have parted and the little barks of African life are far out on, to them, chartless seas in the trade winds of the West. African life is adrift. Old tribal sanctions and restraints have broken down completely in the lives of many and partially in the lives of nearly all. There is less and less that is firm and solid in the old life for this generation to tie to.

The French and Belgians call these people $d\acute{e}$ racinés, the uprooted, the unrooted, the rootless. Taken literally, that is too strong a term. There are still roots, of course. But as a figure it is apt, true.

Almost every element of African life is being isolated and tested. Keen young Africans are in the vanguard of those whose slogans are, Whence? and How? and Whither?

One hundred forty million people are on trek, emerging from the unknown, moving into the unexplored. In an unusual sense a whole people seeks a Way, a Guide, and a Life now and everlasting.

"And this—and *this*—is life eternal, that they should know Thee, the only true God, and Him whom Thou didst send, even Jesus Christ."

African Books for Africa^{*}

By MARGARET WRONG Secretary, International Committee on Christian Literature for Africa

I N AFRICAN villages when dusk has fallen and the village fires make points of light in the darkness, the old grannies sit beside them and tell stories to the children.

In Central and South Africa until the white man came there were no books written in the eight hundred to nine hundred languages spoken by the many peoples and tribes. Today the African, as well as the white man, is asking that books should be created.

Missionaries are the pioneers in the making of books, for they were determined that everyone should have the Bible in the mother tongue. The result is that the Bible has been translated in whole or in part into 239 African languages, and each year the Bible societies bring out some new Missionaries started schools to teach versions. people to read the Bible, and these schools have grown and developed until today they include both elementary and higher education. From them have gone out Africans who are leaders among their people. Even today, when governments are starting schools, ninety-two per cent of the educational work for Africans in Africa is in the hands of the Christian missions. With the spread of literacy comes both the desire to read and the possibility of spreading knowledge through booksbooks about Christianity, books for schools, books for general reading. Missions have spread literacy and provided the first books; they are now faced with the task of creating a literature for the continent.

Books are closely associated in the mind of the people with Christianity. One late afternoon in Angola we were delayed by a puncture on a lonely road. No village was in sight. But in a few minutes the usual crowd appeared and watched the proceedings with interest. We heard a familiar hymn tune. One of our party hummed the same tune, whereupon a tall lad turned on his heel and disappeared round a bend of the road, to come back with a hymn book of an American mission whose central station was over a hundred miles away. He had tested us with the hymn tune to see if we were missionaries. Having decided that we were he produced the book and asked if we could let him have more books, because in his mind books were inseparably associated with missions.

African leaders are asking for books and pictures for educational purposes. An experienced African teacher asked for a book for the women "which will teach them all they should know about the care of children, the care of the house, and the growing of food."

The number of literate people, who will read what they can, be it good or bad, is increasing, and the responsibility of the missions to provide good material in school and circulating libraries must be faced, unless it is to be said that Christians have taught the people to read but left it to non-Christians to supply the literature.

A major problem of supplying literature is the number of languages. On a day's march of fifteen miles in Liberia I have passed from one language area to another so that our carriers greeted the people of the village where we halted at night in English, because they could not speak the tribal languages.

When agreement is reached as to which language is to be used, authors and translators, both African and European, have to be found. Books already written in some vernaculars need to be retranslated into other vernaculars, and many new books are needed.

Suitable material is not now in existence, for the background of books in European languages is foreign to the African. Some time ago I listened in a Gold Coast school to a small boy spelling out in English the story of a hansom cab lost in a London fog! What was a hansom cab? What was a horse? He did not know. On the other hand, a reading lesson about the seashore or the cussedness of the elderly goat at the school door would have related his study of English to the life he knew.

An effort is being made to get schoolbooks in English which deal with the life and interests of the people, and are illustrated with drawings of Africa. A series of readers, published for Liberia (African Life Readers, New York, Ginn) have proved of use in many parts of Africa. Whatever language is used, it is important that

^{*} Condensed from The Spirit of Missions, New York.

books for schools should be related to the life and interests of the people.

Another problem to be faced is that of distribution. Roads, waterways, railways, and the air are opening Africa to the outside world and making travel from one part to another possible. Men of many tribes come from the far interior to the coast with produce and return with merchandise. They camp in villages by the roadside. News is passed from one to another and carried far afield. Those who can read will read aloud around the evening fires. Books and leaflets for them which deal with vital matters are of increasing interest for, as literacy spreads, literature will penetrate through such travelers to places where missionaries have never been. There is no more adventurous and fascinating opportunity today than to discover how these highways of trade and commerce in Africa can be made highways for the spread of Christianity through the distribution of Christian literature.

It is evident that literature cannot be developed satisfactorily by each mission independently, and also that much work has been done in different missions which will be of use to others. The need for literature is great. The International Committee on Christian Literature for Africa was founded as a subcommittee of the International Missionarv Council. Between twenty and thirty American and British societies, the Bible society, and religious publishing houses are cooperating in its support. Continental Protestant societies are also sympathetic and all Church of England missions working in Africa are cooperating actively.

There is also need of simple periodical literature, and through a grant from the American Committee on Christian Literature for Women and Children in Mission Fields, it has been possible to publish a little magazine, *Listen*, intended for school and village people. Listen is used in English and in vernacular. Plans are on foot for the development of similar periodicals in other languages.

Several needed books have been written at the instigation of the committee. It has also been possible to arrange for the publication of picture charts of village life for the teaching of reading, which were prepared for one station of an American mission in the Congo. These are now available for the whole of Africa. Missionaries have awakened a desire for books, and are now faced with the great opportunity offered by that awakening through the length and breadth of Africa. This desire should be satisfied with good books.

REASONS FOR JAPANESE-AMERICAN FRIENDSHIP

After his latest visit to the Orient, John R. Mott summed up his reasons for confidence in the continued friendly relations between Japan and the United States:

1. Basically our economic interests will continue to be best furthered by a policy of peace, goodwill and cooperation.

2. The great majority of the people who make up the real body and life of our nations desire nothing but friendly relations.

3. In the cultural realm, and in present-day intellectual cooperation, our friendship and collaboration repose on solid foundations.

4. There are twenty influential voices and pens today speaking and writing for right international relations, where there was one forty years ago.

5. The two nations are coming to understand each other better. The real America and the real Japan are peace-making, and their influence is destined to become greater.

6. Personal contacts between our peoples continue greatly to multiply, and the network of personal friendship is strengthening from year to year.

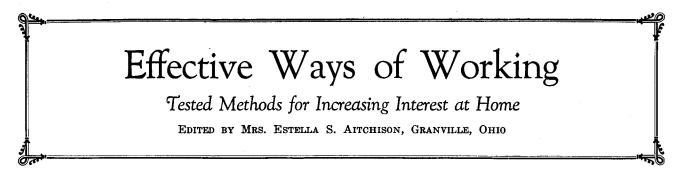
7. The fact that so many discerning and unselfish leaders of our countries are keenly aware of the dangers and perils which beset present-day international relations in general, and our nations in particular, and are determined to avert or overcome them, is in itself most reassuring.

8. The fact that the world in recent years has been so busy in building up the structure of larger and more profound international understanding and cooperation, and the further fact of the tremendous growth of peace sentiment, agencies and programs within the last few years, is unmistakably making for greater amity and for more fruitful efforts to eliminate causes of distrust and ill-will.

9. It is of the greatest significance that the Christian forces of our two countries are positively and ag-

gressively doing so much to foster understanding, fellowship and united action. 10. It would be difficult to exaggerate the steadying and anchoring influence of the first treaty between Japan and the United States. The language of that historic instrument has never been surpassed as the expression of the finer feelings and deeper convictions of our people, namely, to maintain "perfect, permanent and universal peace, and a sincere and cordial amity between the United States of America on the one part, and the Empire of Japan on the other part, and between their people respectively, without exception of persons or places.'

-Federal Council Bulletin.



ON EARTH, PEACE

How shall we plan to celebrate Christmas — with the rustle of tissue paper, glittering tinsel, greeting cards that run the gamut of every emotion but Christian joy, an orgy of reciprocal gift-giving, or with the spiritual emphasis befitting the meaning of the day? Gift-giving, motivated by love held in proper proportion, is a meaningful expression of Christmas sentiment. But is it not high time that church folk redeem the celebration of Christ's birth from its overstress of mere gaiety and commercialism? In home, pulpit services and the programs of the various missionary organizations worship may well be the keynote: but even then let us be watchful lest the spirit of Christmas evaporate in sentiment as we linger too long in Bethlehem for the best interests of Ethiopia, India, Africa, Russia and all the dark places of the homeland where the yuletide evangel needs to be translated into action.

All goodwill projects may appropriately be stressed in December, for the lack of goodwill is at the root of every horrid evil afflicting the world today. То this end many churches are shaping up their programs for the month toward peace projects and demonstrations: and what more appropriate celebration of the birthday of the Prince of Peace could we have in our warsmitten world, particularly in view of the rather general plan to enlist young people in definite study and projects for worldwide peace beginning in January?

Attention is called to The Fellowship of Reconciliation which is one of the most active peace agencies in our country. Have you sent for any of their leaflets? Address them in New York City.

How Best Link Up Peace With Christmas?

Start a campaign of peace education. A warless world must be born of mental disarmament. The young folks are ready for it. Their especial study book, "Christian Youth Building a New World" is full of it, particularly Chapter IV. Youth wants no war in its "new world" now building. Start the study, or at least feature the subject matter in December meetings and programs.

Line up with The Christian Youth Movement or The United Youth Program which is "A program for Christian youth shared by many agencies working with young people, such as the International Society of Christian Endeavor, the Missionary Education Movement, student movements and different church groups, all cooperating through the International Council of Christian Education. The program seeks to stimulate and guide Christian youth and indeed all youth in a serious attempt at practicing Christian ideals, teachings and principles in all areas of their everyday life and to stir them to build a world society which will embody these ideals, teachings and principles. It is, therefore, essentially missionary." No reorganization is necessary, as the program is an emphasis, an aim, a plan for existing organizations.

(Quoted from a panel discussion for the Disciples young people.) Two of the publications recommended for this program are "The Turn Toward Peace," by Boeckel (60 cents) and "Men Conquer Guns," by Van Kirk (20 cents), which may be ordered through your own literature headquarters or from The United Christian Missionary Society, Missions Building, Indianapolis, Ind. The pastor and laymen may use the material as well as young people.

Post a list of the best peace publications on your church bulletin board or in some equally prominent place and call attention to the matter in various services. Among these may be mentioned:

"Is War the Way?" by John Leslie Lobinger (Pilgrim Press, 35 cents).

"Merchants of Death," by H. C. Engelbrecht and F. C. Hanighen (Dodd, Mead & Co., \$2.50).

"National Defense," by Kirby Page (Farrar & Rinehart, \$2.00).

"Power of Non-Violence," by Richard B. Gregg (J. B. Lippincott & Co., \$2.50).

"Religion Renounces War," by Walter W. Van Kirk (Willett, Clark & Co., \$2.50).

"The Jew and the World Ferment," by Basil Mathews (one of the new study books available at all denominational headquarters at \$1.50 in cloth and 75 cents in paper).

This last volume does not deal directly with war but rather the fundamental of a better understanding between Jews and Christians, which understanding is the common need among the nations.

Ask your pastor to preach the best sermon he can linking up Christmastide with peace education and action. What minister, familiar with the spirit of Christ, can refuse? Shape up the various missionary programs for December toward working for world peace, and if possible, present a peace pageant as your main Christmas program. Here are some of the materials available, although many equally worthy have not been brought to the Department Editor's attention:

"Four Peace Plays," L. Glover Desee (Abingdon Press, 156 Fifth Ave., N. Y. City, 35 cents).

"Mother Earth and Her Children," Barbara Abel (Woman's Press, 600 Lexington Ave., N. Y. City, 30 cents).

"Times Have Changed," F. B. Boeckel (National Council for Prevention of War, 532 17th St., N. W., Washington, D. C., 15 cents).

"The Pageant of Brotherhood," Anita B. Ferris (Representation of interdependence of nations and workers. 100 young people and children. 1¼ hours. Missionary Education Movement, 150 Fifth Ave., N. Y. City, 35 cents).

"The Way of Peace," L. S. Copenhaver and others (Large number of characters, 1½ hours. Woman's Missionary Society, United Lutheran Church, 723 Muhlenburg Bldg., Philadelphia, Pa., 25 cents).

"The Conquest of Peace," by Annie Hobbs Woodstock — an elaborate and very impressive pageant dealing with war and peace from the angles of History, Scripture, Reason, Education, Industry, Finance, Science, Music, Poetry, Art, Youth, various racial groups, boy and girl scouts, campfire girls, blue bird groups, Sunday school and junior missionary organization, a "World Spirit" and "World Peace." Of a dignified and inspirational character suitable for a major church service. Action not difficult. (Woman's Home Missionary Society, 420 Plum St., Cincinnati, Ohio, 15 cents.)

"A Japanese Madonna" is a simpler Christmas-peace pageant of the same publishing house, priced at 5 cents.

"Education for Peace," by W. B. Curry, and "War — Put Up Thy Sword" are informational leaflets of the same organization and priced at 2 and 3 cents respectively.

A "World Peace Worship Service" by Coy (not dramatic but devotional) may be had from The Baptist Board of Education, 152 Madison Ave., N. Y. City, at 5 cents.

After informing yourself thoroughly, try to think your way through to a decision as to the stand you would take in a war crisis — for it will be too late should the crisis arise. Then enlist in some worthy anti-war

"One group of young project. people," says Laura E. Aspinwall in a leaflet of the United Christian Missionary Society, "has altered an attitude toward war throughout a whole state. About two dozen young students studied the causes of war and ways to peace. They prepared speeches on this subject and sought engagements to speak in high schools, clubs and churches throughout the state . . . conducting open forums and helping many people understand the futility of war. These young people believed that their state university ought not to compel young men to take military training. They saw to it that pressure was brought to bear upon the administration of that university through letters from educators, ministers and other leaders in the state expressing their disapproval of military training and particularly of its compulsory features. In that university now students may substitute a difficult course in peace education for the old goose-stepping; and young people themselves, by vision and hard work, have brought about this change."

Lora Blount Connor, in another leaflet of this Society, asks whether women can aid world peace and suggests the following practical ways for promoting it:

Study through a peace class or a Marathon Round Table, the subject of world peace, the League of Nations, World Court, Kellogg-Briand Peace Pact, international relations, historical backgrounds, etc.

Talk, after being adequately informed.

Choose some person to keep your group abreast of developments.

Attend your local council on International Relations.

Urge your minister to preach on the subject.

Promote public displays of posters and literature on world peace. Free literature can be kept on a table at the rear of the church. A vacant store window can bear this poster: "War helped make this place vacant. Twothirds of all our taxes go for war. Reduce armaments and save money. Peace pays."

Solicit your local editors for editorials against war.

Never say "The next war." Public opinion can block it.

Guide a weekly discussion at your dinner table on some international current event.

Write to Washington when international questions arise. Let them know you stand for international cooperation. Address the President and also your senators.

Dr. Mary E. Wooley, our former representative at Geneva, as quoted in THE REVIEW last January (p. 37), asks us to assure the President of our active, personal support of a practical, permanent peace program, and further, not to hide our light under a bushel as far as our senators and representatives are concerned, nor yet to join a "deafeatist group."

Other practical plans for activating the angels' message on the first Christmas morning may grow out of your December activities this year. Meanwhile are you asking, "What has all this to do with missions?" Everything. Not only was the birth of Him who gave the Great Commission heralded by a proclamation of Peace and Goodwill. but He was the first great leader who dared envision a warless world attuned to brotherhood. Strife among individuals, nations, races, is rooted in ill will and forms the greatest obstacle to the activation of the Commission. No brotherhood can exist where the will to war dwells. Our foreign missionaries' hands are tied by the scheming, greedy, crafty, avaricious, antagonistic attitudes of the nations to which they belong and among which they labor. Racial antagonisms, even on the home field, are but war in miniature. Make Christmas a Peace Celebration.

Other Christmas Plans

Atmosphere for any program: Have the person who reads Isa. 9:1-7 dressed as a prophet and read from a scroll. Mary, impersonated in costume, recites Luke 1:46-55. Have a "shepherd" recite Luke 2: 8-20, and a "wise man" give Mat. 2:1-11, in appropriate costume. Use starshades on your lights. Cover the principal light with a box out of whose sides is cut a star outline, a covering of silver paper for the box adding artistry. (Suggestions taken from The Window of Y. W. A.)

A children's meeting: Using the topic, "Around the World at Christmastide," have costumed field representatives of any number of mission fields-home and foreign — carry in one hand a Bible and in the other a small Christmas tree with unlighted candles, as they take their parts. A globe of the world resting on a pedestal in the middle of the stage, Christmas trees in the four corners and the flags of all the nations impersonated (suspended from the ceiling) form the setting. A chorus is seated The Spirit of Christin front. mas reads Mat. 2:1-14, introduces herself and her mission and mentions the lack of Christmas joy in many parts of the world. The chorus sings softly, "Silent Night." Each representative then steps forward in turn and gives her message of joy and need, in a few sentences, the chorus singing appropriately from time to time. The speakers then form a circle around the globe, the Spirit of Christmas handing a lighted candle to the first speaker (America), who lights all the candles on all the tiny trees, repeating "Jesus said, I am the Light of the world," etc. Chorus sings, "The Whole Wide World for Jesus." America closes by saying that as the light of Christmas now shines all around the world, let Christians of every land do their best to tell others in the far-off, untouched corners of those lands. (From World Comrades.)

Plays and pageants: Write to vour own denominational headquarters for Christmas dramatic material. The only new plays which have been sent for review in this Department are "The Gold-Diggers' Christmas Club' (three scenes, suitable for a group of 'teen age girls) and "The Radio Speaks" (a fifteenminute exercise for five or six women and an indefinite number of younger people off stage to represent the broadcasts), price 5 cents each, at Woman's M. E. Home Missionary Headquarters as listed previously. In addition, The Woman's Press, 600 Lexington Ave., N. Y. City, has a free catalog listing many dra-

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matic exercises and pageants, with ample data as to their subject matter, etc. These are adapted for churches, schools and clubs. If given earnestly and with a purpose, truth in the dramatic form is powerful.

Side-Stepping the Race Question

Among plans for young people's work among the Disciples of Christ there is an outline for a "Let-Us-Find-the-Truth Period" — one of many current attempts to debunk church thought and observances. Five questions are asked as a basis for consideration and research, after which there are to be reports, discussions and an attempt to "follow these trails as we daily put our lives into action":

1. How does my church treat the Negro? Many Scripture references furnish the starting point to determine Bible teaching as to human, not race, relationship; Jesus' belief in such teachings, likewise Paul's. Then comes the query: Would this church in which we are meeting fellowship a Negro group? A Jewish? A foreign? How often in the past year has its pulpit stressed racial brotherhood? Did the church observe Race Relations Sunday? If not, why? Is the church side-stepping the race issue by maintaining a longrange brotherhood program? Does it send money to convert black men in Africa while it refuses black men here the right A Negro friend fellowship? could not accompany the writer into this church. How does this square with the teachings of Jesus?

2. How does my city treat the Negro? Its policy regarding hospitalization, h ot el service, labor, etc.? Uncle Sam, the greatest employer of Negro labor at our capital, follows a segregation policy.

3. How do *I* treat the Negro, the Jew, the foreigner? Is there in my life a difference between my religion and my organized expression of that religion? If so am I not what Jesus called a hypocrite?

4. What are we going to do about it? List projects adapted to location.

Under "Some Things Any Group Can Do" are: Make a friendly approach to minority racial or religious groups, studying conditions and moving with tact and care. Visit and report on the underprivileged and dispossessed by the various governmental and charitable agencies in your community. Find what the police court is like, what happens when the under-privileged fall into the hands of the police, at the family welfare society, the juvenile detention home, the domestic relations What opportunities are court. offered to minority groups in the matter of work, advancement, etc.? What about housing, recreation, public utilities, sanitation and health of the minority groups, comparing the conditions of the poorest group with those of the wealthy, the middle class and the poorer native white population? Find what happens to a Negro lad who lands in the town a stranger, as to lodging, meals, community privileges and protection. What are religious organizations of minority groups like as to leadership, churches, meeting needs of young people, etc.?

Pioneer Program Accessories

Current church missionary helps are replete with suggestions for handling the home mission topic, especially on the keynote of pioneering. For banquet favors, covered wagons made of safety match boxes turned upside down with curved tops of heavy brown paper are sug-gested. Wheels may be made of cardboard with rims, spokes and hubs crayoned in red and fastened with pins run through their hubs and then into the box. Inserted in the lower front edge of this wagon is a tongue three inches long and half an inch wide, also cut from brown paper. A unique feature would be tiny colonial bouquets wrapped in lace paper doilies, the flowers to be made of gumdrops enclosed in paraffine paper. A tin foil stem and a gay gauze bow complete an attractive corsage or boutonniere. The caterers may add to the atmosphere by serving corn bread, apple sauce, hominy, doughnuts, pumpkin pie and the like. The little Perry picture entitled "Pilgrims Going to Church" (a penny each) would make good place cards. These suggestions are taken from a program entitled "Arts and Crafts," by the Baptist program builders.

Increasing Temperatures

World Comrades, a young people's publication of the Southern Baptists, suggests a meeting with the above title and a "Per-sonal Service Thermometer" for the illustration, the proposition being to demonstrate "how to make the thermometer climb.' This thermometer may be made of poster paper with a red ribbon run through a slit at the bottom and so attached that it can be raised by degrees as the meeting progresses. The stewardship devotional affords the first increase of temperature. Hymns such as "Give of Your Best to the Master," "He Leadeth Me" and the like continue The talks and other the rise. features complete the climb to whatever temperature (blood heat) and its corresponding lifegoal have been determined upon. Material for this program may be built around these points:

Personal means one person working with at least one other —in direct conversation or close relationship. Service is the devotion of the heart and life to God and includes obedience to His commands in a happy spirit. It means giving of one's energy to another for Christ's sake and brings double pay — to the one serving and also to the one served. So this Personal Service Thermometer measures the interest not in people nor in work but in Jesus Christ Himself.

The degrees of the thermometer include: *Freezing* the individual against Christ's program and everything connected with the advancement of the Kingdom. *Cold*—the person

knowing very little about the plans and hopes of the Kingdom enterprises yet being quick to criticize all who are working and to see the places where they make mistakes without knowing or trying to know how to do any better. Luke warm—people becoming enthusiastic so that when stirred by some sudden interest they will make an offering but otherwise forget it; attending meetings of a missionary organization when especially attracted only; praying as a mere matter of form, etc. *Warm*—giving in small proportion to total possessions and praying at times but not ready to work or sacrifice. the Kingdom receiving some attention but not full lovalty. Blood heat—full of enthusiasm which is not spasmodic and which continually finds expression in praying, giving and working systematically and liberally, there being full dedication of the life to the Master.

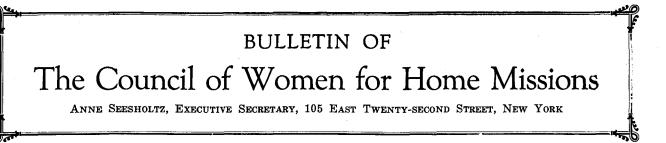
Query: If our lives are not up to standard, what can we do to make the thermometer climb? (1) Make a definite dedication of self. (At this point sing "Wash Me, and I Shall Be Whiter Than Snow.") Christ does not assign us a little piece of work to do but makes each person truly born again a coworker with Himself. It is a poor sort of missionary spirit that will give for people in faroff lands and forget the people next door who may be hungry, sick or anxious to know the No matter how well Master. educated these people may be, if they lack Christ they are lost. (Song, "It May Not Be on the Mountain's Height.") (2) Read James 1:27 again. The first thing is to pray and in this way to learn God's will for our work, then start out to win souls for Him. This will take study and preparation. (Have some one at the meeting to tell experiences in learning to win souls, also books on personal work, in order that definite training for the endeavor may begin.) The best book is the Bible, and its passages concerning the Way of Salvation should become very

familiar. (3) Determine carefully where to go. Try to determine where Jesus would go if he were in your circumstances. Special times such as birthdays, anniversaries, times of success and sorrow alike may be capitalized. Look out for all new people moving into the community. Respond to special needs. (4) How shall we go? As helpers. Go with happiness and joy. Encourage and sympathize in a way to cheer instead of making people feel sorry for themselves. Carry Gospel tracts and be familiar with their contents so as to bestow wisely. Do not be content with one visit but go again after a suitable interval. Follow up the work until results appear.

Reading or singing of the hymn, "All of Self and None of Thee" will be effective in the course of the program. Then have the Personal Service Committee ready to give out Personal Service cards or copies of a Personal Service report. Have a definite assignment planned then and there for each person to undertake, and follow up the endeavor to find how much is done.

World Comrades is a publication among southern Baptists. If such definite evangelisticmissionary plans as these can be made to work in the South, is there any reason why the North should fall behind in the methods of the Master?

Score One for the Chinese: The procedure of teaching the parent to teach the child is merely reversing the process used so widely by the nationalist government in China. The Chinese method in many areas requires each school child to take under his tutelage one adult — for instance a grandmother—to whom he must daily pass on the lessons he learns at school. The child is given no credit for his own arithmetic paper until he also brings his grandmother's paper, no reading credit until his grandmother also can read, no graduation unless his grandmother can also pass the examinations. Seriously administered, the system is excellent. It works. Conversely, if a Protestant American parent found himself without status in the church until he could make religious experience meaningful to his child, religious education might take on a deepened validity.-The Christian Century.





Ruthild Busch.

"THE CHRIST CHILD COMES"

Beginning with the first Sunday in Advent the members of local congregations in Germany are wont to greet each other in market places, as well as in homes, with "The Christ Child Comes." It places the child in the foreground of Christmas preparations, and reminds Christians that their Lord and Saviour was once a little child, lovingly cared for by Mary and Joseph, under whose direction Jesus grew "in wisdom and stature and in favor with God and man."

Last December, a copy of a modern Chinese Madonna was published in these columns. This year, the Madonna is a German scissor-cut presentation. During the World War, some one outside of Germany asked if the fairies were dead in Germany. A stupid question, in truth. If fairies and children are killed by war, so are their parents. This year, it is well for Christians to meditate on the fact that there are children in Germany, Japan, Italy, and Ethiopia. May we older Christians remember that some of the most beautiful Madonnas were given to the world by Italian artists, and that many of the most beautiful Christmas hymns, like "Away in a Manger" and "Holy Night" come from German hearts and minds.

Read in Matthew xviii Jesus' answer to the inquiry of the disciples, "Who then is greatest in the kingdom of heaven?" Meditate on the "woes" he expressed, and then the counsel—

"See that ye despise not one of these little ones; for I say unto you, that in heaven their angels [602]

do always behold the face of my Father who is in heaven."

Pray God that we Christians remember that the children in our midst, who love us, will accept as truth from our lips any hostile, exaggerated statements we may carelessly make of folk of other lands. Let us plan now to keep Christmas as a Festival for the Children. Instead of mechanical toys, even though educational, instead of tin soldiers and machine guns, let us use consecrated imagination and supply shepherds and sheep, the Inn with the manger in the shed near by, the adoring wise men with their gifts, and above all, the Star unlike the myriads of other stars. Let the children participate in the beautiful story by being Mary with a soft blue shawl, Joseph, the wise men and shepherds. Let us sing carols with them all through the month. Material for "a creche" is found in many five-and-ten cent stores. Wise use of pictures throughout the month might announce to our children, not "Santa Claus is coming," but "The Christ Child Comes"!

The Children's Service of Worship prepared specially for interdenominational use on the next World Day of Prayer, February 28, 1936, may well be used in churches during December, as an excellent preparation for a community observance by the children of all churches on the World Day of Prayer. The theme is "Come unto me, children of every land, my own to be."

Dear Lord Jesus, hear our prayer for all the boys and girls in the world. May Thy Kingdom of Love come soon, so that there be no more war, and only happy lands. Amen.

"On Earth Peace, Goodwill Toward Men"

You are invited to unite in a world-wide fellowship of worship and prayer on the World Day of Prayer, the first Friday in Lent, February 28, 1936. Let us thank God for the grow-

Let us thank God for the growing and deepening consciousness of the need for peace, and for the personal knowledge of Him who brings peace on earth.

Let us ask our Father to bless all peoples and their governments in their efforts to secure peace; may nations reconsider their ways and prepare for peace.

Let us pray for the missionary enterprise and for all who share therein.

Let us pray that the Church as the body of Christ may stand firm against race discrimination, social injustice, and war.

Let us pray that we as individuals may be willing to walk the Way of the Cross to secure peace in this our day.

The World Day of Prayer Offering in the U. S. A. helps to maintain missionary work among Migrant children in the United States. Indian American boys and girls in Government schools, Christian Literature for children in other lands, and Women's Union Christian Colleges of the Orient.



Is It a Dream?

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- Is it a dream—and nothing more —this faith
- That nerves our brains to thought —our hands to work
- For that great day when wars shall cease, and men

Shall live as brothers in a unity Of love—live in a world made splendid?

- Is it a dream—this faith of ours —that pleads
- And pulses in our hearts and bids us look,
- Through mists of tears and time, to that great day
- When wars shall cease upon the earth, and men
- As brothers bound by love of man and God,
- Shall build a world as gloriously fair
- As sunset skies, or mountains when they catch
- The farewell kiss of evening on their heights?

-G. A. Studdert-Kennedy.

From "One Hundred Poems of Peace." Compiled by Thomas Curtis Clark and Winfred Ernest Garrison. Willett, Clark & Company, Chicago, 1934.

PROGRAMS FOR THE WORLD DAY OF PRAYER

The "On Earth program Peace, Goodwill Toward Men' was prepared by Señorita Laura Jorquera of the Church of the Saviour, Santiago, Chile. It is now being translated and adapted in more than fifty countries. Mrs. Daniel A. Poling, President of the Council of Women for Home Missions, in writing from Jerusalem and later from the Kashmir tells of groups of Christian women in both the Near East and Far East now making preparation even "out through the villages." "More and more" she writes, "I am convinced prayer is our greatest instrument for peace and how hard we ought to work to enlist others to pray with us on the World Day of Prayer. I cannot begin to tell you how deeply I have been stirred and how we have been challenged to our depths to understand all we see with our human eyes. Only by constantly devoting ourselves to the principles of Jesus Christ in the light of our knowledge of His way and guidance can we

feel any sense of doing what ought to be done."

Mrs. Howard Wayne Smith, President of the Committee on Women's Work of the Foreign Missions Conference, in leaving in October for mission fields took with her the World Day of Prayer material to exchange with the groups in other lands.

The Children's Program, with the theme "Come unto me, children of every land, my own to be" is described on the preceding page.

The Service of Worship for Youth, with the theme "Lead us, O Father, in the paths of peace" was prepared by Miss O. Mary Hill, M.A., at the request of the Inter-Board Committee of the Women's Missionary Societies of Canada, who are constituent members of both the Foreign Missions Conference and the Council of Women for Home Missions. The Inter-Board Committee of the Women's Missionary Societies of Canada include representatives of the Anglican, Baptist, Disciples, Presbyterian,

and United Churches. Miss MacMurchy, of the Committee, wrote as matter of interest that the proportion of programs used in U. S. A. to the population is one to every $416\frac{1}{2}$ inhabitants, and in Canada, one program is used to every 143 inhabitants.

The programs as prepared are to be followed in spirit and in theme in order to unite us all around the earth in about forty hours of continuing prayer. The form of the programs should be adapted to the community and to the size and membership of groups using it. In many places several meetings of varying length are held and provide for hours of meditation and prayer throughout the day, as well as for the united service of worship.

Supplies:

The Program, "On Earth Peace, Goodwill Toward Men," is 2c. each, \$2.00 per 100; Young People's Program, 2c. each, \$2.00 per 100; Children's Program, 1c. each, \$1.00 per 100. The Call is free. The poster (11x17 inches), like cut above, is 5c. Supplies should be ordered from Mission Boards.



GENERAL

How Many Christians?

The Living Church, after seeking an answer to this question, concludes that there are about 692,400,000 Christians in the world, of whom 522,596,000 or about five-sevenths, belong to the historic Catholic communions-Roman, Greek, Coptic, Arme-nian, etc.; 169,802,000 or about two-sevenths, to two hundred odd Protestant denominations. As this leaves about 1,167,610,-000 non-Christians, or nearly twice as many as "those who call themselves Christians," there is still an ample field and urgent call for Christian missionary en-The Protestant numdeavor. bers would be doubled if their children were counted, as is the case in the Roman Catholic Church.

The Home's Importance

"What is the greatest hindrance in the life and work of your churches?" A group representing 40 churches on the Pacific coast gave the following answer to this question: "The noncooperative home and the home whose influence is directly against religion and the Church."

Florida pastors consulted on five vital problems facing their churches, and ranked "home and family religion" as the first problem. When asked why this problem scored so high, the following answers were given: "This is the weakest point in the ministry of the church"; "it is the point of greatest need in the general social breakdown today"; "the home is failing to function as an agency of train-ing in religion"; "here is our greatest educational opportu-nity"; "all our church leader-ship comes from Christian homes."

"Carry the Word"

The Pocket Testament League comes of age this year. The League was founded as a result of the efforts of Helen Cadbury (Mrs. Alexander-Dixon). When a schoolgirl in England, she tried to win her companions to Christ, and persuaded many to carry a Testament and read a chapter daily. Great progress has been made in Scotland, and within two years some 65,000 men were enrolled as members of the League. Since then it has become truly international, with many thousands of members in the United States. There are also strong branches in Holland, Germany, Belgium, France and Scandinavia, among other countries. In Sweden, Prince Oscar Bernadotte, brother of the present King, was the first to enroll.

-The Christian.

No Sunday Cricket

Dnyanodaya commends the famous English cricketer, Jack Hobbs, on his refusal to play in Sunday games. From the chap-ter "I Visit India" in his autobiography Hobbs says:

When invited to make the tour, I had lost sight of the fact that all the big matches there were played on Sunday. Consequently, as I didn't play on that day, we had a break in the match and played Saturday, Monday and Tuesday, instead of Saturday, Sunday and Monday. . . I should like to place on record how readily the Maharaj Kumar respected my con-victions and fell in with my wishes. He never at any time brought the slightest pressure upon me to play. Quite apart from the religious issue, there is no excuse for a professional wanting to play Sunday cricket. I do not think that he should; he has enough of it all the week. He cannot get the best results if he plays on Sunday, because one day's rest each week is essential, and to insist on it is I have never played Sunday cricket and never shall. It has been a great

source of pleasure to me and to my [604]

wife that our boys have never had to be requested not to play on that day. My early religious atmosphere brought me up to respect Sunday, to remember the Sabbath Day and keep it holy, to make it a day of rest for mind, body and spirit.

The Missionary Spirit

The young daughter of Congregational missionaries now on furlough wrote the following letter to the Board, after overhearing her parents discuss the probability that funds would be insufficient to return them to the field:

I am the daughter of _____, and I write to ask you if you couldn't, please, try to send us back to India. The Indian people love us so, and we love the Indians.

I know it costs a lot, but I will try to pay you back when I grow up.

My father and mother are good missionaries and they work *hard* so I think it's a shame not to send them back.

Although I am but eleven years old, I can work hard and I will gladly do all I can to help.

-Missionary Herald.

A Word to Graduates

President Robert M. Hutchins, of Chicago University, is not concerned about the economic future of the University's graduates, but about their character. Here is the advice he gave the last graduating class:

My experience and observation lead me to warn you that the greatest, the most insidious (if I may borrow a word), the most paralyzing danger you will face is the danger of cor-ruption. Time will corrupt you. Your friends, your wives or husbands. your business or professional asso-ciates will corrupt you; your social, political and financial ambitions will corrupt you. The worst thing about life is that it is demoralizing.

This university will not have done its whole duty to the nation if you give way before the current of contemporary life. Believe me, you are closer to the truth now than you ever will be again. Do not let "practical" men tell you that you should sur-render your ideals because they are

impractical. Do not be reconciled to dishonesty, indecency and brutality because gentlemanly ways have been discovered of being dishonest, indecent and brutal. As time passes, resist the corruption that must come with it. Take your stand now before time has corrupted you. Before you know it, it will be too late. Courage, temperance, liberality, honor, justice, wisdom, reason and understanding; these are still the virtues. In the intellectual virtues this university has tried to train you. The life you have led here should have helped you toward the rest. If, come what may, you hold them fast, you will do honor to yourselves and to the university, and you will serve your country.

All Get Something

Says a writer in a Kentucky farm paper:

From a bushel of corn the distiller got four gallons of whiskey, which retailed at \$16.80 The farmer got 0.25The U. S. Government got ... 4.40The railroad got 1.00 4.00 The manufacturer got The drayman got 0.15 The retailer got 7.00 The consumer got Drunk The wife got Hunger The children got Rags The politician got Office

NORTH AMERICA

Hebrew Christian Church

The first Hebrew Christian Church in America has been opened in Chicago, at the Peniel Community Center. There are 41 charter members. Situated in the heart of the Hebrew district, and fashioned after the pattern of the Hebrew Christian Church in Jerusalem, it is designed to call the attention of the Jewish nation to the Messiah. This church is under the auspices of the Church Extension Board of the Presbytery of Chicago and the Board of National Missions. Its elders and deacons are to be ordained in October. —Alliance Weekly.

Dr. Kagawa's Itinerary

This famous Japanese Christian leader is to speak at the Student Volunteer convention in Indianapolis, Dec. 30 and 31. From January 4-17 he will tour the southeast, followed by a series of addresses along the Atlantic seaboard. He expects to be in the St. Louis area January

30 to February 2; and from February 3-5 in or near Kansas City. From February 6-12 he will be in Illinois, and will then begin an itinerary in the northwest. From February 29 to March 8 he is to be speaking in Ohio, Indiana and Michigan, after which he goes to the southwest, and returns to the eastern states from April 14-17. After delivering the Rauschenbusch Lectures at Rochester Theological Seminary, Dr. Kagawa will sail for Europe, where he is to study health insurance schemes. The primary purpose of all these addresses is to link more closely the cooperative movements and the churches. "Somehow," he wrote to John R. Mott, "these two agencies must be brought together to the end that cooperatives become Christian, and that churches become cooperative."

Boys' Logic

Why should boys go to Sunday school? The senior boys of St. David's Episcopal Church School, Austin, Texas, have lined up six reasons:

1. The little ones ought to go to learn the Bible stories, and the big ones as an example to the smaller ones.

2. So they can enter a spiritual atmosphere hard to find in the modern home.

3. So they can learn the Church ritual early so they will always feel a close tie to familiar surroundings in a church, no matter how far from home and friends they might be at some future date.

4. It is the only way to learn church music and songs, which means so much in life, and might keep a fellow going right.

5. To gain an intelligent understanding of the Bible, without which no education is complete.

6. To strengthen the highest prin-

ciples parents are trying to teach their children.

-Episcopal News Service.

Our Negro Physicians

A paper read before the Virginia Interracial Commission recently brought out the fact that there are 3,805 Negro physicians in the United States today, fourfifths of them trained in Howard and Meharry Medical Schools. Comparatively few are

practicing in the Southern states. The populous Negro settlements of New York, Chicago, Detroit and Philadelphia are their most lucrative field. They are at a disadvantage in that only a few hospitals admit them as internes, and there are but thirteen accredited colored hospitals.

Six desires are in the minds of this professional group:

(1) That they be recognized as physicians, without qualification; (2) that they be admitted as physicians to hospitals admitting Negro patients; (3) that they receive recognition of their interest in health problems especially affecting Negroes; (4) that col-ored patients be referred to them, unless the white physician is willing to give his best service; (5) that the inadequate hospital facilities for Negroes be recognized as a community responsibility and not the sole burden of a disadvantaged group; (6) that their efforts to remove superstition and raise standards of healthful living be met by a community interest in equitable educational facilities, and in increased economic opportunities for their people.

-Christian Advocate.

New York's Mormon Monument

The plates of the Book of Mormon are said to have been written by a prophet and priest of the name of Mormon, who gathered the records of his ancestors, made a short history of them, and gave the plates with the history inscribed thereon to his son Moroni. Moroni hid them on Cumorah Hill, near Palmyra, N. Y., and fifteen hundred years later appeared to Joseph Smith, telling him where to find the plates. In the box which held the plates was a pair of spectacles, one glass of which was called Urim and the other Thummim, by the use of which Smith was able to translate the plates. and issue the Book of Mormon. In honor of that event, a monument to the angel Moroni has been erected on Cumorah Hill, in the form of a shaft forty feet high, surmounted by the figure of an angel with the book in his hand. Elaborate ceremonies will shortly mark the dedication at Palmyra. The monument will be lighted at night, and will be visible for miles.

-Alliance Weekly.

A Japanese Anniversary

The First Japanese Reformed Church in San Francisco celebrated its 25th anniversary in The Woman's Mis-October. sionary Society of the Reformed Church in the United States took the initiative in founding this work, and assumed the financial The first pastor, obligations. Rev. J. Mori, did not confine his labors to San Francisco, but followed his Japanese brethren to other places. He made frequent trips to Los Angeles, where, on February 1, 1920, the second Japanese Reformed Church was organized with a charter membership of sixty.

The "Exclusion Act" of 1925 changed the whole situation and emphasis was shifted to the younger generation.

-Outlook of Missions.

Point Barrow Mission

At the news of the tragic death of Will Rogers and Wiley Post near Point Barrow, Alaska, the eyes of the world turned to this seldom-heard-of community in the Arctic Circle where Dr. Greist, a Presbyterian missionary, is interpreting Christ's message to the Eskimos. The services rendered by Dr. Greist in that tragedy give interest to the fact that Point Barrow Mission

Is 300 miles within the Arctic Circle. Is 2,100 miles from the North Pole.

Is on the farthest north land in North America.

Is in a town of from 400 to 600 residents.

Is equipped with three buildingsthe hospital, the church, the manse.

The mission staff consists of the doctor, his wife who is the nurse, a native nurse, and a janitor.

The hospital had a total of 2,847 patients during the church year 1934-1935.

-Presbyterian Banner.

LATIN AMERICA Cooperative Center in Puerto Rico

Mingled Islanders from all the Caribbean area, as well as continentals from both North and South America, form a readymade laboratory for the development of a new technique for Pan-American harmony and brotherhood.

Protestant forces are making use of this laboratory for experiments in cooperation, and progress, though not rapid, is being made. One promising feature of the work on the island is the McLean Conference Ground. a tract of four acres eighteen miles from Rio Piedras in the With additional mountains. housing facilities it will afford a desirable place for the larger interdenominational gatherings of every sort, and offers a fine opportunity to serve the whole Evangelical group in the island. The seminary is well conducted and a tower of strength to all the ---World Call. churches.

Schools in Mexico

Several members of the staff of Asheville Farm School, N. C., under the Presbyterian Board of National Missions, visited Mexico last summer to study rural education there. Most of the time was spent in the states of Tlaxcala, Puebla and Michoacan.

Mexican schools differ widely from those of the U.S. Since the last revolution the people are learning how to act under the new responsibility. They have had little or no education, but now the schools are teaching them everything. Their schools are the center of all the good things of the Mexican community. Sanitation is being taught and epidemics are taken care of, cooperatives a r e established, nurses supplied, crafts taught and homes visited. Primarily, the schools are trying to bring up the standard of living in the rural community. The health departments of the different states get serum for vaccination against different diseases, and it is the duty of the school to get the people to be vaccinated.

The Francis I. Madero School, which is located in a bad section of Mexico City, has student government and has built up - a wholesome environment. Adult education is also sponsored. The schools are built and maintained by the people; the government supplies the teachers.

-The Owl and Spade.

Mexico Definitely Atheistic

The American Committee on **Religious Rights and Minorities** sent a special committee composed of a Protestant, a Catholic and a Jew to Mexico last summer to inquire into the status of religious liberty in that country. This committee which presented its report in October finds that the Mexican Government no longer recognizes its constitutional guarantee of religious freedom. Its own enactments show that "the deliberate purpose of the government policy is not merely the correction of alleged abuses, but the extirpation of all religion in the country." The Committee holds that this policy is but a manifestation of a world-wide recrudescence of an intolerant spirit. Dr. Arthur J. Brown, who wrote a foreword of the Report, points out that since the return of the deputation further confirmation of its charges is given "by President Cardenas's decree in September for the nationalization of church properties, which is one of the harshest and most oppressive anti-religious laws ever passed in any land."

Gospel by Radio

Dr. W. M. Montano, of Peru, writing in The Neglected Con*tinent*, believes that God has put the radio into man's hand with the express purpose of hastening the proclamation of His message to every creature. For the first time in the evangelical history of Peru the radio has begun to be used in preaching the Gospel. The most powerful station has invited Dr. Montano to lead a weeklv conference and Mrs. Montano to sing from the radio station OAXAB. It is significant that in this Catholic country there is hearty appreciation. Restaurants, hotels and homes tuned their radios in to that station, and people gathered in public places where there was a radio, to listen to the Gospel message. The mayor of Callao. well-known physician, declares these broadcasts bring consolation; while Haya de la Torre, one of the greatest political leaders in Latin America, said after hearing the evangelical programs: "Will you accept my gratitude for the spiritual messages that you have been broadcasting? I congratulate you. This is the best thing that you can do for the benefit of our people." A significant letter was received from Bishop Ayacucho, 84 years old:

MY DEAR DOCTOR MONTANO:

Last night I listened to your forceful and interesting conference about the divinity of Jesus Christ. These conferences are so much more important when the extreme ignorance that reigns in matters of religion is considered, not only among the illiterate people, but also among many of the It is because of this intellectuals. ignorance that the present wave of materialism menaces and almost submerges the cities. Please accept congratulations not only for the clarity of the presentation of truth in your conference, but also for the spiritual renewing that you can convey to so many souls of this country and others.

Optimism in South America

"My first visit to South America," writes S. Guy Inman, "was in 1914 and since then I have returned every two or three years. I am astounded at the way the cities grow — Buenos Aires with two and a half million people, where the intellectual currents of the world meet; Rio de Janeiro, with a million and a half population, the most beautiful city in the world; old Lima transformed with its modern buildings and paved avenues, but still scented with the charming ancient colonial atmosphere. Airplanes, radio, giant ocean liners, with the zeppelin connecting Brazil with Berlin in three and one half days, have eliminated distances.

"But what impresses me most is the tremendous optimism of the people, compared with the pessimism one meets in Europe and North America. They are so busy building great, new nations they have no time for those who say the world is entering another Dark Age."

A Dying Tribe

Only 23 persons survive a fast dying, savage tribe at the southern tip of South America. In 1881 the Bible Society published the Gospels of Luke and John in their language — the Yaghan. These people were very low in the scale of civilization, and both treacherous and cruel. Although the climate was unsuited to the white man, and hardship and isolation were extreme, missionaries lived with these savages, translated portions of the Bible into their tongue, taught them to read, and some of them became Christians.—Alliance Weekly.

Homes for Jewish Refugees

With Dr. S. G. Inman, James MacDonald, the League of Nations High Commissioner for Refugees, visited recently sixteen different countries in Latin America for the purpose of finding homes for Jewish refugees. The governments of Paraguay, Colombia, Nicaragua, Guatemala, Chile and Ecuador offered openings. The Government of Ecuador officially authorized the placing of 1,250,000 acres of land at the disposal of various Jewish colonization agencies. About 50,000 Jewish families, especially German Jewish refugees, are soon to be settled here in the colonies, which will be conducted along cooperative lines. Spanish is to be the colonies' official language, and the colonists are to be allowed to purchase their land on liberal terms within a period of five -Alliance Weekly. years.

EUROPE

Prayer for Revival

Since the International Prayer Conference at The Hague, in October, 1933, a growing number of Christians have been praying for revival in Europe. The first Tuesday of each month is set apart for prayer, privately, and in groups. Approximately 1,500 in Europe, and another 500 in the United States, are thus waiting upon God in united intercession.

Three-day conferences, international in character, for the gaining of inspiration and information, have from time to time been held in Belgium, Holland and Denmark. A larger representation—some 170 people from twenty-one different countries — gathered at Beatenburg, Switzerland, during the early days of August. Bible classes were conducted in French, German and English. The last two days were devoted entirely to prayer. —The Christian.

"The World for God"

One year from the date of her election to command of the Salvation Army, General Evangeline Booth set out in September on an evangelistic crusade by motor. It is said she addressed five open-air meetings every day, speaking at least 30 minutes at each. This tour was intended as an introduction to a "World for God" movement, which the General has planned, urging her soldiers to work towards the ingathering of a million souls by the end of 1936. Much interest in the Army's message was evidenced by young people in their teens, and at every meeting place many publicly expressed a desire to serve Christ.

-The Christian.

A Central Mission Building

About 200 missionary societies and philanthropic organizations have their headquarters in London. A provisional plan is under consideration, to provide a central building as a common meeting place for all these societies. The plan offers many advantages, such as saving in overhead charges, avoidance of waste and overlapping, a rallyingplace for the religious life of London, and a common center to some extent for missionary service and fellowship. There would be separate office suites, but tenants would share in the common use of a number of committeerooms, board-rooms and halls. Facilities would be provided for such auxiliary services as bank, safe-deposit, post office, with telegraph and telephone services, restaurant, etc. There would be nothing to interfere with the autonomy of any society; on the other hand, such a center of Christian life and activity, with

its world-wide interest and stores of information, should be a stimulus to religious activity in London and far beyond.

-The Life of Faith.

Congress of the "Blue Cross"

The French "Society of the Blue Cross," for the reclamation of drunkards on a religious basis, held its 20th congress in Paris, July 13 and $1\overline{4}$. The "Blue Cross" in France has 3.222 members (including 633 reclaimed drunkards). Colonial sections are also growing up. The financial year closed without a deficit. The congress registered a strong protest against the law of June 25, 1935, conferring on General Councils the power to grant permission to distil alcohol to private distilleries. It appealed to the churches to be increasingly watchful against the ravages of intemperance, and urged the faculties of theology to include instruction on this problem in their courses. On the day following this Congress, "L'Espoir" (The Hope), a Christian movement for protection of the young against alcohol, held its 15th na-tional assembly. This organization has an active membership of 906.

Protestant Church for Moscow

The Christian World, London, reports that a Protestant church for all English-speaking nonconformist denominations is being established by American organizations in Moscow. At present the British colony is without a church of its own. The number of American adherents of the free churches is small, and the American church is to receive support from the United States.

Honoring Bible at Geneva

Next year will mark the 400th anniversary of the coming of Calvin to Geneva and the adoption of the Reformation by that city. A preliminary celebration was held this year in the old Cathedral Church, St. Pierre's, for Christians of all connections, beginning with a communion service in which thousands took part. The president of the Council of State paid hearty tribute to the characteristic doctrines of the Reformation—the sovereignty of God, the authority of the Bible, and salvation by grace. There was signing by massed choirs of 1,200 voices in front of the great monument to the Reformation, and recitation by the poet Francois Franzoni of his "Ode to the Glory of the Word of God." This was followed by a demonstration of 40,000 young people from all the churches with flags, music and general enthusiasm.

-S. S. Times.

AFRICA

A Holy City in Ethiopia

Lallibela is a city of Ethiopia, sacred to the Oriental Christians of that church as is Mecca to the Mohammedans. Pilgrims visit holy Lallibela, which is older than Mecca, to pay homage before the church which has been carved out of red sandstone mountain in a style of architecture unknown to Ethiopians of today. Some say that the style was borrowed from Babylonia. This church is located in the mountains covered with cedar and wild olive trees. There are twelve of these churches named for various saints and angels and the Virgin Mary as well as for some mythological heroes. The pilgrims who visit these shrines, especially at Christmas time, prostrate themselves and kiss the threshold of each church inside of which is a tabot or ark of the covenant, holding the commandments written on parch-Most of the worshipers ment. are ignorant of the true way of salvation as revealed in Christ although they revere Him and many are eager to know more of the Gospel.

Views of Egyptian Moslems

"Moslems regard war as the will of God," writes Wilbert B. Smith, of the Cairo Y. M. C. A. Therefore they do not question the right of Christians to fight, but the demonstration of two

nominal Christian countries-Italy and Ethiopia - fighting against each other is not an evidence of brotherhood. "It is increasingly difficult," Mr. Smith continues, "to win Moslem youth to the Christian point of view regarding God and life." In Egypt they are suspicious of "Christian" institutions and are urged to join "Moslem Young Men's Associations." It will be necessary for Christians to present vital problems and practical solutions in order to attract Moslem youth today. They are more interested in how to remove poverty than in the cure of war; they think more of the ravages of disease than of sin and the claims of politics are growing more insistent than those of religion. Egyptian Moslems would like to see England embroiled in war so that Egypt might break away from British control, but Egyptians are naturally pro-Abyssinian. In spite of counter currents there is a growing spirit of inquiry as to truth and better ways of life.

The Gospel for Nubians

Up to 1912 there were translations only of the four Gospels. In the notes of a former evangelist of the Sudan Pionier Mission, Ali Hussein, there were also translations of the epistles of Peter, James and Hebrews. This evangelist, commonly known as Samuel, has finished the translation of the entire New Testament in the period between April, 1912, and June, 1913. A missionary worker, Miss Noack, has now completed a multigraphed copy of the entire New Testament of Samuel Ali Hussein in order to give the Scriptures to the people among whom she is working.

Another missionary woman, Gertrud von Massenbach has also completed a dictionary and a grammar of the Nubian language. Both works have already been printed and the technical value of these works has been —recognized by authorities in the language. It is being acknowledged that these books will prove basic for the work among the Nubians for many years.

It is a fine mark of the scholarship of these women missionaries that they have been able to produce works of such merit.

Biblical Training, West Africa

After many years spent by individual members of the Presbyterian West Africa Mission to train future pastors, the Dager Biblical Seminary was established in 1923. The School opened with two departments, one for theological students and one for evangelists. In 1930, a third department was added for women, to improve the spiritual life of evangelists' wives. Attendance is compulsory. From 70 to 80 are now enrolled. Five of the evangelists help with the teaching, which ranges from reading and writing for beginners to intensive courses in the New Testament for advanced Many of the women classes. had lacked a vision — they were simply wives of mission workers. But now they are coming to see themselves as servants of the King of kings, examples to others and real helpers of their -Drum Call. husbands.

"Those of Jesus"

Fifty years ago, a missionary of the American Board baptized the first 14 converts of the Ovimbundu tribe, West Africa; today, in this tribe, there is a church with 7,000 communicants, the largest Congregational Church named "Those of Jesus." One thousand members were added in 1934. The pastor is one of the original 14 first members.

From this center, work reaches out into hundreds of villages. Instead of establishing a Christian community inside a heathen village, the custom is to start a new village near by, with good drainage and attention to all principles of hygiene. Life in these model villages centers about the "meeting house," which is also school, and about the preacher's home.

-The Chronicle.

Missions Defended

Presiding at a meeting of the British and Foreign Bible Society in Cape Town, when 2,000 people assembled in the City Hall, "Judge-President" the said: "You hear people who say that it is a mistake to send missionaries to the natives and who speak with contempt of their work. I can understand an atheist saying that but it seems to me to be absolutely impossible to say it if you are a Christian. We hear it said that Christianity spoils the natives and that religion and education makes criminals of them. I suppose there is nobody in this hall who knows more about crime than I do-and the idea that Christianizing the native leads him into crime is a lie. Of course you will find the educated native going wrong; of course you will find that if he had not been educated he would not have been able to commit a particular crime—but the same thing applies to the white man. No Christian can possibly say that spreading the Gospel or education among the natives is going to harm them. It is not the white man's Christianity that is harming the natives; it is the white man's un-Christianity that is doing it."

-South African Outlook.

Another Need Met

A school for African Medical Workers was opened in October at Dondi, West Africa, offering a three-year course and fitting young native men and women to serve their own people along many health lines. This School will be taught by doctors in the Mission giving up a month's time each year, a real sacrifice under present conditions, and the students must come recommended by their own church and the missionary in their area. The student is responsible for his own bedding, clothes, dishes and other personal effects. The hospital will furnish food and lodging. Tuition is about \$35 American money.

-Overseas News.

Doing the Impossible

The missionaries to the Gourma tribe in Nigeria, West Africa, were the first white people to learn the vernacular to reduce that language to writing, and to commence translation of the Scriptures. Gourma is a rich language, except in words essential to the unfolding of Christian truths. How tell of a just God, when justice is unknown among the people? How speak of God's forgiveness of sin, when forgiveness is not granted among the natives except on receipt of a bribe from the offender?

No word existed for resurrection. One day we heard a native use a word new to our ears in speaking of Christ's second coming. We discovered that it was a word for reincarnation, and this native, with others, actually thought that when we spoke of Christ's return, we meant that He would be reincarnated.

For the most part such difficulties as these are overcome by using the word which most nearly described what is wanted, and by constant explanation that word will convey to the native mind what we wish to express. After five years, tentative translations of several Gospels have been made.

-Mrs. T. D. Hume.

Women Witness in Jungle

Under the leadership of Marguerite Eldredge, of the American Baptist Mission, twentytwo Congolese women, from eight different villages, volunteered to spend a part of last May in evangelizing other distant villages. They traveled on foot, carrying only simple necessities. During the first two weeks over 2,000 adults and children of school age heard the message from these apostles with smiling faces and clean clothes. Men, women, children, heathen royalty, village chiefs, pygmies and common folk gave close attention.-S. S. Times.

African Prophet Dies

A prophet of a purely African type died in Natal last May from an insect bite — Rev. Isaiah Shembe, founder and head of the Nazarenes, with a following es-timated at 30,000. Shembe rose from shepherd boy to leader of this sect of his own devising. It is said that, when a young man, he was struck by lightning and was paralyzed, but that when the tribal witchdoctors came to treat him he drove them away saying he would place himself "in the hands of the Lord." He saw a vision in which he was urged to "go East and preach." His paralysis left him and he set out on this mission. He claimed powers of healing and many natives were brought to him for cure. Mass dancing had a place in his rituals; the special feast day on July 25 each year attracted large numbers of European and Bantu onlookers.

His followers supported him as they would a great chief, and out of his abundant income he built a number of schools, yet it is reported that he died the richest native in Zululand and Natal.

-South African Outlook.

Developing African Movies

The first complete film to be made under the Bantu Educational Cinema experiment in East Africa is being shown to native audiences of different types in Northern Rhodesia. The two-hour program consists of drama, farce and instruc-tional material. The first test audience of 3,000 natives received it with immense enthusiasm. Mr. G. C. Latham, for-merly Director of Native Education in Northern Rhodesia, acts as film director, and his business is to show it to native audiences of different types, and to note carefully their reaction to the different films. African native audiences are, it seems, accustomed to provide a running commentary to any performance. The whole experiment is expected to take about two years, and at the end of that time it is hoped that the experimenters will have arrived at an accurate idea of what kind of films native Africans, the most primitive and the more sophisticated, enjoy

best, and which are best suited to their educational and cultural needs.

The Malagasy Bible

The Associated Press has reported from Tananarive, Madagascar, that the centenary of the first translation of the complete Bible into Malagasy was celebrated with great fervor by the 3,300 Protestant churches in the island. The Malagasies are studious readers of the Bible. Of all books the Bible has the largest sale among the native population. Back of this is a story of persecution and martyrdom for the first quarter of the century, but the remarkable fact is that at the end of the period of torture and suppression there were 10,000 Christians, as against 1,000 at its beginning. The single factor was the Bible. William Canton, historian, says:

"For a quarter of a century the Malagasies had no spiritual teacher but the Scriptures; no friend or counselor but the Scriptures; no light in darkness, no strength in weakness, no consolation in trouble, no hope in death but the Scriptures. They were read in secret, buried in the earth for safety, treasured more jealously than gold. As the sacred volumes grew scarce, passages were circulated in writing, and prized as precious seed for the sowing of new harvests."-Bible Society Record.

WESTERN ASIA

Palestine's Hebrew University

On top of Mt. Scopus, overlooking the valley of the Jordan is the world's youngest university. It was opened ten years ago with only three courses and 141 students. Today it has scores of courses and more than 400 students from twenty-one countries. Seventeen distinguished German professors and scientists are among the mem-bers of the faculty. These students and teachers are helping to solve the industrial, agricultural and health problems of Palestine and the whole Near East. The malaria research station, partly subsidized by the

League of Nations Health Commission, has almost done away with malaria in Palestine. The university also has a cancer institute and the beginnings of a school of sub-tropical medicine. Both students and professors are hard at work producing better grades of citrus fruit, planting forests, developing irrigation projects, cultivating crops that are new to this region.

-Christian Advocate (Quoted in Indian Witness).

Across Arabian Trails

Few Christians have traversed the interior of Arabia. The opposition of fanatical Moslems. the long desert trails, and other difficulties make it a dangerous undertaking. Dr. Harold Storm, of the American Reformed Church Mission in Arabia. has recently completed the journey from east to west, through Ibn Saud's Arabia, to Jeddah, the seaport of Mecca, and Yembo El Bahr, the seaport of Medina. On the way he and his three hospital helpers stopped for six weeks at Taif, a strategic center in the Hedjaz, and there gave 4,475 medical treatments, including 87 operations, and making many valuable tribal contacts. Both gold and oil are reported to have been discovered in Saudia and this promises to revolutionize the situation there.

Dr. Storm has made valuable surveys as to leprosy in Arabia and has proved the need for medical mission work in this unoccupied field. He plans to travel on down the west coast from Jeddah to Aden by way of Jeigan, hoping then to go on to Hadramaut coast, southeastern Arabia and so back to Muscat.

The Wahabi King, Ibn Saud, is much in favor with all in Hedjaz, in spite of his strict ideas and iron rule. He has a strong character and is a genius. He recently decreed that radios could not be used except for listening to news broadcasts and to the reading of the Koran. Runners go through the bazaars of Taif, calling the idle to prayer and any neglecting to respond are put in jail.

INDIA AND BURMA

Five-Year Forward Movement

Protestant Christians in India have made definite plans for a Five-Year Forward Movement in Evangelism. These are under the direction of a committee of the National Christian Council, Bishop Azariah of Dornakal being chairman and Bishop Banerji, assistant in Lahore, a member of the committee. Dr. Stanley Jones is also a committee member.

As the Council represents several communions, detailed plans are left to each one, the Council committee suggesting only the broad outline. This includes a preparation period of seven weeks, starting in October; leaflets for guidance of pastors; an annual "week of witness" in each mission and church; retreats and conferences for ministers and theological students. —The Living Church.

Experimental Prayer

One day a Mohammedan came to the American Presbyterian Girls' School at Saharanpur and asked to see the principal, saying, "My daughter is very sick; she has had fever for weeks." The principal explained that this was not a hospital, but a school, and told the man to go to a hospital and see a doctor. He replied, "I have seen three doctors, and my daughter has eaten a great deal of medicine during these past weeks. I have brought her here to be prayed for." So the man and his daughter were invited into the prayer room and the missionaries and students prayed for the girl in the name of Jesus Christ. A few weeks later the man came to church and said his daughter was better, and now he would send her to school. He has been attending church ever since.

-Presbyterian Banner.

Doing the Impossible

A Scotch noblewoman, the Hon. Mary Scott, is pioneering in the state of Sikkim within sight of the mighty Himalayan Mountain, Kunchinjinga, where

it was supposed to be impossible for a woman to go. Miss Scott has even penetrated into a village where professional murderers not infrequently offer poisoned tea to strangers. There she has nursed and cared for some of the children. She has a school in her house with eighty pupils, in spite of the fact that she is known among the natives as the jackal incarnate in human form, come to steal their girls. The ruler of Sikkim has finally given permission for the building of a church.

-S. S. Times.

Nipani and Its Hospital

A self-supporting Indian church at Nipani has taken over the charge of Lafayette Hospital which had been founded by a church in Buffalo, N. Y. This is the second project that Nipani Church has undertaken, the first being a primary school. Control of the hospital is now undertaken as a five-year experiment; the property involved is regarded as loaned to the Church for the experiment.

The hospital is in good condition financially. Christian people used to feel that they should receive medicine free, but now they are learning to take pride in paying for it. Now they can feel that their few *pice* are helping to bring success to a project that is their own. A recent government grant makes possible free inoculations for lepers. The government is also contributing toward the traveling expenses of those who go to the hospital for inoculations. —Dnyanodaya.

Friendship Pilgrimage

In 41 years India's Student Christian Movement has grown to a membership of about 5,000 university students, both men and women. Its aim is character - building in accordance with the ideals of Christ, international fellowship on the basis of justice, goodwill and peace. This is the aim of the forthcoming visit of a Negro delegation on a pilgrimage of friendship to India, Burma and Ceylon from the Student Christian Movement of America. This Negro delegation will probably be the first of its kind in India's history, and its program is as follows:

Travel through most of the student centers in India, completing the task in the early part of March, 1936. The itinerary includes Trichinopoly, Madura, Palamcottah, Nagercoil, Tri-vandrum, Kottayam, Ernakulam, Alwaye, Mysore, Bangalore, Madras, Vellore, Guntur, Masulipatam, Rajah-mundry and Cocanada (all before Christmas). After attending a South Indian Conference and paying a brief visit to Rangoon, the delegation hopes to arrive in Calcutta on January 12, 1936, and to visit Serampore and Bolpur, Dr. Tagore's famous World Uni-Then follows a three weeks' versity. tour of the United Provinces and the Central Provinces including Benares, Lucknow, Cawnpore, Allahabad, Jub-bulpore, Agra and Aligarh; next the Punjab and the Northwest Frontier Province, visiting Ludhiana, Lahore, Peshawar, Rawalpindi and Sialkot. The Negro pilgrims hope to reach Delhi on February 20, and Nagpur on February 25. In the Bombay area the cities to be visited are Bombay, Poona, Miraj and Kolhapur.

-Dnyanodaya.

Crawling to Win Salvation

Two Hindus undertook to crawl hundreds of miles to the sacred temple of Badrinath, on a 23,400 feet peak in the Himalaya Mountains. One of them, Mulchand, a middle-aged man, crawled 150 miles from Patali in Jaipur state to Delhi in two and a half months. He was joined at Delhi by Bhikamal, a sweetmeat seller in the city. Badrinath is 550 miles from Delhi. They were accompanied by a Brahman priest who journeved on foot, ministering to their needs. These pilgrims said that they considered crawling to the temple the best way of pleasing the goddess. If they died on the way they believed they would be taken straight to heaven.

Bibles by Caravan

The Secretary of the British and Foreign Bible Society auxiliary in Bombay, Mr. Stephen Cox, announces the success of the Society's motor caravan. "The Bible Society Motor Caravan has finished its tour in Western India, and has been a success. . . The total of 1,500 Scriptures sold during the hot

weather month may be regarded as quite encouraging. When the van set out from Bombay towards Nagpur at the end of June it was our hope that a new record would be established, and thanks to the splendid cooperation of missions and churches all along our route the total sales for July reached the high figure of 6.037 books. One of the most encouraging features of this part of the tour was the number of Bibles and New Testaments disposed of; 78 and 209 respectively. During the early part of November it will be our aim to place a Gospel portion in the hands of every literate person in Western India."

—Dnyanodaya.

Burma Gospel Campaigns

Both Burmese and Karen languages have a new word—"campaign." Workers report that hardly a church in all the 900 and more has not experienced the meaning of that word. In seven years Gospel Teams, chiefly from Rangoon and Insein have had over 700 campaigns with thousands of decisions.

Many of these campaigns conducted by jungle schools are crude enough, but they are a sign of life; many a rural church has been strengthened by them. These Burma Teams have inspired Siamese Christians to undertake a similar work; while from Vellore and Lucknow come reports of Gospel Team work. —*Koinonia*.

CHINA

New Day in Evangelism

The Chinese Recorder says that one evidence of a new day in China is seen in the appearance of a group of Chinese Christian intelligentsia, carrying the Christian message to their peers. This is part of the second year of the Youth and Religion Movement being carried on by the Y. M. C. A. The fall campaign in student centers was conducted by a group of four Chinese Christian laymen, each of whom has been engaged in educational

work. Dr. W. Y. Chen is a leading Chinese psychologist, who has recently been acting President of Fukien University. Dr. Y. C. Tu, head of the Physics Department of the University of Shanghai, has had considerable experience in educational, student and Y. M. C. A. work. Though a professor of science he "has a passion for religion and youth." Dr. Wu Lei-chuan, the third member of this team, has been Vice-Minister of Education and Chancellor of Yenching University, Peiping. His part is to interpret Christianity in terms of its orientation to the best in China's culture.

Signs of New Life

A notable evangelistic campaign is going on among the English Baptists of S h e n s i. Church members have been organized in groups for visitation, two women with one evangelist. The favorite song of the campaign is a Chinese adaptation of the hymn, "Must I Go and Empty-handed?" Over a thousand people have been moved to confess their faith in Christ. In the city of Sianfu the campaign called forth the active service of fifteen voluntary lay preachers. It is said that in many

It is said that in many churches of Manchukuo, standing room only is left at Sunday services. Thirty inmates of a country prison have so impressed the prison governor by the change in their character and conduct since conversion that he has taken off their chains and allowed them to move freely within the prison. They have a Christian Endeavor meeting weekly in the prison lecture room. —S. S. Times.

Developing Radio Gospel

How it would have stirred the hearts of early missionaries to China if they could have foreseen that the Gospel would be carried every day through the air! The Christian Radio Company, of Shanghai, of which mention has been made in these pages, has been further developed. In such a cosmopolitan center as Shanghai, several lan-

guages can be regularly employed in addition to Chinese-English, French, Russian, German and Japanese. A choir of Russian Baptist refugees conducts a sacred concert every Wednesday. Mr. Garnier, leading Baptist worker in the Christian Literature Society, has given a series in English, French and Chinese for seekers after truth, on "The Reasonableness of the Christian Faith," based on Dr. Cairns' book, a devotional series on the life which has Christ as its center, expositions of Christian hymns, illustrated from a Yorkshire choir by a Shanghai business layman, and the story of how the Bible has been transmitted.

-B. M. S. Report.

The Great "Yellow Dragon"

Within a few hours after a break occurred in the dyke of the Yellow River, "China's Sorrow," 800 villages were destroyed. A recent letter to the Presbyterian Board says that 8,000 villages are affected and no one knows how many are utterly destroyed. That means that everything is gone, homes, cattle, crops for this year and next Spring. Most people escaped with only the clothing on their backs. The inundated area extends over an area of 4,000 square miles, and it is estimated that there are now 500,000 people who are homeless.

The government is planning to take care of them for the winter -1,000,000 refugees. They are sheltered in mat sheds, and are given four to eight large biscuits a day and hot water. Needless to say, conditions among these refugees are unbelievable. There is practically no medical work being done for them. The Chinese people have risen to the emergency, and are caring for the physical wants with no confusion at all.

Hybrid Religions

Several non-Christian religious movements are thrusting themselves upon the scene. The most prominent seems to be a combination of Confucianism,

Taoism and Buddhism, and is sponsored by many leaders in Chinese official, commercial, financial and educational circles. Its chief exponent is a man acclaimed as "the only sage after Confucius and Mencius." They call him Tuanfucius. His heart is said to be "filled with the love of Jesus and Buddha; his words are prophetic, and his prophecies always come true; difficulties and calamities invariably move his heart to prayer; while his spirit of sincerity is that of the gods." His followers are seeking to organize what they call a "World Peace Prayer Conference," at which their Sage will expound "Confucius' Cosmopoli-tanism," and pray for world peace. It is not clear to whom the prayers will be addressed.

-China's Millions.

Why Nestorian Missions Failed

The Christian religion was first brought to China by Nestorians 1,300 years ago. The new religion gained ground and held it for centuries, then faded and all but disappeared. Why? Dr. Kenneth Latourette sug-gests three reasons: (1) Most of the converts were not Chinese but foreign residents; (2) the missionaries were far from their home base and had to work without assistance, and (3) the missionaries eventually compromised with native non-Christian faiths. Furthermore, they neither built up a Christian literature, nor translated the Bible into the language of the people.

—The Chronicle.

Exchange Students in Canton

Lingnan University, known formerly as Canton Christian College, has been experimenting for two years in reversing the tide of student migration, by bringing American students to China. This year eleven fulltuition scholarships were granted to exchange students from America, selected with great care. They were scattered in the different dormitories and each had a Chinese roommate.

The following extracts from

letters furnish glimpses of their student life:

The classrooms, laboratories, and general equipment are similar to those in any well-planned American institution. Our dormitories are as noisy as any at home. . . Rice Hall is an appropriate name for the student mess. Dishes of Chinese food are put in the middle of the table and consumed in communal style, each person plunging in his chopsticks and transferring the catch to his rice bowl. It is unwise to ask any of the Chinese students to explain the contents until after the food is consumed. . . .

We owe more than words can express to our roommates, splendid fellows everyone of them. They saw that we were started off on the right foot, helping us to understand more about China from people of our own age, who are interested in the welfare of their country in relation to the other nations of the world.

-Presbyterian Tribune.

Results in Honan

Dr. Murdoch MacKenzie, of Changte, Honan, writes in the United Church Record of a recent evangelistic tour through the country districts east of Changte. In one place over one hundred persons attended a daily Bible study class, and on the Lord's day, there were between four and five hundred Christians present for worship. The service had to be held in the open air, as there was no building large enough to accommodate the congregation. In another center, an equally large congregation assembled, and about one-half of those present sat at the communion table. There are five organized churches in the district visited, ministered to by three Chinese pastors; constant additions are being made to the membership rolls, and schools are held in many districts with a steadilyincreasing number of promising pupils. The morning watch is being observed regularly in some churches, and much emphasis is being placed on prayer by the Christian leaders.

Korean Methodists in Manchukuo

So scattered are the stations of the Korean Methodist Church in Manchukuo that the 35 delegates to their last conference traveled 20,000 miles to attend. There are said to be 3,000,000 Koreans in Manchukuo, and the trains are crowded with immigrants, who find work in the rice plantations, which are on virgin soil. Planters are prospering, and the churches should soon be self-supporting. Services are held in rented halls, even in Harbin and Hsinkiang, for lack of proper churches.

-The Christian Advocate.

JAPAN CHOSEN

A Spirit of Cooperation

A group of parents of students in St. Paul's University in Tokyo, founded by the Episcopal Church, decided to eliminate the poor housing facilities at the Junior College and prepared a statement which was signed by 200 parents.

The time has arrived for the Japanese to relieve our American friends of some of the responsibility for providing new equipment and buildings. Especially is this true now when America is suffering from a severe depression, and our American friends are not in a position to carry on all their foreign mission work. We Japanese parents of students now being educated at St. Paul's University feel the institution must not hope for increasing aid from foreign lands, and therefore we feel it our duty to aid in the future development of the university at this critical time. Our immediate objective shall be the raising of funds for the permanent junior college building.

Activities during the summer resulted in raising 32,000 yen. It was expected that by the end of October one-half the total objective of 100,000 yen would be secured. The university authorities have in addition a total of 100,000 yen in hand. Thus a reenforced three-story concrete structure is promised within the next few months to give the junior college its own permanent classrooms.

-The Living Church.

In Northeast Korea

The Korea Mission of the United Church of Canada is the youngest of that Church's missions, except the one in South China. Splendid progress has been made in Korea; the work is largely self-supporting. Korean Christians erect their own churches, pay many of their pastors and spend both time and money in the task of evangelizing non-Christians. The Canadian Mission has sole responsibility in northeast Korea, a region where the Christian population numbers only 1% in 2,500,000. Most of this 1% are of the poorer classes, who cannot shoulder responsibility for evangelizing the other 99%. The Mission is appealing to the Canadian Church for adequate support to meet the challenge or a great industrial expansion in North East Korea. Hundreds of thousands of Koreans are pouring into Manchukuo immediately north of the Lungchingtsun field. These new settlers are open to the Gospel.

---Korean Echoes.

Women's Bible Institute

The Women's Bible Institute of Korea was founded 25 years ago, and last year attendance was the largest in its history. In the regular course, 187 were enrolled, and 18 in the graduate course, making a total of 205. Dormitory space is greatly During the 25 years, taxed. there have been over 250 graduates who have gone out into all parts of the country and to adjacent countries, well prepared to carry the Gospel message to those who have never heard, and to instruct them in the fundamentals of the faith.

-Alice M. Butts, Principal.

ISLANDS OF THE SEA

Fiji's Population

A definite increase in the native Fijian population is reported, due largely to the increasing attention being paid to sanitation and child welfare, and to the campaign by the Government of vaccination against typhoid and smallpox, as well as special treatment for dysentery. It is also shown that the Indian population is slowly overtaking the Fijian, forecasting a complicated problem in the future.

The figures show also that the

Indian population is slowly but surely overtaking the native population, offering a serious problem before many years elapse.

The statistics are as follows:

Totals 157,266 197,449 —Australian Missionary Review.

A New Song in Bali

Much has been written about Bali, where four years ago the name of Christ was unknown. Missionaries were forbidden to enter; then the Gospel was brought by a Christian Chinese. About two years ago R. A. Jaffray, of the Christian and Missionary Alliance, addressed the Balinese converts as follows: "Two years ago there were no Christians in Bali, nor was one able to sing these songs of 'the Lamb of God that taketh away the sins of the world.' Now. you know what it means to trust in the Lord Jesus for the forgiveness of your sins and the salvation of your souls. I love to hear you sing these wonderful songs from the heart. How many of you, notwithstanding all the suffering and persecution that believing on the Lord Jesus has meant to you, are glad that the Gospel of the Lord Jesus Christ came to Bali? If you are glad, testify to it by raising your hands and saying, 'Praise the Lord!' As soon as the message got around to their language, every hand went up promptly, and there was a full chorus of 'Praise the Lord' from all lips." -Sunday School Times.

Burning Questions

Two questions claimed chief attention of the Philippine National Christian Council's executive committee at their annual meeting.

(1) What are the issues, subjects and problems most vital to the future of the Christian movement in the Philippines? (2) What topics would churchmen in the Philippines like to have discussed in a World Consultation in 1938 to convene somewhere in Asia?

In answer to the first the Committee considered as most essential: Christian leadership, new approaches and new emphases in method and message, a selfsupporting Christian college in Manila, religious education in the public schools, and special attention to the place and meaning of the Lord's Supper in worship and life.

The group suggested in reference to the second query: world-wide application of Christianity, effective evangelism, the cause and cure of war, temperance, cooperatives, race prejudice, and Communism, Fascism and Naziism in relation to Christianity.

A Doctor for Kwato

For forty-five years the work of Kwato Mission has been carried on without a trained physician on the field. There has been no doctor nearer than Samarai. In times of severe illness, Mrs. C. W. Abel has been obliged to go to Australia, sometimes in an open sail boat. Even though the missionaries have been skilled in combating epidemics and simple diseases, the natives have suffered much from lack of medical attention and advice.

But last July, Dr. Berkeley D. Vaughan, with his wife and three children, arrived from England, and now the hospital, built ten years ago, can become a real center for medical ministry, and for nurses' training. Mrs. Vaughan is a graduate nurse. It is hoped that tours of outlying districts can be made, to give instruction in hygiene and sanitation.

-Kwato Mission Tidings.

Baptisms in Bali

Rev. R. A. Jaffray felt led to write to the Governor-General of the Netherlands East Indies at Batavia, and request that the prohibition to baptize in Bali be withdrawn. At the same time

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he wrote to the Prime Minister in Holland, Dr. Colyn, to the same effect. The permission was granted and the missionaries have been allowed to baptize those who were waiting, and to date 127 new converts have been baptized. Dr. Donald G. Barnhouse, on his world tour of missions, was in Bali at the time of these baptisms.

1935]

---Evangelical-Messenger.

A New Zealand Institute

In 1903, the Presbyterian Church of New Zealand approved the establishment of the Presbyterian Women's Training Institute. Two years later the first two students to complete the course were sent to China, and two who had graduated for Home service were appointed as deaconesses. As time passed some found work among the Maoris, some under the L. M. S. and kindred societies, and others under the Presbyterian Foreign Missions' Committee in China and India.

Seed Sowing in Sumatra

Palembang, in South Sumatra, is a conservative and fanatical Mohammedan city where ninety per cent of the population are followers of the prophet. Their large mosque is only two hundred yards from a Christian mission school.

Pupils come from towns all over south Sumatra, some as far as 500 miles. Some of these boys live in a small room for which they pay from forty to fifty cents a month rent. They do their own cooking in order to live as cheaply as possible and thus have enough money to pay their school fees. While the parents know that every pupil is required to study the Bible, the principal says no parent has ever voiced an objection. A half hour is spent in Bible study every day.

-The Christian Advocate.

CHRISTMAS PIGS

Excitement and dismay reigned in the leper colony. The next day would be Christmas, but the pig, so carefully fattened for the long-anticipated feast, had escaped from his pen and trotted off in the direction of the village. The patients could not follow without breaking faith with their beloved doctor.

When meat comes your way only once or twice a year, it is something to be dreamed about beforehand and remembered longingly for many a day. Someone had given these Chinese leper patients a little live pig at the beginning of the summer, and they had cherished him zealously with visions of how he would look, crisp and brown, decked with flowers and with a ruddy apple in his mouth.

But now this delectable vision was fading, for the pig had run away, and on the very day before Christmas. There was only one thing to do. The aged Head Man of the colony called the patients together to pray over their troubles. All sat on the ground while Brother Sit Ling spread out his mutilated hands and began to pray. He told of their trouble, how when food was scarce they had often gone hungry, how providential the gift of the pig has been, and how they had planned to share the meat with some homeless lepers near by for whom there was no room in the colony. He closed his petition with the simple plea, "Lord, please direct this pig's steps back home."

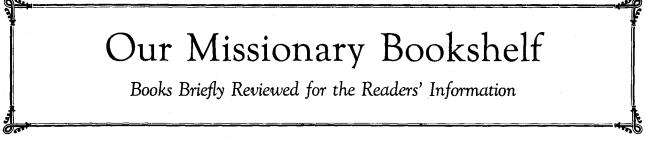
Just before nightfall a great commotion was heard and the lepers rushed out to investigate. A wheelbarrow was approaching and on it the squealing, protesting pig. The villager, who had found the runaway rooting in his garden, had recognized him as the colony pig and returned him.

Was there ever a roast pig which tasted quite as delicious as the prodigal pig which graced the feast at the leper colony next day? A generous portion was reserved for the wretched group waiting patiently outside the gate in the hope that some day there would be funds so that they, too, could come into the colony.

There are other pigs too which are having a part in making Christmas a happier day for the leper. These are the 84,000 Pete pig banks of the American Mission to Lepers, which are fed with coin so that the leper sufferers whom Christ especially mentioned may have a share

in the brightness of the Christmas message which has brought a new hope to all mankind. The Mission to Lepers is the auxiliary of every foreign mission board and of every missionary who is working for lepers. Twenty dollars will give a Christmas dinner to a whole colony of patients. Twelve dollars will feed one patient for an entire year. Fifty cents will give a leper a pair of sandals to protect the bandages on his mutilated feet and help him to get about. Other amounts will care for untainted children or will purchase cherished presents such as soap, blankets and medicines, which seem luxuries to the lepers.

Any one can bring joy this Christmas to the most friendless sufferers on earth by sending a gift through the American Mission to Lepers, 156 Fifth Avenue, New York.



The Furtherance of the Gospel. By William Owen Carver, Th.D., D.D. 145 pp. 60 cents, cloth; 40 cents, paper. Sunday School Board of the Southern Baptist Convention. Nashville, Tennessee. 1935.

All students of missions are acquainted with the "History of Missions" by Professor Carver and other books from his pen. Here we have a compact, concise training course for Christian workers on the principles and method of missions. The author bases everything on the Scriptures and the solidarity of the race through creation and redemption. Three chapters are devoted to the reason of missions, three to the conduct of the enterprise, and three to the unchanging message amid changing conditions. Each chapter is followed by questions for review and reflection, and there is a brief bibliography. The author's definition of missions is worth memorizing: "Missions is the work by which God proclaims and extends his kingdom of love, redemption, and righteousness among men, by means of men whom he has redeemed and commissioned as his representatives. This is the essence of missions always and everywhere." Would that all missionaries and missionary leaders at home were true to such ideals! S. M. ZWEMER.

Chaos in Mexico. By Charles S. Macfarland. Illustrated. 8 vo. 284 pp. \$2.00. Harpers. New York. 1935.

The Mexican situation in recent years has been bewildering and enigmatical. It has been full of contradictions to the experienced student as well as to the casual observer, but it has not been chaotic. The appearance of chaos in the early months of the present year, when Mexico came under the scrutiny of Dr. Macfarland, was due in part to

the sudden and simultaneous exercise on the part of a number of Mexican states of the right granted by the Federal Constitution to apply in their own way the provision regarding the status of religion. It was also due, and perhaps chiefly, to the intense subterranean struggles going on between President Cardenas and Ex-President Calles. Since the book was published, this tremendous tension in Mexican politics has been relieved by the elimination of Calles and a number of his satellites, especially the notorious Garrido Canabal. As a result of the fall of Mexico's "strong man" the situation has become much more clearly defined.

Dr. Macfarland, in spite of the brevity of his association with Mexico and the use of the journalistic style and method, supplies the reader with valuable data about Mexico, during one of the strangest and most sinister moments in that country's history. The author interrogated the spokesmen of the several trends in Mexican life and thought, and tabulated and appraised their viewpoints. Those concerned about the future of Christian missions will find here much of value regarding the tendencies of a modern totalitarian state in relation to religion, while the reader interested in Latin American affairs will be supplied with fresh insights into the life of the most original member of the Latin American family. JOHN A. MACKAY.

Der Heilige in den Chinesischen Klassikern. Eine Untersuchung über die Erlöser-Erwartung in Konfuzianismus und Taoismus. Gerhard Rosenkranz. 188 pp. Mk. 9.80. J. C. Hinrich. Leipzig.

This book is volume nine of the Missionswissenschaftliche Forschungen, published by the German Society for the Science of Missions, under the editorial management of Dr. M. Schlunk in Tübingen. It therefore comes under the encouragement of prominent authorities in Germany. The translations are based on the renderings of Richard Wilhelm, but a number of quotations from English and French versions have been rendered in German by the author.

Following the investigations of A. Jeremias on the extra-Biblical hope of a redeemer in the Mediterranean area (Ausserbiblische Erlöser - Erwartung) and the book of Evnil Abegg on "Messiasglaube in Indien und Iran" we now have this splendid study of the expectation of a Redeemer in China. This point was neglected in the discussions of the religion of the Chinese. Rosenkranz gives us in this book a thorough investigation. Confucianism divided all humanity into three classes: Ordinary Mortals, Nobles (among whom Confucius classes himself) and Holy Ones who were great figures of the more or less mythical past. The argument of Rosenkranz now is, that in the Chinese religion a redeemer was awaited with increasing intensity by the religious writers and that with the advent of such a redeemer was coupled the hope of a glorious consummation in Paradise. While the roots of such a teaching exist in early Confucianism, they were more or less covered up in the later forms of Confucianism and Taoism. The future hope is very fully developed in the present book; but the author points to the necessity of developing it still further in a separate work.

The book is replete with information and is written in a lucid and convincing style. It contains a full bibliography of

Any of the books noted in these columns will be sent by the REVIEW publishers on receipt of price.

the sources in question and is also a defense of pure Confucianism which the author thinks was far more religious than is generally believed. C. T. BENZE.

Schoolhouse in the Foothills. By Ella Enslow and Alvin Harlow. Illus, by Thomas Benton, 12 mo. 239 pp. \$2.00. Simon and Schuster. New York, 1935.

Here is a fascinating and true account of the trials, adventures and victories of a Christian young woman who undertook to teach in a backward town in the Tennessee mountains. It is a story full of wit and wisdom, of tragedy and comedy. Miss Enslow met opposition, suspicion, ignorance, bullying and dire poverty with fine courage, Christian faith, unselfish service and intelligent planning. Several men and women had been compelled to resign from the school before this young inexperienced mountain teacher tackled the job. In the end she won pupils and parents by her brave struggle against ignorance, poverty, disease, prejudice and in spite of threats of violence. To read these vividly pictured experiences opens our eyes and stirs our hearts to the need for giving larger opportunity and greater sympathy to these mountain people who have so much strength of character, with independence, courage and loyalty.

Negro-White Adjustment: An Investigation and Analysis of Methods in the Interracial Movement in the United States. By Paul E. Baker, M.A., Ph.D. 1934. Associa Press, New York. Price, \$3.00. 1934. Association

Those who are interested in the problem of the races in America and in the promotion of helpful and friendly relations between the white and colored people will find in this book a useful storehouse of facts. Dr. Baker was born in Texas. studied in the North, was pastor for some years of a Presbyterian church in New York City and was afterward director of religious education at Fisk University. He gives a careful description of the history, philosophy and program of the interracial agencies:

- 1. The Commission on Interracial Cooperation.
- 2. The National Urban League.
- 3. The Commission on Race Relations of the Federal Council of Churches of America.
- 4. The Internacial Department of the National Council of the Y. M. C. A.
- 5. The Internacial Work of the Y. W. C. A.
 6. The Society of Friends.
- 7.
- The Fellowship of Reconciliation. 8. The American Civil Liberties Union.
- 9. The National Association for the Advancement of Colored People.
- 10. The International Labor Defense.

The methods of work of these various organizations is described and we are told what has been done by one or more of them in different concrete situations which have arisen. If one wishes to know the latest information about the Scottsboro case, the efforts to secure the franchise in the Texas primary, or the exclusion of Judge Parker from the Supreme Court Bench, or a description of the race riots which occurred at Tulsa, Chicago or elsewhere, or about the conflicts relative to segregation or discrimination, he will find here a mine of information. The author says, "In dealing with a race conflict, a person is not dealing with sane, normal, wellbalanced people, for individuals who are sane in every other area of life may be psychopathic in interracial situations. The Negro and the white man in America do not face each other as human beings; they face the fictions which they have built up in their minds about each other. They are fighting a straw man, an entity built from the imagination, who, nevertheless, is just as real to them as if he truly existed. The Negro is just as confused about the white man as the white man is about the Negro."

The author thinks that the church should take a much bolder stand upon race issues than it now does, and he finds many ministers to be restless and chafing because the church is so slow to take a forward move in the moral issues in-

volved. He believes that. "the present and future leadership in race relations is being recruited from southern colleges and universities." He concludes on the one hand that there are at present "tendencies which point to the development of a definitely biracial society in America within a period from twentyfive to fifty years"; but that there are other agencies, "working for the integration of American life and the absorption of the Negro into the institutions and organizations of the country." His prophecy is that "it is probable that the next generation will witness an intensification of the present biracial stratification of society, but that ultimately continued cultural contact will issue in a practical amalgamation of the races.

It is evident that the problem of race relations is coming into increasing prominence and should have the careful study of every thoughtful patriot and Christian. Here is a useful handbook for all interracial workers.

WM. HALLOCK JOHNSON. Lincoln University, Pa.

With Christ in Soviet Russia. By V. Rearranged. Ph. Martzinkovski. abridged and translated from Russian by the Rev. Hoyt E. Porter. 364 pp. Nile Mission Press, Jerusalem.

This stirring account of a Russian Christian's personal experiences of the power of the Gospel, both as a free man and when suffering imprisonment and persecution, was translated from the Russian language, printed in Czechoslovakia and is sold by the Nile Mission Press in Jerusalem. The volume has already appeared in five other translations. Although its story goes back to 1918 and is chiefly concerned with the early days of the revolution, it is brought up to date by a supplementary chapter on Religion in the Russia of today. With a background of university life and work among students in Moscow, Petrograd, Kief, Odessa and Samara, the author attempts "to describe the religious movement in Russia, and to show the different stages through which it un has been passing. Naturally, re- tis ligious activity at a time of anti- Ho religious agitation brought much tu

religious agitation brought much opposition. This, too, it is my purpose to relate, and in passing touch upon important historical events which were of especial significance in relation to the intellectual and spiritual life of Russia, and which were subjects of my own observation and ex-My narrative must perience. necessarily be to some degree one-sided, for I am only a drop in the great ocean of Russian life. But he who has keen enough senses can, from the taste and smell of the drop, form some conception of the character of the whole enormous sea.'

The book breathes the spirit of e a r l y Christianity. The writer loves his enemies and prays for those who persecute him. There is little or nothing against the Soviet Government as such. The book is not political propaganda for or against Bolshevism or Communism. The author probes deeper and writes as an apostle of truth.

"Russia is sick — sick unto death. But over her dying form silently the figure of Christ bends. He lays his healing fingers in the bleeding wounds, and covers them with his own clean vestments."

The lesson for us to learn is:

Conquer atheism at home, in Europe, and in this way you will help to overcome it in Russia. Conquer it in the sphere of the inner life by furnishing answers to the questionings of honest, conscience-clean doubt. Somewhere in America a church was burning down at night. A crowd gathered. Among the spectators the pastor saw a well-known atheist, a resident of his parish, and said to him, "While the church was standing in good condition you did not attend it, but now, when it is on fire, you come."

"If your church had always been on fire, I would have attended regularly," the other replied.

S. M. Zwemer.

Una Alajaba de Flechas para los Arqueros del Señor. Bautista Rinorosa. 120 pp. Instituto Evangelico. Rosario, Argentina.

This booklet contains about fifty outlines for sermons — "a quiver of arrows for the Lord's archers." The author, writing

under the nom de plume of Bautista Rinorosa, is R. S. Hosford, Honorary Director of the Institute Evangelico of Rosario de Santa Fe, Argentina. A brief sermon theme is followed by a clear analysis of the text. Missionaries working in Spanish-American countries might find the little book very useful for their evangelistic work.

C. T. BENZE.

Sunshine Country. By Cristina Roy. 189 pp. 1s. 6d. Pickering and Inglis, London. Translated from Slovak by Wm. M. Strong.

The author of this refreshing story is in charge of a small home for orphans in Czechoslovakia. It has been translated also into German, French, Spanish. A little boy, lost to his parents, remembers his mother's story about a land called "suncountry." shine Wandering about the mountains, he thinks he finds it and in a cave he comes upon a book with the inscription: "Whoever thou art that takest this sacred book in hand. read it line after line! It will show thee the way to the land where there is no night and where the sun never goes down."

Palko, the child, went back to the cave at every opportunity and studied the Book; and having learned its truths, became a Christian and was the means of converting rough woodsmen, his master, and even the village curate.

The story is full of human interest and is charmingly told.

The Drama of the Eucharist As Set Forth in the Book of the Revelation of St. John the Divine. By Stacy Waddy, M.S., D.D. 107 pp. 2s. 6d, cloth. S. P. G. House, London. 1934.

Dr. Waddy, following the dramatic interpretations of the Apocalypse as given by such writers as Archbishop Benson and Dr. Frederick Palmer, finds in this encyclical letter addressed to the seven churches of Asia a "dramatic liturgy." He regards it as the Church's first worship book used in the eucharist service. Since John supposedly lived for many years in the home of the mother of the Lord, in such a setting the way of response for a Christian to his Saviour took shape and gave the Church a type of worship which could be universally adopted.

In this dramatic liturgy the Church is mustered to act over again two events of its Lord's life—the triumphal entry from Bethany to Jerusalem and the Feast spread at the Last Supper. In the setting thus projected by the author's interpretation of the Book of Revelation the Anglican Liturgy is introduced, whereby the participants in the eucharist reenact the drama of worship as produced by the early Christians. Such a dramatic hypothesis favored by a series of students is regarded by the Biblical scholars as being artificial and missing the real character and purpose of the Apocalypse. Furthermore, Dr. Waddy's view of the Lord's Supper is not that of the Protestant Church, wherein Christ Himself is the chief actor and the communicants are recipients, but is that of the Roman mass, an oblation made by a congregation under the leadership of an officiating priest.

An Anglican familiar with the liturgy of the Catholic Church may derive some spiritual profit from Dr. Waddy's theatrical interpretation of the Book of Revelation and labored attempt to couple with it the drama of the eucharist. An Evangelical Christian will find more satisfaction in regarding the Apocalypse as the message of a prophet and not of a priest. Such an one partakes of the Lord's Supper not as an offering from man to God but as a gift from God to man. J. R. S.

Ambassadors for Christ. By Mildred Cable and Francesca French. Illus. 8 vo. 159 pp. \$1.00. China Inland Mission. Phila. 1935.

These two members of the China Inland Mission have not only a gift for writing but they have something worth telling. Former volumes have dealt with their missonary adventures in China and Mongolia, this one is a very clear answer to young people who have asked them, while on furlough, to explain about the missionary call, its demands, privileges and problems, the missionary's relation to the home Board and to the work on the field—all as an "ambassador" of Jesus Christ. This book is an excellent c o m p a n i o n to Dr. Brown's longer treatise "The Foreign Missionary," and will be particularly helpful to those who are ready to consider the missionary call.

1935]

Die rechtliche Stellung Christlicher Missionen in China. Dietrich Husemann. 116 pages. R. M. 6. Published by Carl Heymann, Berlin, 1934.

This "contribution to the study of the protection granted to foreigners," is devoted principally to the status of Christian missions and missionaries in China. After an introductory discussion of the idea of missions and the extent of modern mission work, the book is divided into two parts, the first comprising the period of 1842-1903, the second the period of 1903-1932. There is also a good bibliography and a supplement.

Naturally the discussion on the relations of missions to governments involves a discussion of what is meant by governments themselves. The citation of the legal agreements makes the book very useful. The author, who lives in China, discusses such questions as the right to propagate Christianity, the right to live in China and to acquire property there, the French protectorate of missions, the protection of missionaries and converts, the official rank of Roman Catholic missionaries, the right of Christian missionaries to engage in non-missionary pursuits. Legal documents are quoted in original English, French or German.

C. T. BENZE.

The Sins of Saints. By Herbert Lockyer. 1 s. 124 pp. Pickering & Inglis, Glasgow.

This little book of 126 pages is almost pure gold,—not in the literary or exegetical sense, but in the fidelity with which the truths of Scripture are applied to the common weaknesses of our human life. The thirteen texts which form the chapter headings are gateways to searching exposition and powerful spiritual appeal. The mirror of divine Truth is held before the sins and frailities of saint and sinner with telling effect, but not without a faithful unfolding, also, of the Gospel of Grace. The themes are both arresting and practical, as will be judged by the mention of a few of the titles: Clean Hearts and Right Spirits; When the Wagons Came; The Motherhood of God; Groping in the Dark; A Happy Home; Something for Nothing.

A book of such penetrating and unmasking character is hardly destined for wide popular acceptance; nevertheless it has a greatly needed message for the present day. It is valuable as a treatise on the Way of Life and as a guide to holy living.

H. R. Monro.

Epochs in the Life of the Apostle John. By the late A. T. Robertson. 8 vo. 253 pp. \$2.00. Revell. New York. 1935.

A book by the leading New Testament scholar in America is an event. Dr. Robertson was well-known as a professor of New Testament Greek in Louisville Theological Seminary and as the author of a number of books on preaching and the ministry and on the history and exegesis of the New Testament. His death last year was a great loss to the Church, but he has left behind him abiding evidences of his scholarship and evangelical standing.

In this posthumous volume Dr. Robertson unhesitatingly identified the Apostle Paul with the writer of the fourth Gospel, and of the epistles and Revelation and with good reason. His book is the result of a life-time of study of the Johannine problem. First Dr. Robertson presents the "Beloved Disciple" in his personal characteristics and surroundings as presented in the New Testament and described by the Early Church Fathers. He makes a careful study of John as a trusted follower of Jesus, a close companion of Peter and the other apostles, a missionary leader and clear interpreter of

Christ in the early Church, and finally as the Christian prisoner, prophet and seer in Patmos.

Here is a wonderfully rewarding study—throwing much light on the New Testament and the problems of the early Church, as well as on the character of Christ's most intimate companion. The bibliography is very complete, with references to over 250 volumes on John and Johannine literature. It is the rich fruitage of a lifetime study—especially valuable to pastors and other Christian students.

That Strange Man Upon the Cross. By Richard Roberts. 12 mo. 135 pp. \$1.25. The Abingdon Press. New York. 1935.

These are devout, Biblical addresses on Christ-the Man, the Teacher, the Worker, and the Crucified One. The lectures stop short of completeness since the Risen, living Christ is not clearly presented. A Christ on the Cross is essential to the Gospel but this is not the true cli-max. Dr. Roberts says, "We find ourselves saying with the people who heard his living voice, 'Never spake man like this man." and perhaps at the last falling at his feet and saying, with his skeptical disciple, 'My Lord and My God.'" While we cannot agree with every statement of Dr. Roberts, his studies are stimulating and bring the reader into fellowship with the cruci-fied Christ, as "the last word of God to a wayward race."

Christ and the Student World. By Robert P. Wilder. 80 pages. 1s. Simpkin Mashall Ltd., London. 1935.

The practical value of these messages has already been tested and proved. They were conceived through years of prayer, Bible study and spiritual experience and came into being to meet the definite needs of students. They have been greatly blessed in America, Europe, Egypt and India where intelligent young men and young women have been brought out of darkness and despair into light and hope.

There are eight brief studies

—The Fight for Character, The Uniqueness of Jesus Christ, We Would See Jesus, Bible Study for Spiritual Growth, Prayer, Guidance, What Is a Missionary Call, and The Risen Lord. Christ and the Bible are the foundation on which Dr. Wilder builds, but wide reading and experience furnish rich material for effective, careful and logical construction of his thought. Students and other earnest-minded young people will find them especially valuable.

The Rediscovery of the Spirit. By William Owen Carver. Fleming H. Revell Co. \$1.50.

This book is a tonic for those who have been under the influence of the cynical materialistic views which have been widely prevalent, but which, the author finds, are now giving way to a more spiritual and therefore more hopeful conception of life. He presents the evidence of a revival of confidence that life has real meaning and purpose. He does much more than this he lays the foundations for an adequate Christian philosophy and shows that the Christian experience and the Christian revelation do not have to wait for the word of the scientist and the psychologist before having valid assurance that in its relation with God the soul is in contact with reality.

SAMUEL MCCREA CAVERT.

Unto the Skies. By Lillian G. Carleton. 12mo. 207 pp. \$1.00. Pickering & Inglis. Glasgow. 1934.

This cluster of stories from life gives vivid pictures from the childlife of boys and girls treated in the Memorial Hospital of the Medical College at Ludhiana, North India. Miss Carleton is herself a part of the picture, having been for years a nurse intimately associated with Dr. Edith Brown, the founder and still the dynamic genius of this great Christian institution. Next to seeing that busy beehive—as has this reviewer-and getting the "close-up" of it all, is the reading of the stories found in these glowing pages. For out of this composite of human interest, the reader gains a keener insight into the very heart of India, and finds a spiritual tonic out of the heart of this extraordinary group of women in Ludhiana Hospital.

DAVID MCCONAUGHY.

Twice-Born Men. Compiled by Hy Pickering. 12 Mo. 144 pages. 1 shilling. Pickering & Inglis. Glasgow. 1934.

This is not related to the volume of the same name by Harold Begbie. It is a compilation of stories of the conversion of one hundred men in different walks of life, in different lands and widely separated in time. They include stories of Sir Robert Anderson, formerly head of Scotland Yard; F. S. Arnot, mis-sionary to Africa; Dr. T. J. Barnardo, "Father of Nobody's Children"; D. L. Moody, the evangelist; J. Pierpont Morgan, the banker; A. J. Gordon, the Baptist preacher of Boston, and Arthur T. Pierson. Most of the subjects are well known and these stories furnish good material for sermons and other addresses.

"Eye" to "Aye." By Paul H. Graef. 8 Vo. 127 pp. \$1.00. Christian Publications, Inc. Harrisburg, Pa. 1934.

By the use of display type and some colored charts Mr. Graef, a businessman, presents the Gospel message of the New Testament. The main parts are Scripture quotations on sin and salvation, showing clearly the way out of darkness to light, or from death to life. Mission workers and other personal workers will find it emphatic, clear, concise and appropriate.

The Flying Boat. By Robert N. Mc-Lean. 8 vo. 184 pp. \$1.00. Friendship Press. New York. 1935.

The author of "The Jumping Bean" here tells the story of life and work among Mexican children in Arizona. It is a romantic story in which adventure, love and Christian service are mingled. It has the flavor of old and new Mexico with Spanish spices, tomale and tobasco mixed. It is worth reading—for young and old.

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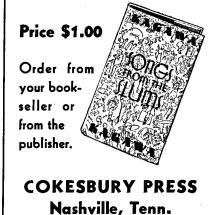
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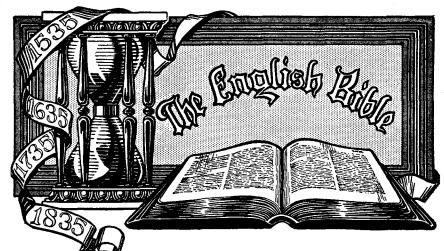
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New Books

- The Basic Beliefs of Jesus. Bishop Paul B. Kern. 246 pp. \$2.00. Cokesbury Press. Nashville, Tenn.
- The Bible in Our Day. A symposium. 184 pp. \$1.00. American Bible Society. New York.
- Calendars. Daily Meditation, 1s. 6d.; Golden Grain, 1s. 3d.; Golden Text, 1s. 3d.; Daily Manna, 1s. Pickering & Inglis. London.
- The Conquering Christ. Inabelle G. Coleman. 92 pp. Foreign Mission Board, Southern Baptist Convention. Richmond, Va.
- Gold by Moonlight. Amy Carmichael. 182 pp. 5s. S. P. C. K. London.
- I Discover the Orient. Fletcher Brockman. 210 pp. \$2.00. Harpers. New York.
- Miracles in a Doctor's Life. Walter Lewis Wilson. 120 pp. Paper. Moody Bible Institute Colportage Assn. Chicago.
- The Netherlands Indies. World Dominion Survey Series. Joh. Rauwes, H. Kraemer, F. J. F. Van Hasseltz, N. A. C. Slotemaker de Bruine. 186 pp. 5s. and 3s. 6d. World Dominion Press. New York and London.
- Points for Emphasis. A Vest Pocket Commentary. Hight C. Moore. 192 pp. 35 cents. Sunday School Board, Southern Baptist Convention. Nashville, Tenn.
- Philosophical and Biblical Reflections on World Peace. John Bovenkerk. 31 pp. 35 cents. Zondervan Pub. House. Grand Rapids, Mich.
- Studies in Romans. B. H. Carroll. 119 pp. 60 cents, cloth; 40 cents, paper. Sunday School Board, Southern Baptist Convention. Nashville, Tenn.
- The Solitary Throne. Some Religious Beliefs of Mahatma Gandhi in the Light of Christ's Teachings. Bishop Brenton T. Badley. Lucknow Press. Lucknow, India.
- The Shepherd King. John Clover Monsma. 268 pp. \$2.00. Zondervan Pub. House. Grand Rapids, Mich.
- Tarbell's Teacher's Guide 1936. Martha Tarbell. 432 pp. \$2.00. Revell. New York.
- The Turkish Transformation. Henry Elisha Allen. 251 pp. \$2.50. University of Chicago Press. Chicago.
- With Christ in Soviet Russia. V. Ph. Martzinkovski. 364 pp. Nile Mission Press. Jerusalem.
- John White of Mashonaland. C. F. Andrews. 205 pp. \$1.50. Harpers. New York.
- Year Book of Negro Churches. Compiled by Bishop Reverdy C. Ransom. 111 pp. Wilberforce University. Wilberforce, Ohio.



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