

# THE MISSIONARY REVIEW the WORLD

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## Ethiopia as a Mission Field

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*Robert E. Speer*

## America through a Missionary's Eyes

*Mrs. E. Stanley Jones*

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*Charles R. Hamilton*

## Dates to Remember

**January 6-12**—Universal Week of Prayer.

**January 8-10**—Foreign Missions Conference. Asbury Park, N. J.

**January 12-17**—Home Missions Council and Council of Women for Home Missions Annual Meetings. Washington, D. C., Headquarters Calvary Baptist Church, 8th and H Streets, N. W. The program is planned around the theme, "The Rural Church Today and Tomorrow."

**January 15-17**—National Conference on the Rural Church. Washington, D. C.

**January 21-24**—Cause and Cure of War Conference. Washington, D. C.

**February 2**—The Moody Bible Institute Jubilee and centenary of the birth of D. L. Moody. This day will launch the Founder's Week Conference. A folder on "Moody Day" may be had by writing to A. F. Gaylord, 153 Institute Place, Chicago, Ill.

## Obituary Notes

Dr. Lewella Miner, for nearly fifty years a missionary teacher in China, died in Tsinan, Shantung Province, on December 3d. Miss Miner went out to China in 1887 as a missionary of the American Board. She taught first at Tungchow and later founded the first college for women in China, the Women's College of Peiping, in 1905. Until recently she was Dean of Women and Professor of Religious Education in Shantung Christian University. She went through the Boxer Rebellion and wrote a book entitled, "China's Book of Martyrs"; also "Two Heroes of Cathay." She was a member of the National Christian Council of China and of the Council on Religious Education. Dr. Miner was born in Oberlin, Ohio, was graduated from Oberlin College and received the degree of Doctor of Literature from that institution in 1914.

\* \* \*

Dr. Kenyon L. Butterfield, formerly president of the Rhode Island State College of Agriculture and Mechan-

ical Arts and later president of the Massachusetts State College and the Michigan State College, died at his home in Amherst, Mass., on November 25th. He was born in Lapeer, Michigan, 67 years ago, and for the last ten years has been the counselor on rural work for the International Missionary Council. In this connection he has studied rural life in many parts of the world and has rendered an invaluable service to rural missions in India, China, The Philippines, and other lands.

\* \* \*

Dr. Robert W. Hockman, missionary of the United Presbyterian Mission, located in Ethiopia as a medical missionary in charge of the American Red Cross unit, was killed on December 13th while examining an unexploded Italian bomb. Dr. Hockman was born in China twenty-eight years ago, where his father and mother were missionaries. Dr. William H. Hockman, the father, is now a member of the faculty of the Moody Bible Institute, Chicago. Mrs. Robert Hockman and their infant daughter were in

(Continued on 3d cover.)

## THE WEEK OF PRAYER

The Federal Council of Churches of Christ in America and the World's Evangelical Alliance of Great Britain again call Christians all over the world to observe the week of January 6th to 12th as a special *Week of Prayer* for an increase of personal spiritual life and service, for improvement in the home, the Church, the nation and the world. The Federal Council of Churches has sent out the Call which includes the following:

*First Day—For Ourselves.* For courage; for a clean heart; for freedom in the Lord; Scripture, Romans 12.

*Second Day—For Our Homes.* For husband and wife; for children and youth. Scripture, Ephesians 6: 1-20.

*Third Day—For Our Churches.* For obedience to the mind of Christ; for grace to open wide the doors of the church; for daring to use all our resources. Scripture, Matthew 16: 13-20 and 1 Cor. 3: 1-9.

*Fourth Day—For the World Mission of Christianity.* For courage to accept the task; for those on church boards; for nationals overseas; for the Federal Council of Churches; for men, women and children on the mission field. Scripture, selected verses.

*Fifth Day—For Our Own Nation.* For healing of our present distress; for the unemployed; for humility as a people; for industrial peace; that our nation may put her trust in God. Scripture, Psalm 33.

*Sixth Day—For Every People.* For recognition of our common sins; for sympathy with the infirmities of others; for statesmen; for grace to live together as brothers. Scripture, Acts 2: 1-21.

*Seventh Day—For Light on the Way Ahead.* For release from all bondage of body, mind and spirit; for order out of confusion; for eyes that see and ears that hear; for thanksgiving for sure Words already given; for grace to live well; for guidance. Scripture, John 1: 1-18 and John 8: 12-20.

The complete order of services include the daily calls to prayer, hymns, Scripture sentences, special prayers, litany and topics for addresses.\*

"I know the thoughts that I think toward you," saith the Lord; "thoughts of peace and not of evil. . . . Then shall ye call on me and ye shall go and pray unto me, and I will hearken unto you. And ye shall seek me and find me when ye search for me with all your heart. (Jeremiah 29: 11-13.)

\* These programs may be secured from the Federal Council of Churches, 105 East 22d Street, New York, at 3 cents a copy or \$1.50 a hundred.

## THE MISSIONARY REVIEW OF THE WORLD

DELANVAN L. PIERSON, *Editor*

VOL. LIX JAN., 1936 No. 1

Publication and Business Office—  
Third and Reilly Sts., Harrisburg, Pa.  
Editorial and Executive Office—  
156 Fifth Avenue, New York City.  
Entered as second-class matter at  
Post Office, Harrisburg, Pa., under  
Act of March 3, 1879.

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.

MISSIONARY REVIEW PUBLISHING CO., INC.

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## Editorial Chat

A *Happy New Year* is our wish for every reader and for the world that "God so loved" and that "Christ came to save."

\* \* \*

The year can be made happy by spreading the Gospel and by living and serving in the Spirit of Christ.

\* \* \*

This is the great aim of the REVIEW—to reveal the world-wide need for Christ and to tell the Good News of what He had done for mankind and what He is doing in the world today.

\* \* \*

How far is the REVIEW successful? Here are some comments of our readers:

"The Latin America number is, I sincerely believe, alone worth a year's subscription." G. W. SPURLOCK.  
*Bonnie, Ill.*

\* \* \*

"I have been highly impressed with the high calibre of the issues which I have read." REV. EDWARD H. JONES.  
*The Presbyterian Church, State College, Pa.*

\* \* \*

"I think the Methods are very valuable. I have kept the back numbers for years and find many suggestions I can adopt successfully in my work."

MISS SHIRLEY V. SCOTT, W. M. S.  
*Community Worker, Presbyterian Church, New Westminster, B. C.*

\* \* \*

"I was very much interested in the articles contained in the July issue of THE REVIEW and read them with profit." REV. GEO. A. BROWN.  
*Elyria, Ohio.*

## Missionary Medical College for Women, VELLORE, INDIA

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Send us addresses of people who still have incomes, or see them personally for this cause.

## Personal Items

Arthur E. Slater, Presbyterian missionary at Etah, India, has been honored a second time within a year. In January, he received the Kaiser-i-hind Silver Medal; in August, the Silver Jubilee King's Medal. The latter is especially appropriate, since Mr. Slater is celebrating his own silver jubilee, having been a missionary in India for twenty-five years. He is engaged in industrial work and has developed a large and widely known poultry farm. Raising chickens and milk goats offers an unusual opportunity to reach the people of rural India.

\* \* \*

Dr. James R. Joy, dean of Methodist editors, having reached the age of 72, plans to retire from the editorship of the *Christian Advocate* of New York at the coming general conference. Dr. Joy came in 1904 to the assistant editorship of the *Advocate* under Dr. James M. Buckley. Since 1915 he has served as editor of the publication.

\* \* \*

Rev. William Hallock Johnson, D.D., President of Lincoln University near Philadelphia, has resigned because of his reaching the age of retirement. He was immediately elected President-Emeritus. He is the author of several books on religious and philosophical subjects.

Dr. Walter Livingstone Wright, vice-president of the University since 1926, has been elected to succeed Dr. Johnson.

\* \* \*

Rev. Albion Ross, rector of the Episcopal Church in Hollidaysburg, Pa., has been appointed pastor of the American Church in Berlin. Phillips Brooks was once minister of this church, which is undenominational, and serves the American colony in the German capital.

\* \* \*

Mrs. Howard Wayne Smith, President of the Woman's Baptist Foreign

Society, sailed last fall to attend the centenarians in Assam, Bengal-Orissa and South India.

\* \* \*

Dr. William R. Galbreath has resigned as Medical Director of the Presbyterian Hospital in San Juan, Puerto Rico, because of ill health. Dr. F. Glenn Irwin has been appointed to succeed him.

\* \* \*

Mr. David Glass, son of F. C. Glass, has been appointed a missionary in Brazil, a field in which he has already served. He has recently been studying at the Missionary Training Colony and at Livingstone College, London.

\* \* \*

Mrs. Vivian Bose, of Nagpur, India, daughter of Dr. and Mrs. John R. Mott, en route to America with her two-year-old son, traveled most of the three months' journey across Asia and Europe in an open touring car. In Persia they traveled days on end without seeing anyone and for a week could find no tree to shade them. Their car broke an axle in a lonely spot, but within five minutes a truck came along with a driver who spoke English, and gave them a tow.

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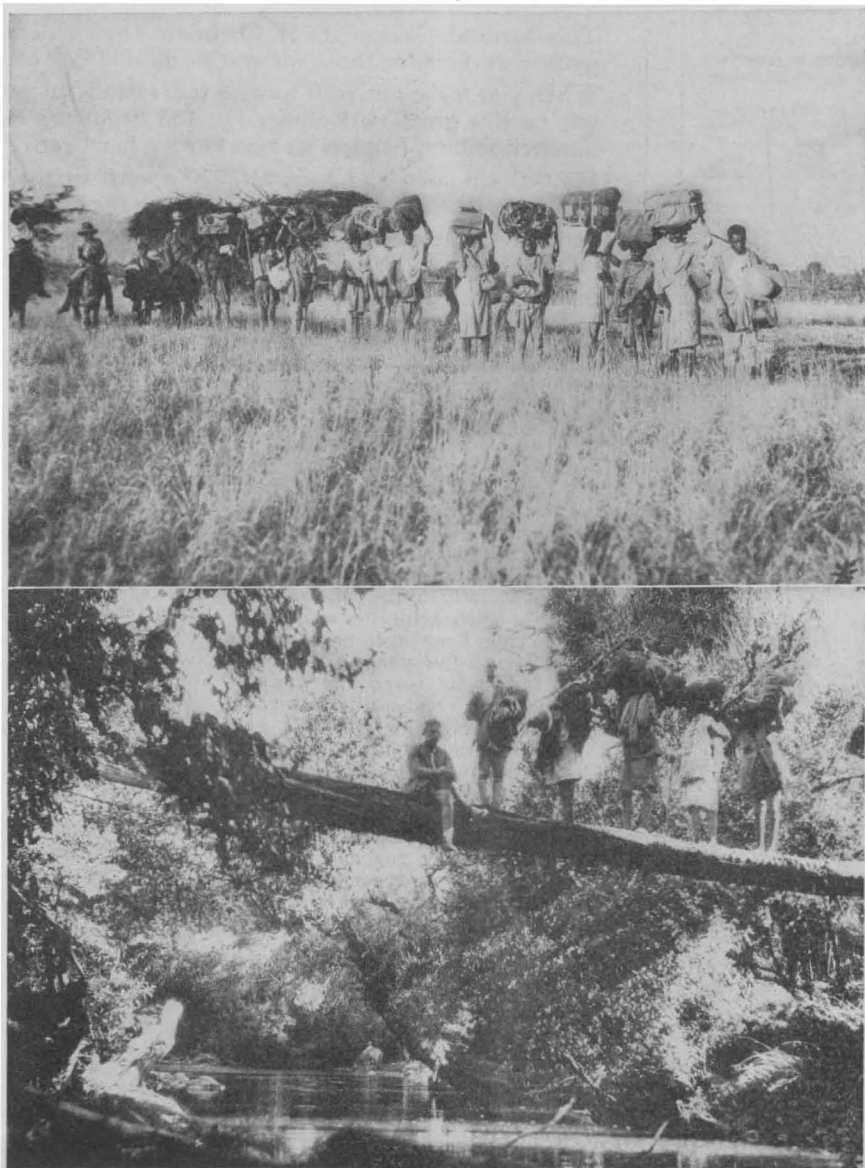
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#### MISSIONARIES ON TREK IN ETHIOPIA

Native carriers will carry loads of fifty pounds over single path tracks, over mountains and through rivers.

There are practically no roads in Ethiopia, either for autos or wagons—except in the Capital City and a few miles in the vicinity. There is only one short railroad. Fallen logs often furnish the only bridges. Mules must ford the streams.



# THE MISSIONARY REVIEW OF THE WORLD

AN INTERDENOMINATIONAL REVIEW OF WORLD-WIDE CHRISTIAN PROGRESS

VOLUME LIX

JANUARY, 1936

NUMBER 1

## Topics of the Times

### GOOD CHEER FOR THE NEW YEAR

A New Year always has many possibilities for good and evil. On the one hand politicians in power are vying with each other in predicting reasons for optimism, while their opponents paint dark pictures of what the future holds if there is not a change in governmental policies. Economic and moral leaders point out the social evils that weaken society and religious teachers deprecate the departure of young and old from the Way of God that leads to peace and prosperity.

It is easy to enumerate reasons for disappointment and discouragement and yet we search the horizon for some "cloud the size of a man's hand," for some basis for good cheer for ourselves and our neighbors. Is there any such basis that will not disappear as a mist, that does not rest on the quicksands of human instability?

In what seemed to be the darkest hour of the world's history, Jesus Christ told His disciples to "Be of good cheer" and gave them the reason (John 16: 33). Those to whom He spoke were a small band of weak and unlettered peasants, without political influence or financial resources. They belonged to a subject nation, they were following a leader who was soon to be condemned to an ignominious death and they themselves were told that they must look forward to tribulation, persecution and death at the hands of their acknowledged religious and political leaders.

It was in the midst of this discouraging situation that their Master told His disciples to "be of good cheer." It was not an exhortation to shallow optimism, but to courage. The message is also for today. Conditions are bad enough but how much brighter than in the days just preceding the Crucifixion? Not only have science and learning made wonderful progress but the forces contending for righteous have greatly increased in number and power. The Church has grown in num-

bers and influence; it is organized for service and has able leaders and immense financial resources. Yet not such were the reasons Christ gave for courage then and they are not the true reasons for good cheer today.

The one reason given by the Son of God before He went to His death on the Cross was: "*I have overcome the world.*" Whatever may be the seeming evidences of defeat for His Church today, the victory is assured. Christ declares that even the devil and all his hosts cannot overcome those who have faith to follow their divine Leader. There may be trials, persecution, suffering and physical death ahead today as there has been all through the years past. But Christ has overcome the world by His victory over temptation, by rising superior to worldly conditions, by overcoming evil with good. And His followers can enter into His victory and partake of His cheer. Is there any reason why Christians also cannot overcome the world, as martyrs and saints and servants of Christ have overcome in the past — by faith, by loyalty, by fighting the good fight of faith; by cooperation with Him in carrying out His program rather than adopt the program of worldly leaders. Christ's program includes full personal surrender, following the guidance of the Spirit of God, witnessing to Christ at home and abroad. Christians may "be of good cheer," not merely in spite of the dark outlook due to evil forces at work in the world, but because of the all-powerful wise and loving Eternal Spirit with which followers of Christ are allied. He is already victor.

### "LIFE CHANGERS" AROUND THE WORLD

Multitudes in all lands are looking for the panacea for human weakness and the cure for all evil. At many and divers times and in divers places men and women have claimed to have found the remedy. Each of the great ethnic religions be-

gan as a reformation and produced corrective philosophies and better rules of conduct. They accomplished something and leaders have come forward—like Zoroaster, Confucius, Buddha, Mohammed and Gandhi—leaders with many noble characteristics, but they and their religions have failed to transform men and women into Godlike characters. A “new birth” is required for such a transformation, the impartation of a new life by the Spirit of God if men are to become children of God. Such transformations have been going on for nearly two thousand years, from the days of Paul to the present, in every land and among all races. The secret of such transformations is living contact with Christ.

Missionaries of the Evangel of Christ are the greatest “life changers” of history—witness Samuel Crowther, the slave boy who became a bishop; Africaner the Hottentot Terror, who became a Christian chief; Narayan Sheshadri, the Brahman who became a Christian preacher; Pastor Hsi, the Chinese opium smoker who became an evangelist; J. H. Neesima, the Japanese Shinto worshiper who founded the Doshisha Christian University, and Dr. Sa’eed Khan, the Kurdish Moslem who became an honored Christian physician and evangelist. The list might be increased by hundreds of thousands, known and unknown disciples.

Today the “Oxford Groups,” so-called from their activities in Oxford, England, have taken the name of “Life Changers,” and have extended their activities not only in the United States and Canada but in the British Isles and on the continent of Europe, in Egypt and South Africa, in India, China, Japan and other mission fields. They emphasize the need of every one for full surrender to Christ and for the guidance of the Holy Spirit. They call for “absolute purity” of life and thought; “absolute honesty” in dealing with God and self and other men; “absolute and unselfish love” as the ruling principle of life. The characteristics of members of the Oxford Groups are almost as varied as those found in members of Evangelical churches. There are among them the well-informed and the ignorant, the wise and unwise, the weak and the strong. But the leaders testify to their faith in Christ as the Son of God and Saviour from sin; they urge the study of the Bible as the Word of God to lighten our path; they believe in prayer—in the “Morning Watch”—and in seeking and following the guidance of the Holy Spirit. Some leaders may not sufficiently emphasize the atonement of Christ for sin, and other Bible teachings, but none of them have been charged with denying these Christian truths.

One of the chief peculiarities of the Oxford Groups is their ability to reach the “up and outs,” more than the “down and outs.” They seem to

have a faculty for bringing the challenge and the transforming power of Christ into the lives of worldly leaders in society, professors and students, stockbrokers and statesmen. They occasionally reach also the depressed and degraded. They have changed the order of “to the poor the Gospel is preached.” Word has come from many missionaries testifying to the new spiritual life, new earnestness in evangelism and new power that has come to missionaries and national Christians as a result of contact with Christ through the Oxford Groups. These testimonies come, not from active leaders in the movement, but from fellow Christians who note and rejoice in the changes wrought. The Burma Gospel Team furnishes one example.

In some of the countries of Europe the beneficial effect has been felt in Church and State, in labor and capital. While the movement begins with changing lives of individuals it is now attempting to change society, business, governments, the world. A headquarters has recently been established at Geneva, the court of the League of Nations. Christians believe that the only hope of success, individually or collectively, is in whole-hearted acceptance of Christ, the giver of new life through His death on the Cross, and in dependence on God for guidance and power to do His will.

### SAVING THE WOMEN OF INDIA

The new constitution for India brings new responsibilities to the men and women of that great land. There are many evils to be corrected, as all know who have read “Mother India” or have seen the sickness, the poverty and ignorance, the superstition and sin that hamper progress. In the past India’s destiny was controlled first by the warriors, then by religious leaders, and later by financiers and politicians. Women have taken almost no part publicly in education, business affairs, religious rites or government. Hinduism declares that women have no souls. Their place has been in the home and any power they have exerted has been behind the purdah walls. They have suffered and died that the men might live.

Today great changes have taken place through the reforms instituted by the British Government and through the light brought by messengers of Christ. Under the Gospel, with its new hope and life, women have been educated; many have discarded the veil that has shut them in—mind, body and soul. They are more and more—like Pandita Ramabai, Lilivati Singh, Dr. Cornelia Sorabji and others—taking active public part in education, in reforms, in medical ministry, in law and in politics. How important it is that in the new India

they be godly women "thoroughly furnished unto every good work."

One of the great Christian enterprises for India's women is the work started thirty-five years ago by Dr. Ida Scudder to minister to their physical, mental and spiritual needs and to train Christian women physicians and nurses to serve their suffering and neglected sisters. "Today," says Dr. Scudder, "in South India we face the problem of one hundred million women without any medical aid. Caste and religious customs of that ancient civilization have kept women in the background. They were forbidden to have a medical man treat them and were left to the mercy of ignorant, untrained, superstitious older women, utterly unfit to meet the terrible need of motherhood and childhood."

To help meet this need the Vellore (South India) hospital was established as the result of much prayer, hard work and sacrifice, with a dispensary, a maternity building, a children's hospital, operating room and surgical block, nurses hostel and the chapel. In 1918 the Medical College for Women was opened to train doctors and nurses. While the hospital was started under the Arcot Mission of the Reformed Church in America, the Medical College is interdenominational and international but wholly Christian and Evangelical. The American section of the Governing Board includes representatives of the Baptist, Congregational, Lutheran, Methodist, Reformed and Presbyterian Churches.\* The British societies cooperating are the Church Missionary Society, the Zenana Mission, the Church of Scotland and English Methodists.

Some years ago, as a result of a financial campaign, money was obtained to furnish the necessary buildings and equipment. They are beautiful, enduring and practical and are being used night and day to bring physical health and spiritual life to women and children and to train them for Christian service. Dr. Scudder and her helpers also go out each week into the villages to treat lepers and other sick and suffering folk. The use of this equipment has already more than justified the money expended.

The women of India must be prepared for the great task and new opportunities before them. They must be rescued from physical neglect; they must be released from ignorance and superstition; they must be brought into vital contact with Christ to give them purpose and power in service. This is what the Vellore Hospital and Medical College for Women are doing. But the people of India, even with government subsidies, cannot be

expected adequately to support this work without help from more favored America. It is one thing to establish a work and another thing to maintain it so as to make it effective. Dr. Scudder says that the present needs are for endowment for ten "chairs" for teachers of Bible, medicine, surgery and other branches; for radium and x-ray equipment; for endowed beds in children's, maternity and surgical wards; for nursing and pharmacy departments; for leper work, and for ambulances and roadside clinics. It is a large order but small in comparison with the amount spent in American hospital centers to meet one tenth the need. Indians should themselves bear a large part of the load but wealthy Indians will not maintain a definitely Christian hospital.

This is the only Medical College for women in South India as that at Ludhianna is the only similar Christian Medical College in North India. Already the college has sent out 146 graduates and has now 105 students; more would come if there were room. This college should cover South India with medical and welfare service carried on by Indian women physicians and nurses—all thoroughly Christian.†

## CRITICISMS AND CONFIDENCE

Every phase of life and every enterprise has its critics—science, art, politics, war, education, religion. Some critics are captious and prejudiced, more interested in finding faults than in pointing out remedies. Others are intelligent and constructive and are true friends of progress. They seek not to hinder but to help; they do not discredit work and workers but awaken a desire for improvement; they do not exalt their own authority, infallibility and programs at the expense of other workers and plans, but endeavor to strengthen weak places and remove hindrances to the attainment of ideals.

Critics are and should be a help to the Church of Christ and to the missionary cause. The human element is always faulty and the faults should be recognized and corrected—but it is a mistake to weaken confidence in the enterprise or in earnest and honored leaders. Even the best and most intelligent workers are not infallible and critics sometimes do great harm to worthy causes and great injustice to faithful servants of Christ.

In our December issue we printed extracts from the "Report of a Friendly Critic" of the foreign mission enterprise as it is conducted today. That there are weaknesses and imperfections at home and abroad no one can question. Times change. New methods must be adopted to meet new condi-

\* The American Governing Board includes Mrs. Henry W. Peabody, Miss Clementina Butler, Mrs. DeWitt Knox, Mrs. Wm. R. Moody, Mrs. Phillip N. Rossman, Mrs. George W. Doane and Mrs. Wm. Bancroft Hill.

† Send to Miss Hilda Olson, Treasurer, Rockport, Massachusetts, for a copy of the beautifully illustrated booklet on Vellore Medical College containing the messages by Dr. Scudder and Mrs. Peabody.

tions but the aims and ideals of Christian missions, as presented by Christ and His apostles, are unchanging. They are rooted in the abiding character and will of God, in the unchanging Christ and the ever-present need of sinning and suffering man.

Dr. Barnhouse pointed out what he believes to be some weaknesses in foreign mission work as conducted today—especially in the selection of personnel. The Executive Council of the Presbyterian Board, to which he presented his report, received it with expressions of appreciation and, while exception was taken to some statements, they promised to look carefully into every case and to take immediate steps to correct anything found to be out of harmony with the spirit and teachings of Christ and contrary to the doctrines and polity of the Presbyterian Church. The whole Board later took the following action at their first meeting (November 18th) after the report was presented:

*Resolved*, That the Board of Foreign Missions expresses to Dr. Barnhouse its appreciation of his efforts and consideration; and that the Board of Foreign Missions again assures the Church which it represents, that it is, and ever has been, the constant aim of the Board of Foreign Missions to prosecute its work in fidelity and loyalty to the purpose of missionary endeavor as set forth in the Word of God and the Standards of the Presbyterian Church, U. S. A.; and further, that we assure the Church that the special cases cited in the report of Dr. Barnhouse which seemed to him to be at variance with the Word of God and our Standards, are receiving and will receive our immediate and serious attention with the view of either justifying or rectifying the conditions cited; and that the results obtained from the inquiry will be reported to the Church.

This prompt action on the part of the Board should, we believe, strengthen our confidence in their loyalty to Christ, as well as in their integrity and ability in administering the work committed to their care. The officers of the Board should be given enough time to check up on facts by correspondence with the fields.

The position of judge is a delicate one and requires the wisdom, the patience and the Spirit of Christ. It is comforting to know that "all stand before the judgment seat of Christ" and to Him each one is to give account of his stewardship. Mission Board executives have a difficult task and do not take their responsibilities lightly. They covet our prayers more than our praise, but merit our cooperation more than our criticism.

### GERMAN EVANGELICALS STAND FIRM

The true followers of Christ, the Son of God, always suffer at the hands of earthly potentates who do not know and follow Him. We see this illustrated not only in still pagan and Moslem lands today but in Russia, Italy and Germany.

Recent news from Berlin brings disappointment to those who hoped for liberty and justice for Evangelical Christians who believe that the will of God and not the will of Hitler should control the Church. A wireless message to *The New York Times* on December 2d, says:

Germany's struggle between the totalitarian State and the Protestant Church took a dramatic turn today when Hanns Kerrl, Minister for Church Affairs, undertook to paralyze the opposition to his régime. He decreed the suppression of all groups that attempt to interfere with State control of the Protestant Church through the new government-appointed church directorates.

Mr. Kerrl's official explanation says that the decree was designed primarily to prevent the exercise of spiritual or other authority by the Confessional Synods or other administrative organs of the Confessional Church, of which August Marahrens of Hanover, president of the Lutheran World League, is Presiding Bishop.

The Confessional Church was founded over a year ago to preserve the independence of Protestantism and to prevent the introduction of Nazi doctrines into its teaching. The Confessional Synod pastors throughout Prussia accuse the Government of placing "under State protection the propagation of heresy" in the church.

The new decree of the State prohibits "the exercise of spiritual and material administrative functions by any organization or group within the church."

It prohibits the nomination of pastors and pastoral assistants, examination and ordination of candidates for the ministry, regular visits to parishes, issuance of declarations to be read from the pulpit, collection and administration of church taxes, collection of funds in connection with services, and parish assemblies of any sort and the summoning of synods.

This seems to mean that the administration and financial affairs of the churches are to be under State control. The Government, not content with drastic moves to "purify" the Reich by eliminating citizens with even a fraction of Semitic blood, now seeks to strengthen the State by insisting on church union under State control, even at the cost of Christian character and religious liberty. Evangelical church leaders refuse to capitulate. They do not recognize human dictators, in the Church or out of it, and the synods insist on preserving their independence and refuse to compromise with Nordic paganism or with any German churches that bear the name Christian but lack the power and spirit of Christ. Christians in Germany, as well as Jews, are having difficult times, not only in preserving their true Christian character but in functioning as Christians to extend the Good News, and to reveal the life of Christ at home and in their foreign mission fields. Confessional pastors and other Evangelical leaders declare that they "must obey God rather than men." They may suffer but they will not surrender and are convinced that even the "Gates of Hell" shall not prevail against the Church of Christ.

# Foreign Missions With a Forward Look\*

By ROBERT E. SPEER, New York

Author of *"Christian Realities," "Are Foreign Missions Done For?"*, *"Rethinking Missions Examined,"* etc., etc.

**B**UT is there any forward look? Are foreign missions not done? This question is answered affirmatively and with contentment by those who believe that the central and essential task of Foreign Missions has been accomplished. The Gospel has been made known in every land and in almost every land the Christian Church has been established as a living institution. It is quite true that there are many people in the world who do not know the Gospel but that is true in Christian and non-Christian lands alike. The name of Jesus has become the most widely known name in the world.

There are some who do not accept this cheerful view as to the completion of the missionary task, who would like to see it go on and who believe that the work is still unfinished, who, nevertheless, feel that the enterprise cannot live in the atmosphere and among the conditions of the new day. The old ideals out of which it sprang, and the motives by which it has been sustained, they regard as now obsolete; the desperate need of man for the Gospel is no longer felt. It is not believed any longer that people are lost without Christ. The old romance and glamor of Foreign Missions have vanished. We no longer attach to man's life on earth the dramatic and determinative significance that our fathers attached to it. We are no longer disturbed by the fact of men living without thought of Jesus Christ, the Saviour. We no longer regard the non-Christian religions as either false or inadequate as our fathers did. We think of them in the most generous way and are sure that God has not left any of His children without adequate guidance. We are not concerned over the spiritual destitution of other peoples.

We are taught, further, that Christianity has ceased to have the divine value which we once attributed to it. We are in doubt whether there is any absolute religion or whether we have even in Christianity, as we know it ourselves, something worth carrying to the rest of the world. In a word, so we are told, the old ideals and motives are gone and however reluctantly, we must reconcile our-

selves to the view that the foreign missionary enterprise as we have known it in the past is drawing to a close. As a very well known recent book, appraising the missionary enterprise, declares: "There is no ground for a renewed appeal for the support, much less for the enlargement of these (foreign) missions as a whole in their present form and on their present basis." If the foreign missionary enterprise is to go on at all, it is declared, it must be radically reconceived and whether when so reconceived there will be adequate motive power to sustain it is an undetermined question.

There is, after all, perhaps not so much novelty in these ideas. They have a familiar sound to anyone who has known the missionary enterprise from the beginning. In Carey's day, when that tiny handful of Baptist ministers began the missionary undertaking, how much Christianity was there in the Church at large, and who knew better the inadequacy of the motives of romance and glamor than these men who conceived that those who were going were going down into a pit and that those who remained must hold the ropes for them? In the Massachusetts legislature, when the charter for the American Board of Commissioners for Foreign Missions was under consideration, objection was made on the ground that there was not religion enough to meet the needs of America and that there could be no justification in exporting what we had. Dr. Ritson of the British and Foreign Bible Society has preserved, in his account of the monthly conferences of Foreign Missionary Secretaries held in London ever since 1819, an account of the difficulties which the missionary societies were meeting in those early years a century ago. He writes:

At this period the whole outlook of missions changed from enthusiastic expectation of world-wide success to a humble hope that a few elect might be saved. A good deal of hostile criticism was leveled against the Societies. In 1825 the Association was enquiring, "In what light are we to regard the opposition now so generally excited against the diffusion of divine truth, and in what mode should it be met?" and then in 1826 they tried to profit from the opposition—"What practical lessons may be learned from the recent animadversions on benevolent institutions?" Again a little later they discussed, "What are the causes

\* An address delivered at the Biennial Meeting of the Presbyterian Women's Home and Foreign Missionary Societies at Asheville, North Carolina, in June, 1935.

of that distrust which has been excited respecting the management of religious societies, and what is the best mode of removing it?" There is a tone of resignation in the title of a paper read in 1849. "The trials of missions—the reasons of these afflictive dispensations and the beneficial results of them." But they were not allowed to work in peace, for within three years it was said, "A notion prevails to some extent that the missionary enterprise is a comparative failure. Is there any truth in it, and what are the best methods of dealing with it?" The Minutes of this meeting record the conviction that "missions had been successful beyond expectation, and probably far surpassing the hopes of the fathers and founders of them."

The storm broke out again in 1858 after the Indian Mutiny—the friends of missions urging a bolder Christian policy on the Government, and the critics declaring that the Mutiny was caused by proselytism. In the same year the Secretaries were also driven to examine "Some of the principal objections made against the management of religious societies such as the cost of deputation work, publications and periodicals, etc." Criticism from without never ceased, but for half a century the Association has not spent much time in discussing it. Of course it has not always come from without. There have been critical and argumentative and candid friends in the inner circle. In 1825, Edward Irving's famous L. M. S. sermon declared that the current methods were all wrong, and a few years after there was a topic of discussion which sounds peculiarly modern—"What line of conduct should be adopted by Missionary Societies in order to obviate the dangers, which may be apprehended from the agitation among their friends or agents, of those controversies which have recently been moved in the Christian Church?"

The men and women who began the missionary undertaking a century ago faced all the objections that we are facing now, and others. If such objections are fatal to the continuance of the missionary undertaking, how is it that they were not fatal to its origin?

I have been reading lately some of the accounts of these early missionary discussions in the Diary of the Rev. John C. Rankin, who was one of our early missionaries in India from 1840-1848, and in the charges that Walter Lowrie and Elisha Swift gave to the very first missionaries of the Presbyterian Church. I have been noting the arguments that were made at the beginning of the work in China as to whether the mission station in Canton should be continued or abandoned. The Persia and some of the India Missions have been recalling both this year and last the memories of their establishment a hundred years ago. Let anyone go over this material, and the great mass of which it is representative, and he will see that we are facing no conditions adverse to the continuance of the enterprise that were not matched by equal or greater difficulties at the beginning. We are unworthy children of the fathers and mothers who went before us if we falter now on the threshold of the future when they refused to falter on the threshold of the past. To them the difficulties and hindrances appeared not as an impediment but as an appeal, just as to St. Paul. His state-

ment in his First Epistle to the Corinthians tells them of his plans. "I will tarry at Ephesus until Pentecost; for a great door and effectual is opened unto me, and there are many adversaries." I have always been glad Paul said "and," not "but." The presence of the adversaries constituted, they did not qualify, the opportunity. It was because of them that St. Paul intended to stay. The door that is open to us today is greater and more effectual, and there are no greater adversaries.

### Present-Day Difficulties

As we stand today, accordingly, at the end of a great history and consider foreign missions with a forward look the first thing that we note is the summons of the difficulties of our task in the new day. The old difficulties are with us still and there are new difficulties besides these. We will do wisely, as we gird ourselves for the task not done, not to underestimate the difficulties and adversaries as we go forward. I would name a few of these which instead of constituting a barrier to advance constitute an unquestionable divine summons and appeal.

1. There is the old difficulty that is called by a different name in each generation—the interpretation of life that leaves out the living God. We call it *humanism* or *naturalism* today. I was with a group of young student leaders recently in which one of the ablest of the group spoke of the entire change of attitude that had come to him as a result of a recent trip to China. He had been inclined to stress the humanistic conception of Christianity until he had seen on a large scale in China the utter futility of a leadership dominated by a humanistic philosophy. He said he doubted whether any nation had done any other nation a greater disservice than America had done China in giving so many of the young men who are now in positions of leadership in China the humanistic or naturalistic philosophical view in the American universities where these men had studied. He had seen the hopelessness of their attempt to guide and lift China, with no resources drawn from above and without, through a frank recognition of man's need of God and of the hopelessness of uplifting a nation save by power from outside itself. He saw now more clearly than ever the impotence of a philosophy of man's sufficiency and the indispensable need of New Testament Christianity. We are confronted today with a new interpretation of life that confines man to his own limits. This disbelief, with the elimination of God from human life, this disbelief in enlisting superhuman forces in the help of men is a difficulty that is an appeal.

2. We are also confronted with a distorted and exaggerated concept of *nationalism*. There is a

true nationalism just as there is a true sense of family integrity and pride but the nationalism with which we have to deal today is too often both false and fictitious. It is false in that it will even go to the extent of rewriting national history in disregard of truth in order to create a nationalistic myth. It is false and also fictitious in that its isolation is selfish and misguided. No nation can separate itself from the rest of mankind today, and yet repeatedly nations attempt to do so by admitting so much influence as they think will help them, rejecting the rest, by seeking only to get and not to give, and by folly of choice as to what to admit and what to exclude. There are organizations built on fiction, on the possibility of national self-containment as though the Dead Sea were not a sufficient object lesson in nature of any attempt to apply the principle of self-containment to human life or society. What more direct challenge to the very essence of Christianity could there be than this national advocacy of a principle of racial selfishness and human disunity!

3. We are confronted with a new idea of tolerance that equalizes all religions and gathers them, into a mutual recognition, into *an association of faiths*. But Christianity has never consented and never can consent to any such equalitarianism in religion. There is a great deal to be said for John Dewey's view, in his Terry lecture at Yale, that the concept of religion itself is meaningless. His contention is that it is too indefinite and incoherent, that it means nothing by meaning everything. When you class atheism, deism, polytheism, monotheism, animism and a belief in a personal God all under one term it is obvious that the term means so much as to mean nothing. Christianity does not belong to any such common pool. It cannot be classified with what we speak of as "the religions of the world." They are human phenomena. They are the attempts on the part of man to answer the great and irrepressible questions of the soul: Where did I come from? What am I to do? What can I know? Where am I going? At its best they are the efforts of man to find God, but Christianity is nothing of this sort. It is not a set of questions asked by man. It is a revelation from God. It is not the attempt of man to find God. It is God's effort to find man. The religions of the world at their best are the efforts of man to stumble up the altar stairs to God, but Christianity is God coming down the altar stairs to man. The very intellectual difficulty which the new view presents is itself a fresh missionary summons to men and women who believe in the Christianity of the New Testament.

4. Both at home and abroad today Christianity meets the theory of *Communism* which calls itself the foe of Christianity and which in many of the

forms which it takes in the modern world is surely at enmity both with Christianity and with nature and with truth. It proposes communistic equality but applies its proposal not to the energy of production but to the distribution of what is produced. It seeks to establish a principle of equality which is irrational and impossible. There never has been equality either in nature or in man and there never can be. There are true Christian principles which alone will provide what Communism is striving after. They are embodied in the formula: "From every man according to his ability; to every man according to his need," but a Communism that seeks to share that which it has not, according to its ability, shared in producing is suicidal. It is this false Communism which across the world today supplies a new difficulty and a new appeal. "On every road in China," a recent writer states, "there are two men today; one of them preaching Karl Marx and the other preaching Jesus Christ." That is an extreme generalization. There are roads in China today where only the man preaching Christ will be met, but alas, there are other roads where the Marxian has his way. We need the man of Christ on every road, in every land, in every market place and every shop, in every place, high and low.

5. We have the difficulty of *schism* and division among men just at a time when there is the greatest and most tragic need of unity. We have this schism and division even in the Christian Church. But then, this too, is not new. Our own Board of Foreign Missions originated at the time of the division of our Church in the Old and New Schools. There were parties in the Church of the New Testament itself, and Paul had to meet no greater difficulties at Ephesus than he had to deal with in the parties and divisions in the Corinthian Church itself. If we cannot hear today the cry of the torn body of Christ we must be deaf indeed.

We face all these difficulties, old and new, as we look about us and look forward but we find in them simply a guarantee of the future; they are the summons of God Himself to us to gird ourselves for our task. Two generations ago, in the struggle over the Corn Laws, someone said to Cobden that a certain action was impossible. Cobden replied, "Is that all? Then it is time we set about it at once." And this also was the spirit and principle of General Armstrong, the founder of Hampton Institute, and one of the great creative, educational, Christian personalities of America. His daughter writes of him, "He was filled through and through with a deep sense that by hard work alone can any of us be saved." "God's hand," he said once, "points to a steep and craggy height. It must be climbed. I will climb it!" "I feel happy when all my powers of endurance are taxed."



Once at one of the conferences at Lake Mohonk somebody spoke of a proposal as impossible as someone had done in Cobden's time. Armstrong was on his feet at once with the exclamation, "What are Christians in the world for but to accomplish the impossible by the help of God?" This was St. Paul's religion. "I can do all things through Christ who strengthens me."

The old day has come to a close and we cannot recall it; but it is not night that is ahead of us; it is the dawn of a new day and the difficulties that we confront ought to appeal to youth as strongly as the difficulties of their day appealed to those before us.

### New Opportunities Today

But there are not only difficulties around and before us—there is the glory of great new opportunities. "Behold, I set before Thee an open door which no man can shut." We look out on this world of new difficulties but also new and inviting opportunity.

*It is a contracting world that is becoming slowly self-conscious of its identical interest in meeting its deep ethical needs.* It is different from the old world sprawled out over noncommunicating meridians. It were well if our nation would remember this. There are no isolated or remote places left in the world today. The whole of mankind is bound together in the unity of a common life. The idea that any people can segregate itself from the rest of the world is as fictitious as that one member of the body can detach itself from the rest of the body.

It is a world that must act together and that yet does not have the instrumentalities for united action and it is America which has most at stake; which is bound to suffer most; which has been most unwilling to share in the development of these instrumentalities which the common interests of mankind absolutely require. In the last chapter of his recent book, "The Fact of the Christian Church," Dr. Carnegie Simpson points out the way in which Christianity from age to age has come with the only solution that could meet the emergency of the time. When Christianity entered the Roman world, he says, it found there patent inequalities running through society. Of these the most conspicuous and the most deep rooted was the line of demarcation between the free man and the slave. Christianity did not at once end slavery but it introduced the idea which in the end dissolved it. In the Middle Ages man had to make the transition from the old order to a new which was only possible through the contribution of Christianity once again of the principle of liberty. Now we have a new world and a civilization that is afraid of itself. "It is one house-

hold but man is not living in it as one family," or to say the same thing in other words, "We are as a political fact members of one another, yet we act towards one another as strangers, rivals and even enemies." Once again the only solution is the Christian principle of human brotherhood construed in terms of justice and righteousness. Just as the Roman Empire was saved for a new lease of life through the unification which Christianity brought, so today this disordered and divided world can be saved by no other unity.

In spite of revivifying movements here and there in the non-Christian religions it cannot be denied that *the old faiths are disintegrating*. Francis Wei, president of Hua Chung College in Wuchang, China, said a few months ago in an address at Yale: "The three ancient religions, Taoism, Buddhism, Confucianism, are losing ground in China. One quarter of the human race is at the crossroads wrestling with its destiny. China's most difficult problem is not political or economic. The problem of gravest concern 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." Hu Shih, the leader of the young intelligentsia of China, declared recently that Taoism and Confucianism are both dead. William Hung, of Yenching University, advises the missionary agencies no longer to concern themselves with the study of the Christian approach to the non-Christian religions because they are already incapacitated and have been replaced by different forms of antagonism, namely, "scientific agnosticism, materialistic determinism, political fascism, and moral iconoclasm." Or as Mr. John McMurray, of Balliol College, said in a paper that was circulated at the International Missionary Conference in Jerusalem: "These religions are going to be smashed anyhow, perhaps not quickly but surely, and what is going to do it, indeed is already doing it, is modern science, modern commerce and modern political organizations." Let anyone go through China today and visit the abandoned Confucian temples and he will realize what a change is coming over the non-Christian world. Once again it needs to be said that the non-Christian religions are far from moribund, but not one of them is what it was, or can ever be again what it has been. One can venture to believe that the day is drawing near of which Sir Charles Trevelyan wrote years ago: "Many persons mistake the way in which the conversion of India will be brought about. I believe it will take place wholesale, just as our own ancestors were converted. The country will have Christian instruction infused into it in every way by direct missionary education, and indirectly by books of various sorts, through the



public papers, through conversations with Europeans, and in all the conceivable ways in which knowledge is communicated. Then at last, when society is completely saturated with Christian knowledge, and public opinion has taken a decided turn that way, they will come over by thousands."

In the third place the comment which I quoted at the beginning is quite true; that is, that *the name of Jesus is more widely known throughout the world today than any other name*. A Canadian friend who has just come back from a visit to the Far East, where he has been more than once before, said in my hearing recently that the first impression made upon him on this recent trip was the increased respect and reverence for that Name which he met everywhere. A Scotch minister wrote recently about being asked to preside over a meeting in India addressed by one of India's nationalists, a Cambridge and Moscow graduate, who for two hours poured out a passionate denunciation of India and Great Britain, of every class, of every evil, but who closed his address with these words: "I have to thank you all for allowing me to speak as I have done for two hours abusing all that you hold most dear, but you must have noticed that there was One whom I did not even criticize, and indeed He is above all my criticism or any man's — the lovely Lord Christ." There has recently appeared a book entitled, "India's Response to Christ," published by Mr. P. K. Sen, a Hindu of Calcutta, in which he writes, "I believe in my heart of hearts, that India cannot escape Christ. No one can escape Christ. So has it been with me. The hostility to Christ that made itself manifest in the first clash of the East and West has disappeared. Years have passed and Christ has slowly and silently entered the hearts of the thinking section of the people. Slowly and surely He will enter the hearts of all. For Christ is such an One as cannot but be accepted. O what picture of simplicity, reality, holiness, sweetness and love. . . . One sees Him and simply cannot escape Him."

All this represents a vast change in India and throughout the non-Christian world. The Name that is above every name is becoming increasingly recognized and revered. The world is far from accepting Him as Saviour and Redeemer but it is slowly coming to recognize that at least He is the supreme moral ideal and if men will thus recognize and obey Him and do His will they will come to know the doctrine.

The new world above and ahead of us is marked by nothing more clearly than by *the new freedom of women*. I contrast in my mind the sight of the veiled women of the Near East a generation ago with what one sees today — concretely, with the laughing faces of a great company of young Mos-

lem women from one of the schools in Constantinople coming unveiled away from Santa Sofia. A revolution has come fraught with danger but fraught with promise if the Christian women of the West will meet the emerging womanhood from the non-Christian world with Christ.

I will mention only one more of the fresh opportunities now — *the appeals that come ever more clearly and distinctly from our Christian brethren in the fields* where we have been carrying on foreign missions work. We are often told that the missionary is no longer wanted and that he ought not to go where he is not invited. These invitations that are pouring in today from the authoritative agencies of the National Churches of Asia and Latin America are a conclusive answer. They set forth in the most urgent way the desire of these churches for help. The voice of India was uttered by the Bishop of Dornakal in the appeal which he sent to the meeting of the British students in Edinburgh in January, 1933:

We cannot, therefore, at this time restrain ourselves from sending you a call to "come over and help us" with all the earnestness and passion at our command.

1. There are vast regions in many parts of India and Burma into which the message of God's revelation in Christ has not yet penetrated.

2. There are still whole classes of people, even in already evangelized regions (like the middle class Hindus, Muslims, Buddhists, and Untouchables) to whom Christ and His message have not yet been demonstrably put.

3. The small church in India needs outside aid to train its manhood and its womanhood and its ministry for national Christian service and for effective witness to the regenerating power of Christ.

4. The rural churches and those established among classes of people once despised and suppressed need guidance and help to enable them to play their part in service for rural India.

5. Doctors and educationalists are needed for mission hospitals and colleges to serve India towards stronger and saner citizenship.

We fear that the strong national feelings exhibited in recent years in India may estrange even the disciples of Christ from the call to serve Him in a land that is full of racial antipathies. We may assure you that, while that is true to a certain extent in the sphere of politics, it is not true in the sphere of religion. At no time has there been a greater friendliness among the people towards Christians and Christian messengers than at the present time. British missionaries of the true type — missionaries who endeavor in the spirit of our Master to come to India with sympathy and discernment and to serve her people with that peculiar self-effacing love and power that issues out of the Cross of Christ — such are in greater demand now than ever before.

Again we fear that some may be deterred by a consciousness of personal inadequacy for the needs of India, and by a procrastination that makes them wait for some inward guidance and special call before they respond to an appeal for service in India. But surely the crying needs of this great country and its peoples, and especially at a time like this, and the possession of that life and power which issued from Calvary and the Upper Room, coupled with the consciousness of ability with the help of

God to meet these needs—constitute a call the Divine source of which no one can easily doubt.

We therefore plead with you to consider whether Christian students can now fail to give India what they alone can give and whether they do not owe India this immediate help at the present crisis of her history. We pray that the call to come over and help us may touch the hearts of some of you, resulting in your surrender for missionary service in India.

This is an authoritative voice, quite different from the irresponsible statements of non-Christian students from these lands studying in Western universities.

These appeals from the National Churches deal very specifically with the idea that missionaries ought not to go except when sent where they are invited. The National Christian Council of Japan at its meeting last December spoke these manly words:

The work which Foreign Missions Boards have started in Japan has by no means reached a full-round goal. Much remains to be done to bring it to full completion. We are anxious that they shall finish it fully and happily. The reason self-support and the spirit of independence lags among our churches is the tendency to lean on friends and funds from abroad. The Japanese Church should cut loose and launch out for itself. This has been done in every other sphere of life in the Empire; diplomacy, education, commerce, industry go forward through Japanese initiative and effort. Why not the Church? Mission organizations and missionaries should act from any irresistible sense of mission and not wait for an invitation. The missionary attitude of American Christians motivated by an impelling inner urge should be positive and aggressive. Regarding policies for evangelism in Japan, we believe that the Japanese Church should in the main take the initiative. However, we welcome assistance from abroad which is motivated by a positive urge. We fail because there is too much of a spirit of compromise with the "Japanese spirit." If Christianity were to become a Japanese religion it would cease to be Christianity. When this is put squarely to the student, for example, he is attracted by it. We need to be more forthright in our presentation of the essential differences between Christianity and Japanism.

We thank God for the new and rich opportunities in this new day. "I have set before you," God is saying to younger men and women, "a door that cannot be shut."

### Our Adequate Resources

And as we look forward we remind ourselves not only of the summons of the new difficulties and the appeal of the new opportunities but we remind ourselves of the new and adequate resources. It is true that there has been a falling off in contributions but that is not because the Church could not give as it did. There are individuals, of course, who have reached the limit of their ability and would gladly give more if it were in their power, but *the Church as a whole is abundantly able to give* all that is needed for the full accomplishment of our foreign missionary task. We

need to remind ourselves of the word of one of our own missionary fathers, Simeon Calhoun, whom men called "the Saint of Lebanon": "If the Christian Church were what it ought to be, twenty years would not pass away before the story of the Cross would be uttered in the ears of every living man."

*And the life is available.* We have on the rolls of the Candidate Department in one Board the names of some seven or eight hundred young men and women who are preparing themselves for missionary service. Some are paying for their medical education by giving their own blood in transfusions in hospitals. Some are ready to go and are offering themselves to the Board and the Church. The following letter is signed by fourteen students, some of them sons of missionaries:

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; and we realize that "it behooved 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 organizations, 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.

Will the Church turn away from such a priceless offering of life as this?

What we need is the sacrifice that will bring together this life and the latent resources of the Church, such sacrifice as is not impossible, for we have seen it again and again in our churches and missionary societies. As illustration I quote from two letters representative of the consecration which now and again we meet and which is God's greatest gift to His Church. Some six or seven years ago—I received a letter from a dear old friend, the Rev. William Sidebotham of Michigan, written just after his wife's death. Mr. Sidebotham had given three sons to the ministry, one of whom had been a missionary in Korea who had met a tragic death while home on furlough, two daughters to home missionary work and teaching. This was his letter:

My wonderful wife died last night. The funeral will be tomorrow. I am sorry that you cannot be present. The arrangements are all made. For some years the money to cover expense of funeral has been ready. Many and many times she has said: "Don't spend a cent for flowers when I die. Give it to Foreign Missions." Accordingly not a penny of mine will be spent for flowers. But I enclose \$100 from her for the field in Taiku, in memory of our son. She has often wished she was rich, but never that she might have a better wardrobe, etc., but that she might help the poor and help foreign missions. Some seven years ago, at a presbyterial, Mrs. J. K. Mitchell, appealing for more generous giving, said, "Mother Sidebotham, don't you think every woman could forego one pair of silk stockings to help the cause?" At once she said aloud, "I never had a pair of silk stockings in my life."

She gladly gave Richard to Korea, and she wept when the physician blocked the way for Robert's going in Richard's place. She gladly gave Emily to home mission work in 1900, and grieved in 1924, when it was necessary for Emily to come home and be our housekeeper. My salary was never more than \$700 and manse (often less) till I was sixty-four; never more than \$800 and manse till I was over seventy, in 1918, never more than \$1,200 and manse till I retired, and began to get \$50 a month from the Board of Relief. Yet she uncomplainingly gave her children and rejoiced in our tithing until the end. Enclosed is \$100 in her name. I wish it could be \$10,000.

Some time afterwards I received the following letter from one of Mr. Sidebotham's daughters:

On February 6, my father, Rev. William Sidebotham, entered into his well-earned rest after an illness of only ten days of bronchial pneumonia. He had been unusually well all winter, and we were hoping for him a few more years of life. He would have been eighty-four the first day of April. We know that he is happy now, united with my mother, whom he has missed more than we have realized, and my brother Richard, whose work in Korea was so dear to my father's heart. Our only sorrow is for ourselves in our loneliness.

When we opened his will, we found a sheet of instructions. Among them was the following: "After my funeral expenses are all paid, take \$100 for flowers. Do not buy flowers, but send it to Dr. Speer, asking him to see that it is used for work in Korea, in memory of my son Richard."

So I am enclosing a check for that amount. I am glad father was able to do this, and that he had commissioned me to carry out this wish. You may remember that he sent a similar amount at the death of my mother three years ago.

During the last eight and a half years that I have been at home caring for my parents, I have realized more possibly than the other children how dear the work of His Kingdom was to their hearts. I have appreciated more

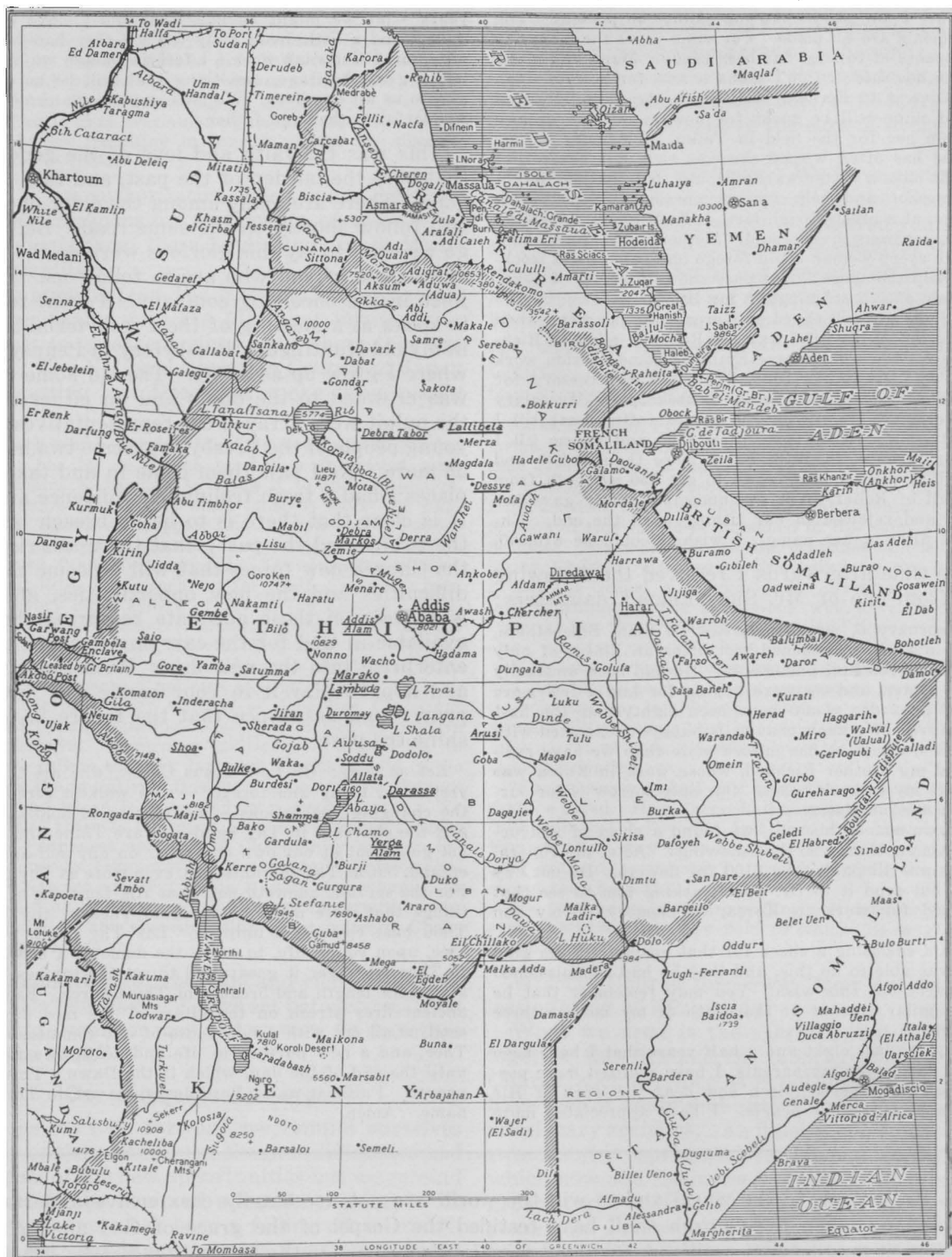
than ever before the sacrifices they made in their earlier years, that we might be educated, and I have come to understand a little more fully the joy they had when we all entered Christian work. I feel as though we had been left a great heritage, something that will be an inspiration to us all our lives. We have a precious memory of a wonderful mother and father.

This was the faith and love of the generation that bore the burden of the past, and that is now gone. There are many among the older ones who will follow shortly on the same road. Before we go we want to lay this glorious work on the minds and hearts of you who are to follow us. We rejoice in the oncoming company. I went recently to speak at a meeting of the Presbyterial Society in my old Huntingdon Presbytery in Pennsylvania where I grew up as a boy. The old home church was crowded to the doors and on either side of the pulpit were arrayed the representatives of the young people of the Presbytery, some two hundred or more. As I saw them come in and take their places I had a fresh feeling of confidence and joy. It is clear that there is to be no breach between the future and the past; that there are rising in the Church new forces that will welcome the new difficulties and the new opportunities, and that will draw on those adequate resources that are available in God for the carrying forward of this enterprise into the new day. With gratefulness and hope we lay it in your hands now with the prayer and assurance that the future is to outshine the past.

*Let us pray:* Oh Lord Jesus Christ, who art the same yesterday, today and forever—who walkest serene amid the changing generations—not fearing to hold the stars and the churches in Thy hand—we are Thine and we are not going out at our own charge or on any self-appointed errand, but as Thy servants, yes, even more as Thy friends. For the servant knoweth not what His Lord doeth, but all things that were made known unto Thee by thy Father, Thou hast committed unto us. Lay Thy hand, we pray thee, upon young life, to carry the flame of a new loyalty to Thee wherever it goes; and to set the torches blazing across the length and breadth of Thy Church. Kindle the ancient fires afresh on the altars of the new day; and send us all out with a new sense of our commission from Thee, and a new purpose in life and death to serve Thee until the end of the day, which is the Dawn. This is our prayer. Fulfill it to us, Lord Jesus, we ask in Thine own name. Amen.

To witness to the world and to win the world are not necessarily coextensive undertakings; and when the Church shall have testified the Gospel of the grace of God among all nations it may be that multitudes will yet remain disobedient to the heavenly message. Therefore I boldly affirm that the Church has nowhere assigned to it the achievement of converting the world in this dispensation. Let none be offended at this statement, since I emphatically add that though our task is not to bring all the world to Christ, our task is unquestionably to bring Christ to all the world.

A. J. GORDON.



Based on a map copyrighted by the National Geographic Society

#### ETHIOPIA — THE LAST INDEPENDENT KINGDOM IN AFRICA

The scene of the present Italian invasion from Eritrea and Italian Somaliland. Dessye recently bombed. The field of Christian missionary service. Mission stations are underlined. Figures on the map show heights of mountains and plateaus.

For list of Protestant Mission Societies and names of Mission Stations see opposite page.

# Ethiopia as a Mission Field

By STUART BERGSMA, B.A., M.D.

*Formerly of the American Mission, Addis Ababa  
and Sayo, Ethiopia*

ETHIOPIA has so long been a hermit empire, withdrawing herself from contacts with the rest of the world, proud and free on her native highland plateau, "forgetful of the world by whom she was forgotten," that it is not surprising that many questions arise in the minds of Christian people as they read erroneous and conflicting reports about this land which now is the site of a shameful war of conquest. Reporters following the armies or writing from the capitol city send such conflicting reports as these: Ethiopia is a Christian country; Ethiopia is a country of savagery and barbarism; Ethiopia is a remarkably fertile and wealthy country with vast mineral resources; Ethiopia is not worth a dollar per square mile.

Since the area of Ethiopia is about one-eighth that of the United States it can be readily understood that there will be great differences in altitude, climate, healthfulness, people, customs, and even religions in various sections of so vast a country. The lowlands of Ethiopia are found especially toward the east adjoining the Red Sea,

and such country is extremely hot, dry and uninteresting, the soil consisting of volcanic ash, lava, boulders and sand, with little verdure. The population of such areas is very sparse, for even the most ignorant native will prefer a higher, more healthful location, if available, to a location in which he is daily burned by a merciless sun and in which he can find scarcely any water. The nomadic tribes inhabiting such districts constitute the wilder people of Ethiopia. No missionary work is done among these people, life being practically impossible for white people for any extended period in such a climate. In the hot lowlands malaria abounds wherever mosquitoes can live, and the population is so scattered the missionary would find no audience.

Perhaps three-fourths of the people of Ethiopia live at an altitude above three thousand feet, and I would judge that at least half of the people of Ethiopia live at an altitude of a mile or more above sea level. A few small villages are located at an altitude of two miles or more above sea level, but the population of these higher levels, where the

## PROTESTANT MISSIONS AND MISSION STATIONS IN ETHIOPIA

1. United Presbyterian of U. S. A.—11 workers now on the field.
2. Sudan Interior Mission (Interdenominational and International)—60 workers now on the field.
3. Seventh-Day Adventist—23 missionary workers in Ethiopia and Eritrea.
4. Missionssällskapet Bibeltrognä Vänner (Swedish)—18 workers.
5. Bible Churchman's Missionary Society—18 workers.
6. British and Foreign Bible Society—1 worker.
7. Evangelical National Mission Society of Sweden—no detailed report.
8. Church Mission to the Jews—British—7 workers.
9. Roman Catholics have stations at Addis Ababa, Dessye and elsewhere.
10. Hermanburg Evangelical Lutheran M. S.—West Gallaland—no report.

### Protestant Mission Stations and Societies at Work in Ethiopia

*\* Marked on the Map. Societies at Work Are Marked by Numbers.*

- |   |  |
|---|--|
| * Addis Ababa (Capital)—1, 2, 3, 4, 5, and 6. | * Gembe (Wollega)—3.                       |
| Addis Alem—3.                                 | * Gore (or Gorei)—1.                       |
| * Asmara (In Eritrea)—4.                      | * Harar—4.                                 |
| * Allata (or Homatcho)—2.                     | Ira (German Mission).                      |
| * Arusi—4.                                    | * Jiran (Jimma)—2.                         |
| * Bulke (In Kafa)—2.                          | * Lalibela (or Lallibella)—2.              |
| * Chercher (Arusi)—3 (not underlined).        | * Lambuda (Cambatta)—2.                    |
| * Darassa (Allata)—2.                         | * Maraka—2.                                |
| * Debra Tabor—3.                              | * Nakempti, or Nakamti—4 (not underlined). |
| * Debra Markos—3.                             | * Saio (or Sayo)—1.                        |
| * Dessie or Dessye (Wallo Province)—3.        | * Shamma (Chincha)—2.                      |
| Djenda—8.                                     | * Shoa—3.                                  |
| * Dire Dawa—4.                                | * Soddu—2.                                 |
| * Duromay—2.                                  | Wanda (near Soddu)—2.                      |
| Fitchay—5.                                    | * Yerga Alam (Sidamo Province)—2.          |

nights become so cold and the rains so severe and the air so thin, is a scattered and sparse population just as it is in the lower altitudes where the heat is so intense and the land so sun-baked and the temperature so intensely high.

Missionary stations in Ethiopia are all placed where the largest number can have access to the preaching of the Gospel and the benefits of our schools and hospitals. Hence missionaries in Ethiopia usually live in the cool, green, beautiful highlands of Ethiopia, where the rainfall is about sixty inches per year and the temperature range is from about 32 degrees Fahrenheit in the coldest season to about 95 degrees Fahrenheit in the hottest season. This temperature range is most remarkable when we remember that Ethiopia is situated between parallels of latitude 4 degrees and 14 degrees above the equator. It answers the question so frequently asked: "Why should a European nation desire this country?" Because it is white man's land from climatic standpoint, whereas the present possessions of European nations adjoining Ethiopia are hot and dry wilderness wastelands.

Roughly speaking, missionaries in Ethiopia deal with two classes of people, the real Ethiopians or Amharas, and the more negroid subject people, the Gallas. The total population of Ethiopia is approximately ten million, although estimates as low as six million are given, since there has never been a census. Of the total population of Ethiopia approximately two-thirds are Gallas and one-third Amharas.

### **The Amharas or Ruling Class**

The Amharas are the ruling class of people, tall, strong, well-fed, proud, brave, and intelligent, and trace their origin back to the time of the Queen of Sheba, who they state was an Ethiopian, and who they affirm bore King Solomon of Israel a son, the son becoming the head of the great Solomonic line of Kings of Ethiopia which extends down to this day. The Amharas, or ruling class people in general, are usually adherents of the ancient Christian faith of Ethiopia. There is in Ethiopia a Christian Church which is a branch of the Coptic Church of Egypt. To the presence of this group in Ethiopia is due the common report that Ethiopia is a Christian land.

To most of the ruling class people their peculiar form of Christianity is so vital that they would gladly die to preserve the Church of Ethiopia, as did many of their forefathers in past ages in combating heathenism and Mohammedanism round about. However, devotion to their Church as a peculiar national institution which must be preserved at all costs seems to be the most commendable thing one can mention concerning the faith

of many calling themselves Christians. By this I do not mean to insinuate that none of the members of the Church of Ethiopia has a living faith sufficient unto salvation. His Majesty the Emperor seems to be a Christian of the highest type, and some of the priests and nobility have a firm grasp of essential Christian truths. The main body of adherents to the Ethiopian Coptic Church, however, seem woefully lacking in knowledge of the simplest essentials of the Christian faith, scarcely ever attend a church service or sacrament, depend on fasts and external observances for their salvation instead of on the mediatorial blood of Jesus Christ, and lead a life that cannot be reconciled with that of one bearing the name of Christian. Many people who have been baptized into membership in the Church of Ethiopia know no more than that the baptismal string which is placed about their neck at the time of baptism is the guarantee and unshakable proof that they are Christians. As one simple convert told me: "To wear a string about the neck means one is a Christian, and to be a Christian means to wear a string about the neck."

### **The Need of "Christian" Ethiopia**

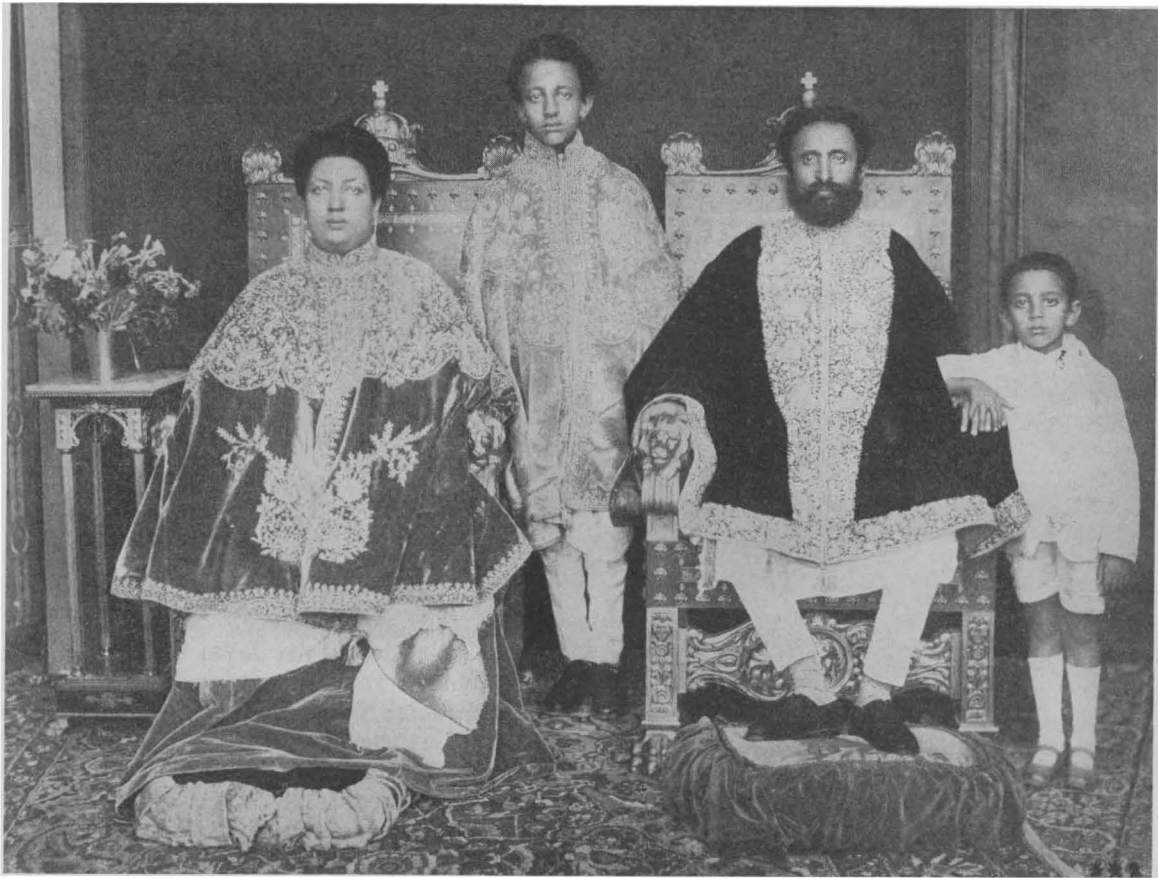
The very members of the Church of Ethiopia itself, including even some of the priests, are in need of the preaching of the Gospel. It is obvious, however, that missionary endeavor directed to the ruling class people will be far more difficult than to a group which has had no contact with the Gospel. A little knowledge is a dangerous thing, it may mean the eternal loss of that soul, for one who thinks he has sufficient and turns a deaf ear cannot grow spiritually.

Addis Ababa, the capital city of Ethiopia, is the "Jerusalem" of the present-day Church of Ethiopia. It is the stronghold of the ancient faith and here are concentrated an enormous number of the priests of the Church. Missionary work will consequently be more difficult in Addis Ababa than in outlying parts where the people are heathen. The number of converts will be small.

Within the last decade the attitude of the Church of Ethiopia to Evangelical Christian missions has been one of friendliness rather than opposition. This attitude is perhaps due to the fact that modern missions have wisely combined educational missions and medical missions and industrial missions with the evangelical work. Ideally considered a mission station should have an industrial missionary to teach the natives better farming, carpentry and other trades; a teacher, doctor, nurse, and an ordained missionary. His Majesty the Emperor Haile Selassie I has been extremely favorable to missionary work.

The headquarters of all mission organizations





*From "The Rainbow Empire"; published by Wm. B. Eerdmans, Grand Rapids, Michigan*

THE ROYAL FAMILY OF ETHIOPIA

Emperor Haile Selassie I, with the Empress, Waizero Menen, the Crown Prince Asfao Wossen and Prince Makonnen

working in Ethiopia are situated in Addis Ababa and at least one third of the total number of missionaries resident in Ethiopia are working in Addis Ababa. Here we find the largest hospitals, schools, and a leprosarium. Addis Ababa is situated in the very center of Ethiopia and from this city radiate all the roads, most of the roads mere mulepaths, which lead to the larger cities and villages in which missionary work is being carried on. With very few exceptions the missionaries approach their stations by way of Addis Ababa.

Addis Ababa is a city of approximately 100,000 inhabitants and is situated at an altitude of 8,700 feet above sea level. The city has electric lights and macadam roads. Here are to be found the legations of America, England, France, Germany, Italy, Sweden and other nations. From a missionary viewpoint Addis Ababa is very important for here the missionaries representing the various Boards make invaluable contacts and foster the friendly spirit and show the mutual helpfulness toward the Government of Ethiopia so important in the continuance of the work in the distant provinces.

In Addis Ababa is to be found the largest hospital in Ethiopia, that of the United Presbyterian Mission, with 100 beds and modern in every way, having electric light, X-ray, adequate medical and surgical equipment, and a model laboratory. The same mission has also on its twelve-acre compound a girls' boarding school and a church organization which meets in the hospital chapel. In the capital city is also found the headquarters of the Sudan Interior Mission, a mission which has had an unusual growth since its organization in 1927, and which has at present approximately eighty missionaries. This mission has in Addis Ababa a clinic and a leprosarium housing seventy-five lepers, and maintains a bookshop, and reading room in the downtown section of the city. Swedish organizations in Addis Ababa maintain strong schools for girls and boys, with approximately 200 pupils, and also have had splendid results evangelistically. The Seventh-Day Adventists have a modern hospital of forty beds and maintain a small school. There is also a Roman Catholic hospital of 100 beds.

His Majesty the Emperor Haile Selassie I has two hospitals with a total bed capacity of about

100 beds, and maintains two schools with a total enrolment of perhaps 500 pupils. In Addis Ababa are the government buildings of the Ethiopian Government and the palace of the Emperor. The most important churches of the Church of Ethiopia are also in Addis Ababa, and here resides the Archbishop of the Church and many other important officials of Church and State.

The Amharas are especially numerous about Addis Ababa and certain provinces are principally Amharic or of kindred stock. Ruling class people are also found in every village in Ethiopia in

civilized people more and more into barbarism and anarchy." The Gallas are more negroid than the Amharas and have not as strong and rugged bodies, nor are they as tall or as proud as the Amharas.

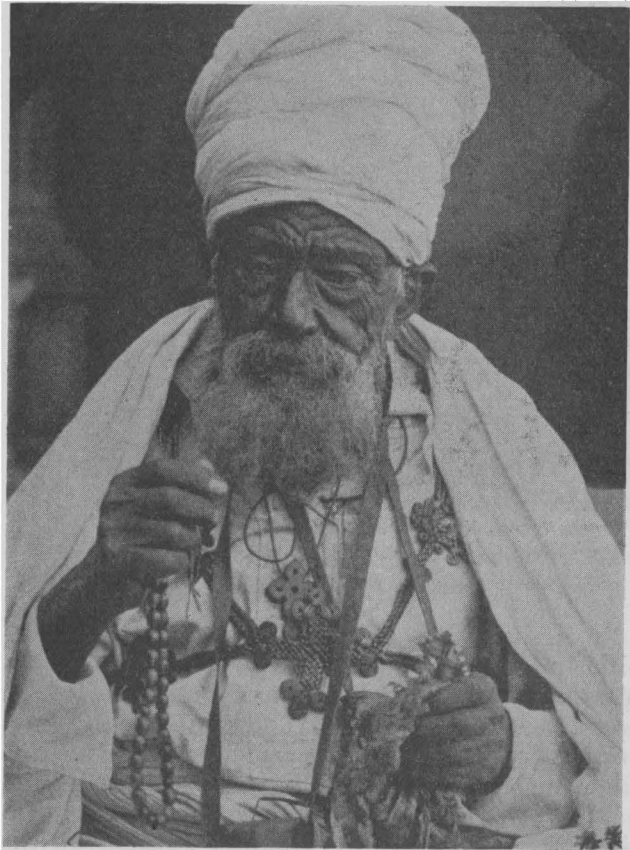
Numerically the Gallas outnumber the Amharas about two to one. The Gallas in Ethiopia number approximately six million. They do most of the work and own least of the land. The system of land tenure is in the main that of a feudal system, the Gallas being the serf class and having overlords. Some of the Gallas have a nominal attachment to the Christian Church of Ethiopia, some are Mohammedan, but by far the greatest number are heathen. Their worship is animism, worship of the things of nature such as rivers, trees, mountains and hills. Sacrifices are given to these natural objects and evil spirits of rivers and mountains and trees and other objects are believed to be hovering about seeking to do harm and must be placated. The witch doctor and the Galla medicine man still practice their pernicious rites.

The Gallas today are loyal to the Emperor and are of course real Ethiopians today, having had no other home for four centuries. The greatest part of the present army opposing the invaders will perhaps be Gallas, with Amharas generally in the higher positions. The Gallas are brave people, fatalistic, poor and ignorant.

### **Evangelistic Fruit Among the Gallas**

It is especially among the Gallas that the preaching of the Gospel has borne fruit. Many are heathen and the message is new and startling and appealing. Their aggressive nature makes them good evangelists when the Gospel grips them. The Gallas have their own language, the Galla or Oromo language, while the Amharas have the Amharic language. There are, however, also other languages and numerous dialects. The Gallas come in large numbers to mission services, our church at Sayo in Western Ethiopia frequently having above 400 present and at one time as many as 555 present at a Sabbath morning service. Within the last five years the church at Sayo has received 128 converts. Other stations show encouraging results but exact figures are not available.

It is in the outlying districts of the hinterland especially that the Gallas show their appreciation of the medical work done by missions. At our Sayo station in western Ethiopia, where we have a small hospital of twenty-five beds, 15,000 treatments were given last year and approximately 20,000 people heard the Gospel in the hospital and clinic services. The need of the Gallas for evangelistic, educational and medical assistance is great, for in many locations the doctor in a sta-

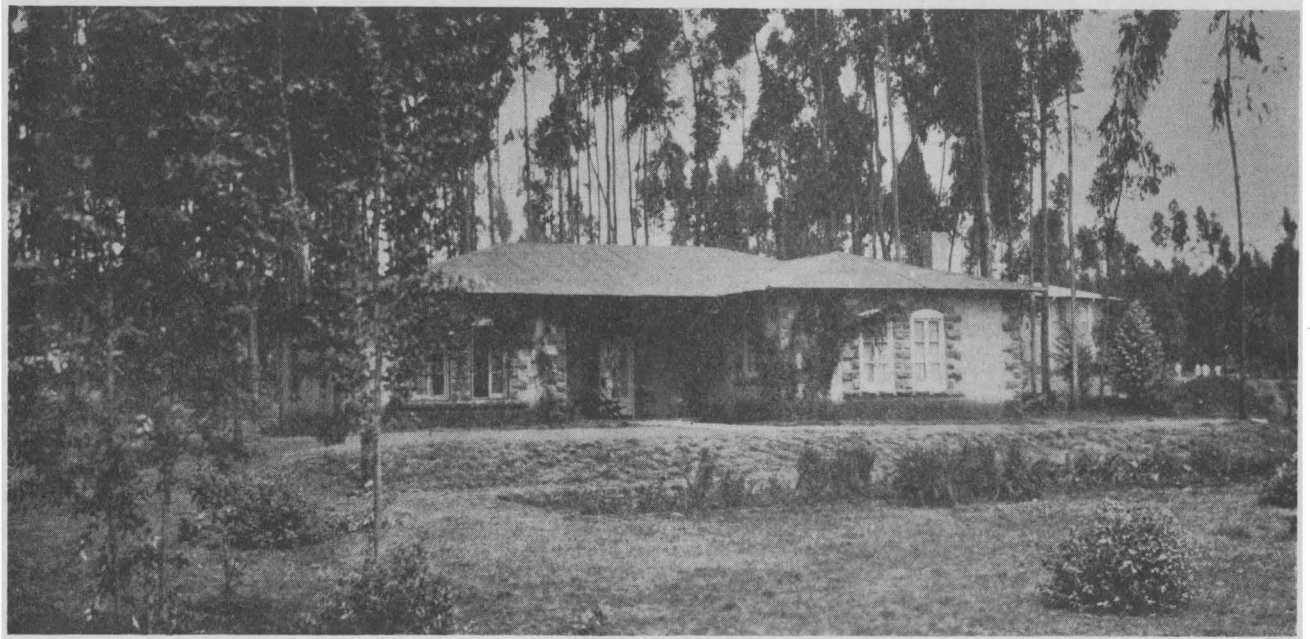


AN OLD ETHIOPIAN PRIEST WITH HIS CHARMS

greater or lesser numbers for they function there as government officials, land owners, traveling merchants, and most of the priests of the churches are Amharas. A small church building and a number of priests will be found in every important village in Ethiopia.

The Gallas, or subject people, are not real Ethiopians racially. They came into the country four hundred years ago as savage invaders, attempted to conquer the Ethiopians they found there, but in turn were conquered themselves. The Galla invasion of Ethiopia retarded the advance of Ethiopia enormously. "The invasion of the Galla tribes has had the effect of checking national progress to this day, and of throwing back a once-





THE UNITED PRESBYTERIAN GIRLS' SCHOOL AT ADDIS ABABA

tion will be the only medical man in a radius of five days' journey. Superstition must flee wherever a mission station is established, and round about Sayo the witch doctors at first complained about the reduced income, since people stopped believing in them, and then the witch doctors moved to sites more distant from the mission.

How will the war affect missionary endeavor in Ethiopia? The answer depends, of course, to a great extent on the outcome of the war. If Ethiopia retains her independence there may be a considerable number of important Ethiopians who will have learned to distrust all foreigners as having selfish motives in coming to their land. On the other hand, the friendly and cooperative spirit shown by missionaries to the Ethiopians in this hour of intense testing may win a large and wholesome respect for Evangelical missions on the part of the natives. The organization of an Ethiopian Red Cross by missionary doctors, the care of the war wounded by mission hospitals, the sharing of dangers common to missionaries and Ethiopians alike, may reap a mighty harvest later.

If Ethiopia should fail to remain independent the future of Protestant missions may not be so bright in Ethiopia. In an adjoining territory, once the property of Ethiopia but now a protectorate of Italy, Protestant missions were slowly closed out by a government policy of refusing to grant a visa for reentry into the country once the missionary had left on furlough.

The present war situation is not without its dangers for missionaries and mission property. The army from the south is approaching Harrar, a city of 30,000 population, in which city is a

Swedish Mission station with church, school and hospital. From the north the armies advancing toward the Lake Tana region are near a small station at Djenda and in time must pass through Dessye, a larger station of the Seventh-Day Adventist Mission, where a hospital, school and church are to be found. Addis Ababa is the natural focus of advance for the invading army and bombing of this city would result in a distinct shock to the morale of the Ethiopians in general. If the railroad should be taken by the invaders the missionaries and legation officials will be practically cut off from the rest of the world.

"God moves in a mysterious way His wonders to perform" and surely this is true regarding the missionary situation in Ethiopia. It seems mysterious to us that a work as promising and fruitful as that in Ethiopia must go through the trial of fire dropping from heaven on an unprepared nation feeling its way into the light, and that the sword of steel must wreck its havoc rather than the "sword of the Spirit" its blessing. Mysterious as it is, let us trust and believe that His Kingdom can come and His will be done even now in Ethiopia.

Family health had made necessary our departure from Ethiopia several months before the war had started. It is a time of great testing for the missionaries also, but in this hour of great need, with the unusual opportunities of counselling, comforting, cheering and alleviating the miseries of the Ethiopians our friends in Ethiopia are to this distressed people "as rivers of water in a dry place; as the shadow of a great rock in a weary land."

# America Through a Missionary's Eyes

By MRS. E. STANLEY JONES, of India

“WHICH end of this thing do you talk into?” I asked as a young cousin handed me a peculiar black instrument.

“Why the end with the cord attached,” she gasped, her eyes wide with astonishment.

I finished my conversation and put the receiver on the table. She snatched it and laid it in its cradle.

“I have not used a telephone for nearly nine years,” I said apologetically.

“I suppose things here seem very strange and marvelous to you now,” she remarked. “Of course telephones are old. But we have progressed a lot in many ways, haven’t we?”

“Ask me that question after I have been here a month,” I said.

She asked it again after three months.

“Well, what do you think of us now? I suppose you are always being astonished.”

“Yes, I am being astonished,” I replied slowly, “but not with Frigidaires and airplanes and air conditioning and radios.”

“With what then?” she demanded.

“I’m afraid you won’t like it . . . but if you really want to know. . . .”

I was right. She did not like it. She is still indignant and hurt. But we, too, are hurt. Disillusionment is painful. And when the object of that disillusionment is anything as dear as one’s own beloved native land the pain goes deep.

We have sometimes wondered about the attitude of the student who returns to India after study abroad in a so-called “Christian” land. But we begin to understand his reactions. Because of our long residence out of the country, whether we will or no, I suspect that we see it very much as the foreigner sees it.

It is very easy for us over in India to begin to idealize America.

We live with the caste system. We see sixty millions of outcastes despised and looked down upon by the 2,300 upper castes as are no other people in all the world. We see the sickly, stunted, pathetic little girl-wives and mothers; the widow treated as an ill-omen; millions of lovely women kept behind closed doors.

We see men, women and children worshipping the cow, the cobra, the monkey; bowing down before idols of wood and stone. We are surrounded

on all sides by the sick and the suffering who have no medical aid; the poverty-stricken who have never once known what it means to have their hunger satisfied.

We fight against filth, ignorance, superstition and sin. And somehow, as the years go by, we forget that America has faults and shortcomings. We think of America as a land of churches and schools and hospitals; we think of America singing, “Our fathers’ God, to Thee”; stamping on her coins, “In God We Trust”; putting the Eighteenth Amendment into the Constitution; leading in idealism. And then—we come home!

We were in America on our last furlough during the days of prohibition. In the eighteen months that we were here, not once had any of us seen a saloon, a glass of liquor or a drunken man. I am not suggesting that they did not exist. But we could honestly say we had not seen them. But we returned this time—

To find ourselves in a city where we had to go hungry because we could discover no place to eat where beer was not sold.

To be confronted by miles of glaring advertisements, imploring us to drink, smoke, visit certain roadhouses.

To find it almost impossible to escape the everlasting cigarette. Many a time in train or bus or waiting room or restaurant, I have said, “Is it possible that this is America, the land of the free, where I don’t even have the privilege of breathing pure air!”

We were startled to see not only men but women and girls smoking, drinking, carousing in saloons and beer gardens.

To hear oaths and vulgar expressions on the lips of high school and college girls of good families—expressions once limited to the type of folks with whom one did not associate.

We noted the change in vocabulary: Self-expression, syncretism, freedom, nudity, thrill; not often the words modesty, decency, duty, responsibility, obligation.

We were puzzled to find many churches closed on Sunday evening, but cinema doors wide open and crowds pouring in.

Often we could discover no mid-week prayer meeting, but forums, dramas, scouting, dancing, bridge, in church parlors.

To find churches being sold for debt; benevolent budgets cut; Christian work of all kinds being closed because of lack of funds; thousands losing their homes, unable to get work, going on relief; but to find that, apparently, America still had abundant money for ball games, motorcars, movies, cigarettes, and beer.

Coming from a land where if we offer to pay 12 cents a day for ten hours of hard labor we will be besieged by able-bodied men begging for the job, it was strange to be in a town where there were hundreds on relief but to find it impossible to get a man to cut the grass or a woman to do plain sewing at \$2.00 a day.

We were nauseated over the nastiness of the modern literature that we sampled.

No missionary can remain a prude and work in India. What the Hindu has to say he says. What he has to do he does. There is a simple frankness about the most intimate details of life. But he is not vulgar.

We were accustomed to hearing a spade called a spade when necessary; we were not accustomed to deliberate verbal filthiness.

A young boy who entered our school in India brought with him a story book. Presently some of the older boys suggested that it was not a proper book for boys to read. I asked to see it.

"It's just a translation of an American book," said the boy defensively.

"Still, I wish to see it."

He brought it reluctantly. I read it and then I called the boys together. Page by page we tore it up and threw it into the fire, and I said confidently, "If this book is a translation of an American book it has been made vile in the translation."

Made vile in the translation! Never again can I say that! We have turned in disgust from the obscenities of Hindu literature. We are producing much in America that is no better.

Last year I joined a Book of the Month Club to which a dormitory of girls in a Christian college had subscribed. Over half the books we carried down to the furnace and burned. No matter how beautiful the container, we do not keep garbage in these lovely modern sanitary homes of ours. Why keep on our tables literature fouled with expressions more revolting, more adominable than the filth that contaminates the cesspool!

We are accustomed in India to a frank, unashamed nakedness of body. We are not accustomed to a flaunting of that nakedness.

A high school girl came to see me soon after I arrived. She wore as little as the law allows, and that is very little indeed in some sections of our country. She lit a cigarette and talked of sex in the words of a medical book. Finally she said, "I

suppose you are dreadfully shocked with us, aren't you?"

"No," I said, "it would take a good deal to shock a missionary who is as old as I am. But I must confess that I am puzzled. I am wondering why you expect me to be shocked if you consider these things to be perfectly right and proper. And I am wondering why the East, as it becomes more and more what we have always considered 'Christianized' and 'civilized,' tends to put on more clothes, becomes more chaste and reserved in language, drops habits and modes of life that we are taking up."

The girl glanced uneasily at her watch. "Oh, my gracious!" she exclaimed, "I've got to get my Latin lesson."

It was disconcerting in our search for a Christian college to discover that in very many instances there was now no difference at all between State colleges and the schools founded with consecrated money.

To find professors in those "Christian" schools giving sly digs at the religion which brought those schools into existence; going out of their legitimate way to speak sneeringly, disparagingly of the faith of the founders; to find even Christian men raising questions in the classroom that they did not answer.

One puzzled college senior who had come to me with some of his problems said earnestly: "They don't let us flounder around in language or mathematics, but when it comes to the things that matter most if they know anything themselves they're d—— careful to give us nothing but a question mark."

I talked one day at a summer conference with a group of girls, all from "Christian" colleges. One said: "Our professors don't take any stock in Christianity. Why should *we*?"

Another said: "I used to pray and I got a good deal of comfort from it. But after I majored in psychology, and began to understand the laws of the mind, it seemed so silly to pray."

Another remarked. "I went to Sunday school and church until I went to college. But I didn't want to be queer and different, so I stopped."

We have monkeys in India. Day after day I have watched them in our gardens, on our roof tops, by the roadside and even at closer range, for a misguided son of a missionary manse presented us with his pet monkey when the family moved away.

And, somehow, now that I am once more where I can see my own kind in action I am inclined to believe that there may be, after all, something in the Darwin theory. There is a similarity to something that I have known all too well that is very disconcerting!

A monkey shows a surprising tendency to imitate—to follow blindly what someone else is doing, even to his own detriment. A young monkey sat on our garage roof eating a guava. I sat on the housetop eating a banana. I threw away the banana skin and without rhyme or reason he tossed away his half-eaten guava. I broke a sprig from a climbing vine—he broke a sprig from the babul tree above him. I put the sprig into my mouth and although the babul was as bitter as quinine he promptly put his sprig into his mouth.

In our monkey friends we notice a dependence on mechanical amusements, an absorption in the trivial, a perpetual restlessness, a startling disregard for the proprieties of life, a heedlessness of consequences, an unstable affectional nature.

And somehow my mind goes back to our Indian garden when I meet those whose only sources of amusements are movies, cards, dancing and wild motor rides; when I hear of divorces secured on the most trivial grounds; when I hear complaints of boredom at the very thought of a quiet evening.

When I listen to remarks like these:

"I know I shouldn't drink, but everyone does."

"My mother hates my smoking but even Miss K. smokes."

"I suppose sixty miles an hour isn't very safe but it does give one a thrill."

"Why shouldn't I paint my lips on the street car. Folks needn't look at me if they don't like it."

There were other things—

The price of a night's sleep and breakfast on a train. America, America, no other land so dear!

The high standard of material comfort. We knew why a visitor from India exclaimed, "If I am seeing America in a depression, what must it be like in a period of prosperity?"

Fresh from the preciseness and the conservatism of the English press we were sharply aware of the untidiness of our national speech; of our prodigal use of superlatives; of the inaccuracy of reporters; of the impudent, conscience-less falsehoods of the advertisements. And why, oh why, were we so interested in the nauseous details of Mrs. A.'s divorce, the insipid love letters of Mr. B., the kind of cigarette used by Mrs. C., the color of the underwear of Mrs. D.!

We were aghast over the grotesque, artificial appearance of the girls; the freedom of the sexes; the studied frankness, often vulgarness, of their speech; the queer songs and sounds that came over the radio. The first time we heard crooning we decided that the singer had been taken ill but was bravely keeping his appointment.

Being Americans we knew, of course, that there was very much that was fine and splendid and Christian in America. But although we were

Americans, I frankly admit that at first we could not see it.

I passed a beautiful girl on the street one day, lovely eyes, clear skin, hair like sunshine, but when I first glanced at her, I saw only an ugly mark across one cheek.

Many of these blemishes on the face of our fair land are merely unsightly excrescences—skin diseases, as it were, which will pass away of themselves or for which we will find the remedy.

But the foreigner, who seldom sees beyond the blemishes, returns disappointed, disillusioned, critical, contemptuous. Is this the land that he has looked upon as a model of what he wants his own land to become? Is this what Christianity brings a country to? What can a foreigner think who must base his knowledge of America on what he hears on our streets, sees in our dance halls and on our beaches, reads in our modern magazines and books?

A Hindu student was studying in a university in Ohio. A young woman rather thoughtlessly said to him—"Now that you're in a Christian country, what do you think of Christianity?"

With the innate politeness of the Hindu he began to apologize. "I'm very sorry. I have been so busy with my studies that I have had little time for anything else. I'm very sorry to say that I haven't been able to see anything of Christianity yet."

A young Chinese student, a Christian, entered one of our large International Houses. The first morning at breakfast he bowed his head and silently said grace. Those at the table snickered and a young American girl said to him, "Oh, you mustn't do that in America!"

Mr. Natarajan, brilliant editor of the *Indian Social Reformer* of Bombay, visited the World's Fair in Chicago. Since his return to India, his paper shows that he has become a very enemy of Christianity.

If he saw what I saw, heard what I heard, when inadvertently I found myself about midnight in that section of the World's Fair called "The Streets of Paris," I do not wonder.

A barker spotting my shocked face shouted, "If you can't stand what's going on here, you'd better get out. This is no Hall of Religion."

But I saw there young boys and girls of our own land. Young students from India and China and Japan and I stayed.

"Surely," I said to the friend who was with me, "a married woman of mature years may hear and see what these young people are hearing and seeing." But I found myself saying over and over, "Oh God! Oh God! What are these Eastern students going to say of us when they get back home!"

I have just read what one of them said. He wrote: "The West is incredibly immoral. There is no such thing as a chaste woman."

When we first went out to India a good many years ago, America was more or less idealized by the East. From America came the Bible, tracts, books, educative, elevating, inspiring. From America came money for schools and hospitals; food in time of famine.

America was the symbol of a people free, educated, sympathetic, generous—a Paradise for women and for the poor and downtrodden. Young India today has no such delusions. I said something one day to a Hindu barrister about this change in attitude. He said: "Forgive me. But do you wish to know the truth? We feel that in a moral sense America has failed us. She has let us down."

I picked up a book the other day written by Dr. Suhindra Bose, a Hindu, who has spent many years in America. The book was written for India about America while the 18th Amendment was still a law.

He writes, "Thou shalt not drink is the Eleventh Commandment for the United States. Although

like the other commandments it is violated at times, the prohibition law is as effective as other laws. . . . It is unthinkable that America will ever go back to the days of booze drinking."

And he concludes: "If we Indians are not blind to our present and future welfare should we not take a tip from the American policy of prohibition? Let us free our nation from alcohol."

I wonder what India is saying of us now. Perhaps Mr. Natarajan expressed it when he remarked to a friend in Chicago, "We can never forgive America."

There are reasons why the Hindu, though he may desire our Christ, wants nothing to do with what he considers our "Christian" civilization.

A Hindu judge was calling one day. In the course of our conversation he said, "Christian America, as you say. . . ."

"Oh, no," I hastily interrupted, suspicious of what might follow, "I never said 'Christian America.'"

He smiled, "What shall I say then? Heathen America?"

Heathen America? Oh certainly not! Christian America? Dare we say it?

# America Through a Missionary's Eyes

*Another View by Dr. Frank C. Laubach of the Philippines*

SOME of us who have returned to America recently after an absence of from five to seven years sense some changes for the better. This is a pleasant surprise. We had suffered from a tragic decline in benevolences for foreign enterprises, and had expected to find this accompanied by a corresponding decline in spirituality. We thought that interest in religion must have dropped off fifty per cent, since gifts for foreign missions had gone down one half. During previous furloughs we had experienced a guilty feeling of having overpraised America in foreign lands. This time we think that perhaps we have underestimated our America.

The first surprise did not come in churches. It met us in a Rotary club two weeks after our arrival. These Rotarians heard that over half the world is still illiterate, and therefore suffering from disease, hunger and fear. "We didn't know that!" they said. "Let us do something about it at once." So they formulated resolutions that filled a column of the newspaper and forwarded to the International Rotary Committee in Chicago a proposal to make World Literacy a major project for their organization. A half dozen other rotary clubs immediately did the same.

Men's organizations of all kinds seem equally ready to meet need. Kiwanis and Lion's clubs, farmer's meetings, men's church dinners gave very much the same sort of response: surprise that conditions are like this on the other side of the world, and surprise that missions are interested in illiteracy, hunger, disease, and fear. "This is something so big and so important that men ought to do it. What can we do?" One county judge said: "I have had no use for missions. I thought it was the sob stuff we often hear about. If mission work is really tackling the great world problems then I am for it." This seems to summarize fairly well the reaction of fifty men's meetings visited last Fall.

Church audiences, it must be confessed, did not seem to be so uniformly responsive. Some of the churches appear to be frozen; one felt that they expected a pious entertainment for a half hour, that those who attended sought serenity, sweetness and light, but no heat; the assurance that "God's in his heaven; all's right with the world." A missionary with his pictures of sin, ignorance, suffering, and ugliness is a jangling discord in churches which usually hear only heavenly music and soothing reassuring cadences from a soft

voiced preacher. Such churches are perfect Buddhists with the word "Christian" tacked on the outside by mistake.

But very many of the churches were neither cold nor soft. The farther west we went the warmer and stronger religion became. Chicago was our farthest west visit. It was also the most aggressively religious—to our great astonishment. The city of murders, corrupt politics, unpaid taxes and unpaid teachers, did not live down to its reputation. We were shown the former rendezvous of Al Capone, and, still glancing furtively backward for possible pursuing gunmen, we were ushered into a Sunday school throbbing with wholesome, healthy, eager children, all of them ready to write letters to any and every Filipino, send boxes of Christmas presents or trunk loads of books, to convert or educate half the world—anything progressive—and they wanted to get it all done by the following Sunday at the latest! Every one of twenty-five meetings in Chicago vibrated with that same spirit of "Let's do it, and let's be at it at once!" Twice I was introduced to audiences of business men by Professor Arthur Compton, without knowing it! America's leading scientists can be chairmen of missionary meetings—in Chicago at least.

In Michigan we were entertained in homes where they read the Bible around the table, two verses for each reader, sang hymns and knelt devoutly to pray—they were not minister's homes either. In Ohio, we found a man of large means who would not spend over fifty cents for any meal, so long as other people in America were unable to spend that much. He and his church were making a sound, successful experiment with consumer's cooperatives in Columbus.

There is a very marked upturn in the sense of responsibility for unfortunate people. Whatever people may think of the present New Deal, there is an increasing conviction that poor people must never again have the unfair deal we once gave them. Consciences never before seemed so tender for the unfortunate, the poor, the aged, and for children.

There is also a very great increase in interest in world affairs. The minds of men are being stretched across both oceans. Every continent is now first page news. Ethiopia, China, Brazil and France take precedence in many newspapers over the latest murder—which is indeed a sign of progress.

But it is youth that have given us our greatest surprise. Before we returned to America we heard shocking stories, and expected to confront bleary-eyed debauchees. Where are these terrible youth? We face in high schools just healthy, lovable young boys and girls; they seem terrible

only in brutal frankness, disgusted with sham, but wonderful if you meet their real life questions honestly. The only thing they seem to lack is a gripping cause that sets their hearts on fire. This is just what the cause of Christ can give them.

What these young people seem to need as much as piety is a better course in geography. Robert E. Speer and his generation used to tell us that we should go to the foreign field unless we could prove that God wanted us to stay here. I do not think that argument will convince youth today. But one can say pretty nearly the same thing in a way that will grip them mightily.

"You are about to step forth to rule the world. You have perhaps forty years of strong active life ahead of you and this planet under you. Do not decide where you will give this, the only life you have, without knowing all the facts. Study the whole world and then decide where you can do the most good. If you decide upon a narrow basis in ten years you may regret your decision.

A rather young man in Chicago asked for a private interview. He started by saying that he had lost every cent he owned during the depression and now had less than nothing. I was about to offer my sympathy, but he said:

"No, I don't need your sympathy. It was glorious, the most glorious deliverance of my whole life. It drove me to God and to real happiness. Life has been simply glorious ever since."

His radiant face told the same story. Has financial depression driven so many people back to God that they are toning up the entire country to a greater or lesser degree? Many a man who has been serving God *and* mammon now has more time for God because he has no mammon to serve. For such men the depression can be a "glorious deliverance," the kind of deliverance Jesus sought for the rich young ruler.

There is one more step that America ought now to take. She is pretty emphatic in saying that she will not fight anybody or oppress anybody. Let her add one more resolve to that, and she will be nobly Christian: "America does not wish to fight or crush anybody, America desires to serve humanity!" America is ready, I think, for that slogan if the foreign mission leaders can show her just how she may make it effective. Here is a summons to the greatest statesmanship of our greatest Christian statesmen. How can we outline and formulate the world program so that it will grip men and women, not only in churches but also in clubs, and schools? How can we bring our youth to say:

"I love my country so much that I want her to become a blessing to all the world."

Certainly God desires nothing less than that. How then can we, as Christians, work for less!



# Building a Missionary-Minded Church

By the REV. J. ENOS WINDSOR, Cincinnati, Ohio  
*Pastor of the Columbia M. E. Church*

NOW that I look squarely at the title, I am almost afraid to proceed. The mere suggestion seems that of a project greater than I can lay claim to. Two things cause me to hesitate. There are so many who have both builded and suggested ideas and programs better than I. This is problem enough to be sure. Yet even greater is the inconsistent title. Could we honestly have a Christian Church, in the true sense, which is not missionary-minded? If we are Christian, should we not be Christlike? And if Christlike, must not our hearts burn to preach Him wherever He has not been named?

Let us ask some other questions. Can the Church be missionary abroad and not missionary at home? Can we succeed in Samaria and fail to do justice to Jerusalem? Is the church divided as to its community and its commission? Can there ever be any other program for the Church of Jesus Christ than the one which He gave us when He said: "Ye shall receive power after the Holy Ghost is come upon you and ye shall be witnesses unto me both in Jerusalem and in all Judea and in Samaria and unto the uttermost part of the earth." (Acts 1:8.) Only the foolish or unconcerned are unaware that the Church as a whole is not fulfilling its task. With few exceptions there is retrenchment and retreat at a time of great need and greater opportunity, instead of reveille and recovery. Instead of seeking to save the lost we are seeking to save our faces, and our very churches at home. I may be criticized for this statement, and called a pessimist, but I can only say I prefer to have my eyes open rather than be like the ostrich with his head in the sand.

Our problem today is the same which eleven men faced on Mount Olivet nineteen hundred years ago. They saw only as far as the forbidding hills of Judea; we have been commissioned to look up and see the uttermost parts of the earth. They were poorly equipped and organized from an earthly standpoint; we have wonderful material equipment and human organization. They were poor in this world's goods, we are rich. They walked to carry on their work, we ride swiftly by land, sea, or air. But they won where we lose. Why? Today some Christian movements and some churches are succeeding, but many are fail-

ing. Why? The early disciples won for one reason: they had the passion of their divine Leader with a purpose. The same prescription will win today. The Church of Christ can only find herself and her task, and once again have the respect of a needy world, when wandering steps have been retraced and some things forgotten are relearned. This prescription has worked in my own life and has worked not only in my present church but in every church I have pastored.

Success in any line is largely a matter of leadership. I was reared in the church and within the sacred walls of a Christian home. Both parents knew Jesus Christ as their personal Saviour and were not afraid to let it be known. In our family of four girls and three boys, none were exempted from church school and church service on Sunday. We were thrown constantly in contact with the church programs and personalities. At twenty-one I left home to go to the university and seminary. I may frankly say that I went to the latter because it seemed to me rather a fine thing at least to prepare for the ministry. I left both institutions later almost an atheist, or at least an infidel, because I saw the inconsistency between theory and practice. In most cases I saw that the ministry was a profession rather than a passion. As a result I practically turned from both church and preacher in disgust. A few years later, while engaged in the manufacturing business in a large city, I found Jesus Christ in personal, joyous experience as my Saviour from sin and my Captain in life's program. I then realized, what I never had known as a nominal Church member, that each individual has a need and that this poor old sinful, sorrowing, sobbing world has a need and that both of those needs are not for better philosophies, psychologies, programs, and material things, but the one great need is *Christ*. I began to serve Him first as a layman in a harvesting of souls, but soon came the distinct commission "Go, preach the Gospel." There were problems, not the least of which was my own business with a good income. But from that moment I experienced a passion for men's souls, greater than any desire for earthly things. God's leading that at that time seemed to be that I should contact the Christian and Missionary Alliance move-

ment and should partake in some measure of the experience and passion of its sainted founder. In that contact I realized my further need of the experience of receiving the Holy Spirit, as the eleven apostles received Him. Two things came from this experience of being filled with the Spirit: (1) the passion for souls and the vivid vision of a lost world; (2) I was conscious that the Holy Spirit gave the power to carry that message wherever God might lead.

### Some Practical Results

Does it work? I shall speak only of my present church. Picture, five years ago, a medium sized frame church of rather nondescript architecture; hopelessly out of date even when it was constructed forty-four years ago; situated in the East End of Cincinnati, on a business thoroughfare. On the south within three squares is the Ohio River; on the east six squares away is the airport; and on the north two squares away is Alms Park. Parks and rivers and airports are tremendously unproductive things in building either a church or a missionary program. To the west lies the great city with its many churches and movements. In our narrow neck of land are four other churches, one of which is of my own denomination, to shepherd a small number of people of the respectable working class, with the usual proportion of professionals, clerks and business men. We have no wealthy people and the years 1929-1934 hit us hard.

Now another picture: this time a struggling little congregation of about twenty-five active members and sixty-one communicants; finances almost at a standstill; members pulling out to go elsewhere; building in a tragically bad state of repair. Naturally the people were utterly discouraged. The only services held in this church were church school followed by church service each Sunday morning. Missionary offerings totaled only \$105 a year. Worse than this there was no missionary vision. There was no sign of life either within the church or in its outside interests. Plans were under way to give the church property to the Y. M. C. A., which had already received the neighboring church property of another denomination, once prosperous.

A discouraging picture, you say. Very! No one who has not had such an experience can feel the heartache which this sort of situation brings. It makes one more sympathetic toward men who have preceded us, Gideon for instance, who wept because God's cause languished in the land. But, thank God, there is a better and brighter picture.

How could the discouraging situation be changed? No man is sufficient for such a task; and all the glory must go to Him who said "call

upon me in the day of trouble and I will answer." My first text to that little discouraged congregation was the message: "I seek not yours but you." I meant it when I told my people that I was not interested in their money but in their souls. I showed that little congregation that God, our Father, Jesus Christ His Son and the Holy Spirit had an interest in men rather than in money. One of the besetting sins of the ministry is the preaching "for filthy lucre's sake" and that approach incidentally has driven many a soul away from the church. To our shame be it said that some churches and pastors seek to obtain as much as they can from the flock instead of showing how much of Christ and blessing they can bring to a community.

My one aim was to preach Christ—a living, loving, saving, interested Christ; One who came from Heaven to lay down His blessed life on the cross of Calvary that men might live and experience life more abundantly. We preach a Christ who has a program wonderful enough to challenge not only preachers but doctors, lawyers, teachers, business men, kings and emperors, or what have you. Real religion is not a mere form, not subscribing to a creed, not membership in a church, not just a moral life; but the Christian religion is a love affair with God as our Father and with Jesus Christ, His Son, the "lover of our souls." Our people began to see that they must be "born from above," saved and cleansed; then they could be empowered—made new creatures in Christ Jesus. Many prominent preachers have openly stated that in our day this sort of preaching is out of date and ineffective. Let us have done with such foolishness. Jesus Christ called and ordained us to preach what He told us—not to proclaim our own opinions or the products of imaginations. "Ye bear witness of me," said He. That little flock in Cincinnati began to believe that if they would fall in love with Jesus, take Him into their lives and surrender themselves to Him, all other needful things would be added unto them. Then He could have their money, time, talents, interests, or anything they might have, and He would supply all their need.

The important question is—does it work? What has happened?

The first noticeable result was an increased interest in all departments and work of the church. Attendance in church school increased one hundred per cent and in Sunday morning worship one thousand per cent. Sunday evening services of an informal evangelistic type, began four years ago and now the average attendance is close to four hundred. The old parsonage, next door to the church, has been taken as an annex for the enlarged program, and a better parsonage was



secured on a fine residential street. The schedule, which at one time consisted only of the church school and Sunday morning service, now includes two regular Bible studies, class meeting, teacher's training class, personal worker's class, and other activities. One noticeable feature is the number of young people in all the activities and services—another body blow to those who say young people will not accept the Gospel.

And now what about the missionary attitude and missionary gifts of the church? Here are the figures for the years 1930-1934 inclusive—\$105.00, \$463.00, \$657.00, \$1,006.00, \$2,082.00, and pledges for 1935 already amount to \$2,750. These figures represent only the actual gifts to missionary work in home and foreign lands. They do not include the large amounts expended on relief and social service work in our own community. The pastor's salary has also been increased fifty per cent and several thousands of dollars have been expended in repairs and improvements on the church property. Plans are under way for further extensive changes.

But the best part of the whole story, like the good wine at Cana of Galilee, is left to the last. All of this has been accomplished without special pleas or financial canvasses. Money is seldom mentioned in our church. I refuse to preach about it. This whole program is a spontaneous response from our people, who bring not only the tithe but the free-will offerings also to God's storehouse because they have come to appreciate God's unspeakable gift—His only-begotten Son. "Love never faileth" and having found Him and fallen in love with Him they have His passion that others who sit in gross darkness in regions beyond may come to know and love Him. This does not seem to them a strange thing but the natural thing to do. We look "unto Him who is able to do exceedingly abundantly above all that we can ask or think." He abideth faithful. God has promised and will perform: "Them that honor me I will honor." Yes, the proclamation of the Gospel of Christ and a passion to make Him known to others is a program that succeeds in building a missionary-minded Church even in depression years.

## To Pastors—"Beginning at Jerusalem"

By WILLIAM A. RICH, Lawrence, Massachusetts

A YOUNG friend of mine, who as a grammar school boy, graduated while he was actually two years behind in his requirements. A friendly principal "saw to it" that he "got by." He has taken physics and chemistry in an evening school, without the necessary foundation or beginnings, and has had to abruptly abandon his further education. He intended to become a mechanical engineer. Chances are he will be only a laborer.

Is there not a spiritual parallel which most so-called religious educational programs fail to recognize? How can a dead person receive instruction or training? In religious education, to have value of abiding and fruit-bearing qualities, a new birth must be experienced before one is prepared to receive even the best seed.

In 1921, I began at my "Jerusalem"—which is my home city—by simple personal efforts to reach several language groups living near my church, whose children were spiritually neglected. In about three weeks with the help of a cooperative teacher, I had the pleasure of seeing thirty-five children enroll as regular attendants. Parents

were appreciative and responsive, and my joy was heightened greatly by their own simple profession of faith in Christ, after their youngsters had attended a few weeks, and had brought home messages from their consecrated teachers.

Seeing a greater field wherein I might serve several churches, as well as the groups to whom the Gospel was made available, I made my plan known to several pastors. One at once grasped the idea and asked his Young People's Society to choose a young man to help distribute Christian literature on Sunday afternoons. This youth, in his second year of high school, was a stranger to me, but we came quickly to understand each other and for almost a year and a half we went once a month to the homes and institutions, confessing our faith in Christ, handing out suitable literature and not forgetting children's needs for good stories. This youth made a full surrender, dedicating his life to the Christian ministry and is now preparing for his chosen calling.

Another pastor found a promising young man who occupied a responsible position and seemed settled for his life's ambitions. After some months

cooperating with me, God spoke. He gave up his fine prospects in commercial life and is now in college preparing for the Gospel ministry.

Two more have indicated their desire, as soon as finances permit, to go to school with the view of engaging in Christian life work. Religious education that omits personal evangelism in practice "at Jerusalem"—where we live—is a poor substitute for the Holy Spirit's endowment. Most churches have no aspirants among their youth for Christian service higher than money-raising efforts. The secularization of youth's church activities is nothing less than an abomination in many places. We would express horror if a parent insisted upon the amputation of a child's arm because of flabby muscles when the physician says that all the child needs is proper nourishment and exercise. If the pastor or church would promote missions, let not "Jerusalem"—the home field where we live—be overlooked. As a self-appointed recruiting committee, I decided to use my ordinary opportunities to bring one family a week into contact with my church. In six weeks five families responded. These all lived in the district where I lived, and where my church was located.

Since my voluntary activities from the early days of my Christian experience have put me under further obligation, because of the joys I must share or lose, I must in all earnestness appeal to pastors and church officers to raise the standard of service which you are calling upon youth to render. No organization can do more for youth than the church. In many places young people see nothing in the challenge which the Church offers. The Church caters too much to the whims and fancies and thrills which unregenerate youth are ambitious to grasp. This insults

sensible, sober-thinking youth whose aspirations are heavenward, who in the depths of their hearts desire honestly to take their part in building the Kingdom whose values are not measured in terms of worldly pleasure.

In his young manhood the great evangelist, Dwight L. Moody, was a stranger in a city church. After becoming a regular attendant he decided to hire a whole pew and make an effort to fill every seat in the pew. He succeeded and several of his guests became regular in their attendance. A committee, yes, or an individual, without appointment by any society, can successfully undertake a similar venture almost anywhere. Initiative is not given to all young or old but where spirit is low, let pastor or church officer suggest a move of such nature, even if team work and competition of teams may be involved.

A class in personal evangelism conducted weekly at the parsonage or in homes of some of the members may teach how to win souls by putting into practice what they learn from the lives of eminent soul-winners. But here, as in other lines, we shall have to use our own, not another's, talents as God's spirit shall inspire and direct. If your church would produce a group of soul-winners, its youth must have more secure foundations.

There are wonderful opportunities for Gospel tract distribution. One inexpensive slip of print was used for the salvation of an Italian acquaintance in my home city. He then sent the message to his brother in the homeland, and later recited with great joy the message from the absent brother whose heart was warmed when he yielded to the same Christ. Tracts in many languages will be sent for postage if desired languages are specified.

### SOME PECULIARITIES OF SOUTH AMERICA

Winter comes in at the time of the North American summer and autumn comes in April and May. The north wind is hot and the south wind is cold.

In many cities hovels crowd on palaces, and costly motor cars jostle donkeys and choke narrow streets.

Natives speak their own language with a foreign accent, and people and plants seem like strange transplanted things that have taken on queer forms in the new soil. Blue eyes are set in swarthy faces, fat, fair features flash brilliant tropic smiles; shining black orbs peer out of rosy fair complexions.

Exiled oak trees in Argentina and Chile, in despair at the topsy-turvy seasons, put out buds on one side while on the other their leaves turn brown and shudder in an antarctic gale.

Straw hats are often worn with thick fur coats; houses may be floored with marble, while streets are paved with wood.

The mixture of races has practically obliterated the color line.

Indian or African blood do not stand in the way of intermarriage or of social and political ambitions.

# Results of the Gospel in Latin America

By BISHOP GEORGE A. MILLER, Balboa  
*Methodist Episcopal Church*

CHRISTIAN missions in most Latin American countries are entering upon a new epoch of great significance. The early days of missionary occupation are finished. In places where there were a dozen or two of missionaries one or two or five now remain. The fruits of our planting and planning and praying are now visible, trained natives are in practically all administrative positions, and are doing well.

Twenty years ago the idea still prevailed among missionary secretaries that "The educational approach is most effective in Latin America." Evangelical schools have done well, though too often they have tended chiefly toward good educational output with a high moral content and "good English," that open sesame everywhere. Today the work of the organized churches, with emphasis on effective *religious* education, is increasingly influential and these churches are coming to larger measure of self-support and missionary activity. Children are growing up and they are giving a good account of themselves.

Latin American missions have always been at a disadvantage in comparison with other fields where the peoples are in strong contrasts with the homeland in dress, customs, religion and manner of life. Most South Americans dress and live as we do and many possess a culture and charm that put some of us to shame.

The results of missions in Latin America have not usually offered first page publicity material because of the normality of what is being done. The more spectacular a story, the sooner it must be marketed and consumed before it becomes stale. The permanent, climate-changing work of the evangelical movement, both in Christian education and in evangelism, do not show in any form of statistics yet invented. I know a neighborhood in a lovely valley, where ten years ago no missionary had ever been. Concubinage was general and respectable. Neighborhood dances were drunken orgies. Dishonesty was prevalent. Then one man came into possession of a Bible. He read it through, gathered up a little money and made a week's journey to get more light. Then he returned to do what he could for his family and neighbors. Work thus begun has gone on there until now there is a small home-built chapel, and

a once-a-month visit from a native pastor. This seems commonplace enough. But wait! The rough dances have ceased. Dishonesty has greatly abated, and any member of the church who secretly has one wife too many is condemned. A new moral standard of decency has been set up for the whole region. That country district can never be the same again, but you cannot tell things like that in statistics.

There is a mission farm of nearly 4,000 acres, where an agricultural school, an experimental station, a varied farm production, a series of primary schools, a good church, four Sunday schools, a night school, a Men's Club and Women's Society, a social hall and organized athletic program minister to the 300 resident working people of the farm and five hundred more in the district. One can get a few statistics out of this case, such as the marriage one Sunday of 19 couples when most of them brought their big children as witnesses. We can record the conversion of more than half of the people on the farm, the setting of new standards in athletic sports for the young men and women, the preparation of expert agricultural leaders in the technical secondary school, the production of new and better crops, and leadership in neighborhood improvement enterprises. And so the list might grow, including sanitation and the improved housing of the people under more decent living conditions.

There are plenty of spectacular instances that make capital stories. I know of three men, separated by at least 1,500 miles, in three directions who have each gone out without support of any kind and have won converts and founded churches as apostolically as anything described in the Acts. But these are not the most significant things that are happening. All over these lands a new moral tone is evident. The Roman Church is improving its methods and slowly cleaning up its morals. New standards of domestic decency, commercial morality, educational open-mindedness and industrial justice are being established by the steady and unspectacular release of spiritual life and the unanswerable evidence of changed men and women who were once morally blind but now see. Renewed life carries its own credentials, becomes self-extending and registers in remote regions

where no records are kept and publicity stories are not published.

The investment by the churches of North America of men and money in Latin America has been small in comparison with that sent to other lands, but the returns have been out of all proportion to the life and dollars used in the work. What might have been accomplished had a really adequate staff of workers and support been supplied to these American republics, where the same tides of new-world life flow as those that wash our own social shores!

One of the most transforming results of evangelical missions is the widespread movement among the women. In nearly all denominations, the women have been organized, under one name or another, into what usually comes to a combination of Ladies' Aid Society, Women's Study Club and Missionary Society. The results have transformed most of the churches and the lives of thousands of women have been uplifted.

Evangelical missions have also had a vast influence in promoting better understanding between the Americans of the North and South. No other interpreter has so sympathetically understood the best in each nor so helpfully worked toward the elimination of race prejudice and that antipathy that grows out of ignorance. We need missionary specialists, not merely in education, leadership training and other technical activities, but also in the promotion of good will among men. We need a few well-equipped schools for the training of national leaders, and those schools must be thoroughly and unblushingly Christian. We need especially the continued help of Christians in North America in the confident faith that if reasonable missionary help can be continued for a few years more, these vigorous young churches will stand on their own feet, and as one of their leaders has said, will "take our share in the evangelizing of the rest of the world, alongside of our brothers in North America."

## Social and Religious Problems in Chile

By PEDRO ZOTTELE, Santiago, Chile

**S**OUTH AMERICA is again becoming a battlefield. Each country is shaken by strong waves of restlessness — extreme nationalism and agitation for social-economic welfare. The governments are facing grave problems. As a general rule, their administrative programs do not recognize the confused but genuine aspirations of the masses. Their programs reflect only the interests of the classes which have dominated the organized national life for nearly a century.

Armed revolutions have taken place in most of the countries in South America to establish the rights of those deprived of earthly benefits. "What interests us in these commotions," says the review *America* (published in Quito), "is not what general may have been executed by the orders of some other general, but what is the destiny of the cane-cutter in Cuba, the coffee-planter in Brazil, the peon on the Argentine stock farm, the miner in Peru, the grape-cultivator in Chile; in a word, what interests us is the destiny of the proletariat."

But, after ten years, most of the countries which experienced such commotions are in the same condition as before, or even worse. There is still political corruption, economic suffering and very marked social divisions. It has been discovered

that the sword has not been efficient in solving the pending problems. Other methods must be sought. Will these countries look for peaceful methods or will they again resort to violence?

The world-wide economic depression has been disastrous for most of these countries. They are suffering from a depreciated currency; salaries have not been increased in spite of the fact that prices have gone up; the cost of food and the housing are the nightmare of the masses desirous of economic progress. Pauperism is worse in those countries most highly industrialized, where production has been according to the old conceptions of economy, and where over-production, under-consumption and unfavorable exportations have created the unavoidable problem of unemployment.

Poverty has been a means of increasing sicknesses due to under-nutrition, lack of hygiene and poor housing. Plague, in Chile, in the last two years, has caused the death of over eight thousand persons, while tuberculosis has attacked already over two hundred thousand persons, giving this country the world's record!

It is true that most of the countries in South America have written in their constitutions that education is the primary responsibility of the

State. Nevertheless, there is a very slow progress in the eradication of ignorance, because the budgets for education receive secondary attention. The first place is always accorded to the military defense of the nation and the administrative budget. Teachers are poorly paid and they become enemies of the educational authorities and of the State which treats them unfavorably. The wave of discontentment against the government is thus being fostered by teachers and students. Child labor is abolished in letter but not in actual practice; economic ills have obliged thousands of students to go to work so that culture has been clipped. The problem of the *campesino*, or the worker in the agricultural sections, is desperate. The *inquilinos* are real slaves of the farm owners. They receive no instruction; their houses are very primitive, and poorly ventilated. In Chile, an agricultural country, where about one million people depend directly on the land, many workers receive a daily wage of only ten cents gold, plus a plate of beans and a hard piece of bread.

Alcoholism exerts one of the most pernicious influences in these republics. Created interests have always ignored the aims and demands connected with the salvation of the race. The river of alcohol has been given free license; public bars are popular; the fact that the 18th Amendment was defeated in the United States has made it difficult to impress public opinion in favor of establishing dry zones. In Chile, a few years ago, there was a very strong movement in favor of such zones but the Minister of Finance fought it on the ground that the country needed the revenue from the alcoholic traffic. He secured a wider license for liquor and declared officially that beer is not alcoholic. Officially, beer contains no alcohol, but the people get drunk on it. Strong drink is very productive of venereal diseases and in Chile medical statistics report nearly a million people suffering from these diseases.

Communism has entered South America as a "new gospel." It promises a time when all economic, social and educational ills will disappear and so has attracted the attention of the masses who are neglected by the established governments. Communism has won many sections by the affirmation that in curing the economic ills all the others will be cured. Communism offers salvation here and now with the result that the masses of the underfed, unemployed and sickness-stricken, exhausted by prolonged suffering, embrace the new social and economic movements. It seems that their whole attention is set upon material interests.

It must be remembered that the prevailing type of religion preached on this continent for nearly

400 years has not been beneficial to the oppressed peoples. It has been presented as an ecclesiastical, ritualistic and legalistic system. It has always supported the status quo. It has fed the people with "other-worldly" aspirations only and has made it emphatic that religion is very essential for dying well. For the poor, it has this, renunciation; for the well-to-do, indifference. The dominant church (Roman Catholic) has been silent when the poor and oppressed have addressed her for help. They have found her always on the side of the dominant powers and constantly in opposition to their most cherished ideals.

When, in the Congress of one South American country, legislation was proposed making primary education obligatory the representatives of the Roman Catholic political party fought against it. One of them declared in Congress: "We are against this law, because we are against rebellion. Education of the peon simply means that we would be contributing to the rebellion of the workers." The Catholic Church remained silent!

The same can be said regarding the fight against liquor. The forces of the dominant church have been against control of this deadly foe of human lives. In some countries the producers of the strongest wines are members of that church.

The present energetic battle for a more social order find that church in open opposition to the masses which compose the majority of the population. The laboring classes see in the Church the symbol of opposition to all which involves social and economic welfare. After years of struggle the labor leaders and their followers have decided that the liberation from their shackles lies in their own hands.

The Evangelical Church has been helping forward every reform tending to the welfare of the people. This has been more true in recent years when the Evangelical movement has sought to solve the urgent problems of the hour. There remains a great deal to be done and the grave question is this: How far will the Evangelical Church cooperate in endeavoring to transform the present structure of society?

The interpretation of the principles of Christ must be applied to the social as well as to the individual life. The more youthful Evangelical preachers and lay leaders consider that the Gospel of Jesus Christ contains the happy solution for all the critical social, economic, national and spiritual problems which the countries of South America are facing.

With that faith in the heart, the Gospel of Christ is being introduced into the heart of the great masses which have wandered as sheep without a shepherd.

# The Evangelization of Brazil

By PROF. JOHN C. GRANBERY

*Formerly of Brazil; Now Professor in Southwestern University,  
Georgetown, Texas*

NO SUBJECT is discussed in Protestant circles in Brazil as much as evangelization. The Bishop of the Methodist Church in Brazil, the first Brazilian Bishop ever elected by any Protestant Church, Cesar Dacorso Filho, hastened to give evangelism the first place on his program. Sermons, addresses, and articles in the religious papers declare that evangelization is the Church's first and most important duty. And yet how seldom the subject is comprehensively treated! Often there are generalizations and platitudes, or some one aspect only of the subject is considered.

This phase of mission work is given its rightful place in "The Republic of Brazil: A Survey of the Religious Situation," by Erasmo Braga and Kenneth G. Grubb, published by the World Dominion Press in 1932. There are included very valuable maps and carefully compiled statistics. Any study of the subject must be made with a knowledge of the history of Protestant missions and with a map of Brazil.

It is nearly one hundred years since Protestant missionary work was begun in Brazil. The Methodist Episcopal Church sent the Rev. Fountain E. Pitts to Rio de Janeiro in 1835 to look the ground over, and after he had made a favorable report, the Rev. R. Justin Spaulding was sent to open the work in 1836. He was reenforced by three others. This work was suspended at the close of 1841, but was resumed in 1876 by the Rev. J. J. Ransom. Today the Methodist Episcopal Church in Brazil is credited with 15,480 members and 122 churches.

In 1855, Dr. Robert Reid Kalley, Scottish physician, landed in Rio, and in 1858 organized a Congregational church looking to no foreign board for help. There are 31 of these churches, on or near the coast, with 3,430 members.

Ashbel Green Simonton, of the Presbyterian Church, came to Rio in 1859, and in 1862 the first Presbyterian church in Rio was organized. Today there are 251 churches, fairly well distributed over Brazil, with 32,622 members.

In 1859 the Baptists sent a minister to look things over, but as he was not favorably impressed. Real missionary work did not begin in

Bahia until 1881. Now Baptists have 427 churches with 34,358 members, every State being occupied.

The Protestant Episcopal Church which began work in 1890 now has 32 churches, all in the south except one in the Amazon Valley, with 3,430 members.

The Salvation Army entered Brazil in 1922. The Assemblies of God, largely under Swedish missionaries, are represented especially in northern Brazil. The Seventh-Day Adventists are in the center and the southern part of the country.

Anglican and German churches are not strictly missionary agencies working among Brazilians in Portuguese.

A map giving the distribution of Evangelical churches in 1930 indicates that every State is represented, centers of population being followed. There are 1,358 churches with 135,390 members. Anglican, German Evangelical, Lutheran, and Oriental communions are not included in these figures. Including the Independent Presbyterians, who have never had financial dependence upon a foreign board, the most numerous body is the Presbyterian, with 45,550 members. Then come the Baptists, who, both in and out of the "Convention," number 41,190 members. Braga and Grubb estimate that "the Christian community, represented by the Evangelical churches, is in excess of 400,000." Elsewhere in their book they claim that with Anglicans, Germans, and inquirers, the Protestant constituency amounts to about a million, or one to forty-one of the population.

No single church or group of churches seems to have a well-considered, systematic plan for the evangelization of all Brazil. The Presbyterians are working toward a definite policy. Erasmo Braga said that the occupation of gaps and of the vast hinterland is at present "a missionary and not a national task," by which he meant that the work must be done by foreign missionaries and not by the Brazilian national churches. Certain it is that on the present lines the national churches are incapable of the task. Even if they should get together, as there is now a disposition to do, removing overlapping and friction, merging congregations, and dividing the field, there is yet no

indication that the Evangelical forces on the field are ready to undertake seriously and systematically the evangelization of the whole country. Equally remote is the likelihood that the Foreign Mission Boards of North America, either singly or together, will take over the job. The northern Presbyterians appear to be giving the matter the most serious consideration.

There seem two possibilities: First, an awakening of greater interest in the United States. If, then, the evangelization of Brazil is to be seriously enterprised, let the foreign missionary withdraw from the areas already occupied, except for special, educational, and institutional work, leaving that field to the national churches. All the efforts of the missionary will then be directed toward the areas still unevangelized. In any case, this seems to me desirable. A sentiment of intense nationalism has seized the Brazilian people, who have so long been considered exceptionally hospitable to the foreigner. Fortunately all the large denominational groups have been nationalized, and they are capable of running themselves at least as well as anybody else. The existence side by side of a foreign missionary on an ample salary in American dollars, and the poorly paid Brazilian preacher, is unwholesome. In my judgment, the time has come when the Foreign Mission Boards should withdraw financial subsidies from these independent Brazilian churches.

The second possibility is so remote that I hesitate to mention it. The national churches have not the resources to send out well-equipped and well-paid workers to evangelize their people. But should there come to them a vision, a baptism of fire, a spirit of evangelical devotion, the forces already on the field could accomplish the evangelization of the country. The converted priest José Manoel da Conceição, ordained a Presbyterian minister in 1865, went out with Bible and medicine chest but without money, proclaiming the good news. He was stoned and beaten and after seven years, died on Christmas Day, 1873. I have suggested the formation of a group of the

Friends or Heralds of Jesus, who would go forth, possibly in New Testament style two and two, living by the hospitality of the communities visited, teaching school, or by other employment, in the spirit of the New Testament Christians, of the preaching orders of the later Middle Ages, and of the pioneer Methodists of the United States. This venture calls for a breadth of vision and depth of consecration.

One fundamental question in this connection has not yet been considered and is practically ignored in discussions, namely, the meaning of evangelization. In many places only one class of people has been reached; organized labor, the upper middle classes, the academic element and the so-called "intellectuals" have hardly been touched. Comparison in numbers with some past period is often made, but certain factors are overlooked. The population of Brazil one hundred years ago, when missionary work was begun, was probably not over seven or eight millions; today there are forty-two millions. Still more significant is the growing complexity of the situation. Then there were no Communists and Fascists. To mean anything evangelization must now approximate something like what Kagawa means by the Kingdom of God movement. Neither missionaries nor Brazilian Evangelicals have been willing, to any considerable extent, to face the facts of our modern world, and give hospitality to these larger conceptions.

From the beginning one of the most powerful agencies of evangelization has been the work of the Bible Societies. The statistics of the churches were for the year 1930, and only relatively represent the present situation. Another fact of prime importance is that there are a few young Brazilian Evangelicals who are alive to the situation and eager to do something about it. At present they are somewhat appalled by the enormity of the task, and paralyzed by the seemingly impenetrable wall of conservatism that confronts them; but they may yet surmount all difficulties and take the leadership in a forward march.

### A GREAT MISSIONARY'S AMBITION

William Carey listed the following guiding points for himself and his colleagues in the missionary enterprise:

1. To set an infinite value on human souls.
2. To abstain from whatever deepens India's prejudice against the Gospel.
3. To watch for every chance of doing good to the people.
4. To preach Christ as the means of conversions.
5. To esteem and treat Indians always as our equals.
6. To guard and build up the "hosts that may be gathered."
7. To labor incessantly in Biblical translation.
8. To be instant in the nurture of personal religion.
9. To give ourselves without reserve to the cause, not counting even the clothes we wear our own.



# Cooperative Evangelism in China

By FRANK RAWLINSON, D.D., Shanghai, China

*Editor of "The Chinese Recorder"*

"COOPERATIVE Evangelism" was the keynote of the National Christian Council of China at its spring meeting. This Council represents Evangelical Christians in fourteen provinces, representing fourteen church bodies, and nine national organizations which include about fifty-eight per cent of the Protestants in China. Miss Wu Yi-fang, President of Ginling Women's College, Nanking, is chairman of the Council.

For over a quarter of a century certain national Christian organizations have had a centrifugal tendency. Recently a centripetal tendency has taken its place. The China Christian Educational Association and the Council on Medical Missions of the Chinese Medical Association are now commissions of the National Christian Council, retaining their autonomy, at least for the present, while their staffs confer and their budgets are set up conjointly. Such a realignment of the Christian forces comes from a changed Christian attitude. Moving in the same centripetal direction the Council also appointed a "Commission on the Life and Work of the Churches," to be composed mainly of church administrators who will seek to tap more fully the thinking of the churches so as more effectively to influence the cooperative work of the Council.

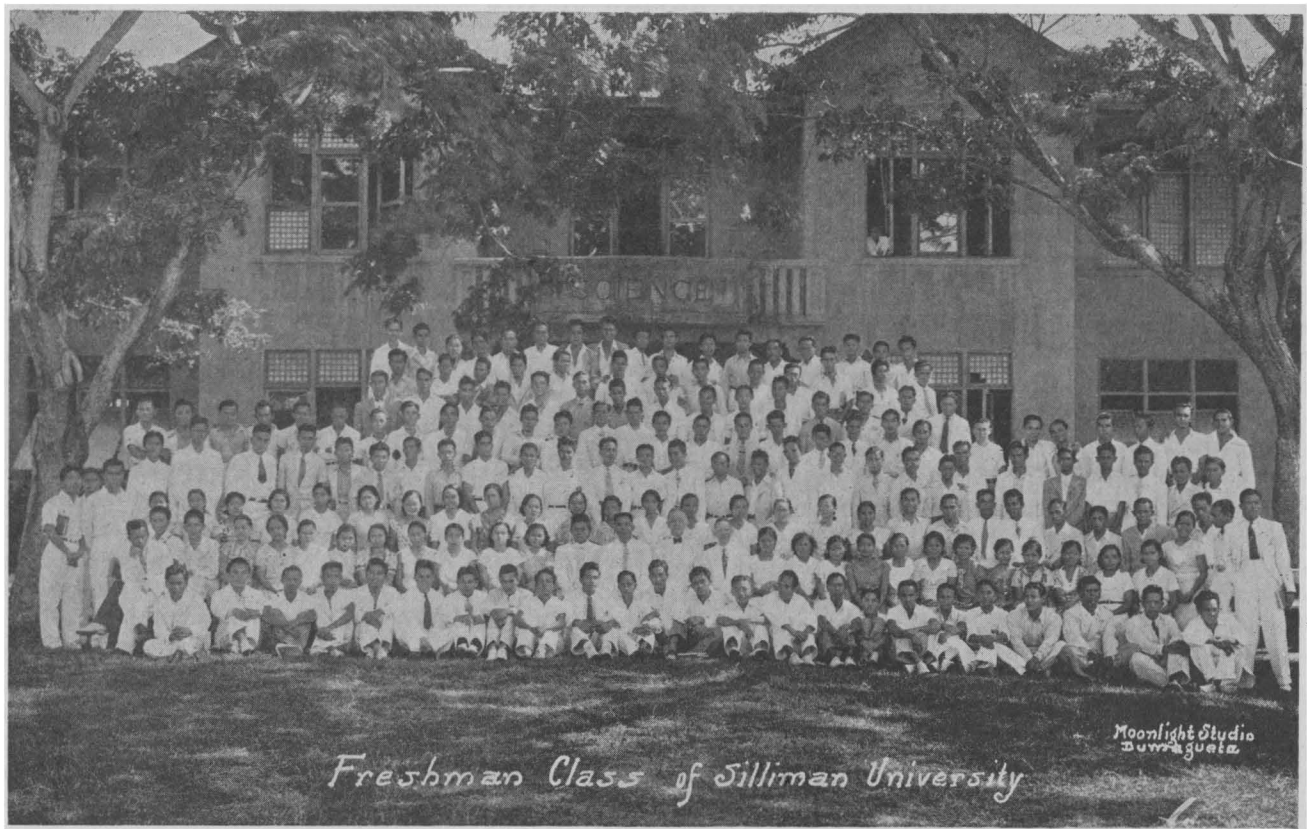
The organized church is at present the weakest part of the Christian Movement in China. During the last twenty-two years hospitals have gone forward and Christian schools have largely increased their enrollment but during the same period the number of those preparing for the ministry has decreased 31.2 per cent. The appeal of the churches to youth—especially educated youth—has weakened. Without new blood the future of the organized church is imperiled. The Council did not recommend at present any new youth organization but decided to approach the youth problem cooperatively through a "National Consultation of their representatives." One great difficulty is that of providing Christian leadership for rural churches. Groups of village churches—each village is to have its own fellowship—should be organized into parishes of about three hundred,

able to support a pastor and woman worker. Such workers should have at least a middle school education before taking special ministerial training. One important feature of the work will be the training and supervision of lay workers, who are to be trained under village conditions. There must be closer cooperation between theological seminaries and churches. These centripetal moves help to put more creative thinkers into Christian service.

Rural reconstruction is one of the movements in China which tends to compete with the church for its leadership. Mr. Fu-liang Chang, Rural Secretary of the China Christian Council, has resigned to devote his time to rural rehabilitation in Kiangsi under the National Economic Council.

Through the last twenty-two years Christian cooperation in China has moved forward in strength and scope of program, but the Protestant movement tends to move in two sections. The centripetal cooperative move hopes to bring them closer together and find a program that will appeal to youth and open up to the organized its rightful place in the building of the new China. There has also been growth in the Christian cooperative purpose in China. Before the Shanghai Missionary Conference of 1907 cooperation was functional and resulted in the production of the Bible in Chinese and in commentaries, and other specific pieces of work. At that Conference the cooperative purpose of the church took two forms: denominational integration and regional councils with doctrinal as well as functional bonds. The first went forward; the second expired. The China Continuation Committee was organized on the functional basis with tacit agreement on a "zone of common ideas" (never formulated), and toleration of doctrinal differences which were more and more excluded from cooperative discussion. The National Christian Council has gone forward on this basis and in its present planning the major emphasis heads up in a cooperative evangelism which aims to meet the needs of the whole of life. There is today a greater opportunity than ever before to lead the Christian forces forward in society-wide evangelism.





ONE SIGN OF EVANGELICAL PROGRESS IN THE PHILIPPINES; SILLIMAN UNIVERSITY AT DUMAGUETE

# The Pageant of the Philippines

By the REV. CHARLES R. HAMILTON, D.D.,  
Manila, P. I., 1907—

*President of the Union Theological Seminary, Manila*

THESE are days pregnant with great possibilities for the Philippine Islands. A people of fourteen millions have just entered upon a new period with the inauguration of the Commonwealth. The history leading up to this point may be divided into stages which can be envisioned as the progress of a pageant, in five acts.

I. The curtain rises on May 1, 1898. At the rear of the stage there is a dim light. It represents the Spanish period from 1565 to 1898. The conditions in that half light are seen as characterized by ignorance, with no system of public schools for the children beyond those where the Roman Catholic catechism and prayers have the largest emphasis and where the attendance is extremely meagre. Superstition holds the people in its grip. Pestilence and plague hover over the Islands. Economic oppression prevails. A social serfdom gov-

erns the status of the masses. The people have no important political rights. There is no unifying tongue but a large number of dialects so different that they amount to separate languages. Spanish is spoken by only a very small percentage of the people, the official and wealthy classes. Scarcely any highways exist for social and commercial convenience and there are only seventy-five miles of railway. There is no religious freedom. It is a crime to own or read the Bible. The Roman Catholic friars dictate the policy both of Church and State. On September 30, 1896, José Rizal, the greatest of the Filipinos, said by many historians to have been the greatest of the Malay race, is led out to the field of Bagumbayam, Manila, and shot to death by the firing squad, the work of the government directed by the unseen hand of the Church. Rizal's novels, "Noli Me

Tangere" and "El Filibusterismo," picture the situation of that day.

May 1, 1898, shows the Spanish fleet in Cavité harbor in Manila Bay, with Commodore George Dewey leading the Asiatic battle fleet of the United States navy—an episode in the Spanish American War. The engagement is brief, but decisive. The Spanish ships are afire and the sailors dying, while for the American force, the victory is almost bloodless. The American flag is raised over this Far Eastern archipelago to become the new symbol of sovereignty.

II. The curtain rises again four years later—on July 4, 1902. President Theodore Roosevelt has just proclaimed at an end the Filipino insurrection against American arms. Through misunderstanding between General Emilio Aguinaldo and United States representatives, the former proclaimed an independent Filipino Republic and defied the authority of the American Government, hostilities having broken out between the insurgents and the American troops in the early part of 1899 and continuing for two years under Aguinaldo. His capture broke the backbone of the rebellion, but in various localities the insurgents kept up the fight a year longer during which time the civil government with William H. Taft, as the first civil governor, exercised control over the provinces where civil government had been established. The military governor continued in charge of the remaining provinces until they were duly organized and transferred to civil control.

This scene shows not only government officials from America coming to take part in the new developments, but a group of missionaries led by Dr. and Mrs. James B. Rodgers, the first duly appointed missionaries of any evangelical church to the Philippines. They were transferred from Brazil after eight years of service there by the Presbyterian Board of Foreign Missions. The stream of missionaries becomes a river flowing in with the personnel and equipment of the larger evangelical bodies of American churches—Presbyterian, Methodist, Congregational, Baptist, United Brethren, Disciples, Protestant Episcopal, Christian Missionary Alliance—the beginning of a work which has coursed down through the years of this epochal generation. In a true sense the work of the American Government has also been missionary in leading and training and developing the people for a higher type of political, social and economic living, while the missionaries of the Cross have gone on calling the people to life in Christ, establishing churches and relating them to world-wide Christendom.

III. Again the curtain lifts—October 16, 1907. The inauguration of the first Philippine Assembly, the Lower House of the Philippine Legislature.

Hon. William H. Taft, Secretary of War under President Theodore Roosevelt, has arrived to represent the United States Government in this important function. With him on the good ship "Minnesota" traveled three young married couples, just appointed as missionaries by the Presbyterian Board—Dr. and Mrs. Robert Carter, Dr. and Mrs. George W. Dunlap, and the writer and his wife. Dr. Carter gave seven years of splendid medical service and died in 1919. Dr. and Mrs. Dunlap, after doing an outstanding work among the students during twenty-seven and a half years, have retired from the service. The writer and his wife gave twenty-one years of service in Laguna Province, Mrs. Hamilton in medical work and the writer in evangelistic service, then two years in educational work as Acting President of Silliman Institute, now Silliman University, in Dumaguete and since then as President of Union Theological Seminary in Manila.

The scene shows the people of the Philippines gradually led along in the paths of citizenship, electing their Mayors and Town Councils, and two of the officials of their Provincial Boards. The establishment of the various departments of a civil government directly touch the life of the people. Public schools have been established on a scale covering the Archipelago. Hundreds of American school teachers are in service. The Bureau of Public Works has built numerous highways in practically all of the provinces and has dug artesian wells to supply water for the people. The Public Health Service has grappled courageously, and with a large measure of success, with disease epidemics such as smallpox, cholera and plague.

It is a great day when the members of the first Philippine Assembly, chosen by the electorate of their country, come together, conscious that they have been charged with the responsibility of making laws for their people. They go seriously about their tasks. Men who later become outstanding political leaders are in that first Assembly. Its first speaker is a young man from Cebu, the Hon. Sergio Osmena. The Assembly chooses as the first resident commissioner to Washington, the Hon. Manuel Quezon, who has risen step by step to political power, and is now the acknowledged master of Philippine politics.

IV. The curtain again rises in 1916. The scene is the inauguration of the Philippine Senate, the Upper House of the Philippine Legislature, taking the place of the Philippine Commission.

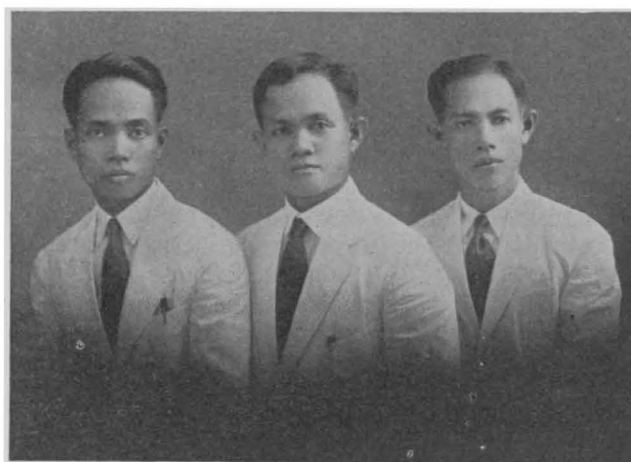
In 1914, the writer sat in the gallery of the House of Representatives in Washington and listened to Mr. Quezon discuss the Jones Bill providing for the establishment of the Philippine Senate as the next step in the extension of autonomy to

the Filipino people. While Mr. Quezon's English was not as good as it is today, one was impressed with his courage and ability in debate, even when hectoring by such eminent and veteran leaders as Representative Mann of Massachusetts and others. The Jones Bill was passed by Congress and became the organic law of the Islands, a further step in the new era of political development. The scene shows Governor-General Francis Burton Harrison, sent out by President Woodrow Wilson to speed up participation in the government by Filipinos and their investment with authority and responsibility as rapidly and widely as conditions would allow. His régime covers the period of the most extensive Filipinization of the government. The manner and speed of bringing this about has been severely criticized, but it placed the Filipinos in a much larger control of their own affairs than ever before. During this period we see the Filipinos taking positions as judges in the provincial Courts of First Instance, also filling four of the nine places on the bench of the Supreme Court. Filipino teachers in the public schools increase in great numbers. Automobile highways continue to be widely extended. Many new miles of railroad are constructed. Health conditions improve. Devastating epidemics come under as complete control as in the United States. The whole standard of living is raised. The demand for independence becomes stronger and louder.

During this period we see the evangelical churches growing in numbers and strength. The missions have established schools and hospitals throughout the Archipelago, which stretches 1,200 miles from north to south and 600 miles from east to west, with a land area of 114 square miles, equal to the area of New York State and the six New England States combined. These islands are estimated to be capable of supporting a population of between sixty million and sixty-five million. The Government Health Service has inaugurated hospitals in most of the provinces, while the mission hospitals not only minister to the body, but bring healing to the soul. The outstanding educational institution of higher learning, other than the Government University, is Silliman Institute, as it was called for thirty-four years, but is now Silliman University, located at Dumaguete on the Island of Negros. Its alumni have gone out to every province and have taken places of trust and responsibility in Government service, in commercial pursuits, in law, medicine, teaching, the ministry and in other useful occupations. The Philippine Sunday School Union, later the Philippine Council of Christian Education, has been established, and out of the Sunday schools organized in many barrios strong churches have grown. In the early days the Evangelical Union, an organ-

ization of the evangelical missions, assigned to each mission its particular territory and this principle of division of territory has characterized the work of the missions and the churches ever since.

V. Now the curtain rises for the last time—November 15, 1935. Over the radio waves comes the program of the most significant event that has ever happened in the Philippines, the establishment of the Philippine Commonwealth and the inauguration of its first President, Hon. Manuel Quezon and the Vice-President, Hon. Sergio Osmena, two able leaders who were elected twenty-eight years ago to that first Philippine Assembly, the latter made the Speaker and the former having been the first Resident Commissioner to Washington. The scene shows the Vice-President of the United States, John N. Garner, the Secretary



THE DIA BROTHERS—PRODUCTS OF EVANGELICAL MISSION WORK

Leonardo (Th.B.), Leon (B.S.E.) and Severo (B.S.E.)

of War, George H. Dern, and forty-six American Congressmen and Senators representing the United States Government at this inaugural ceremony. They bear the congratulations and good wishes of the President of the United States and of the American people for a happy and successful issue of the final autonomous step of the Philippine people preceding the establishment of the Philippine Republic ten years hence, as the Independence Bill provides.

Hardly any event in history is quite like this in its significance.

Since 1914 no less than ten special commissions have been sent from the Philippines to Washington, knocking at the doors of Congress and asking for independence. At the first these Commissions were inclined to be peremptory and defiant. In recent years they have become less caustic, more respectful and voicing their desires with expressions of gratitude and appreciation for what America has done in the Philippines. The tenth Commission was headed by Mr. Quezon, then

President of the Philippine Senate, and was successful in bringing about the passage of the Tydings-McDuffie bill containing the plan for the ten-year period of the Commonwealth, to be succeeded by the Republic. This was signed on March 24, 1934, by President Franklin D. Roosevelt. Upon the return of the Quezon Commission to Manila on April 30th, the welcome given them was the largest, most enthusiastic ever tendered such a group of returning political leaders on Philippine shores. The address of Mr. Quezon was given in Tagalog and English on the Luneta in response to the program of welcome. He expressed the gratitude of the Filipinos to the United States and endeavored to impress upon the people in a sober, practical way, a sense of the great responsibility about to be accepted by them and the need of unity in spirit and effort.

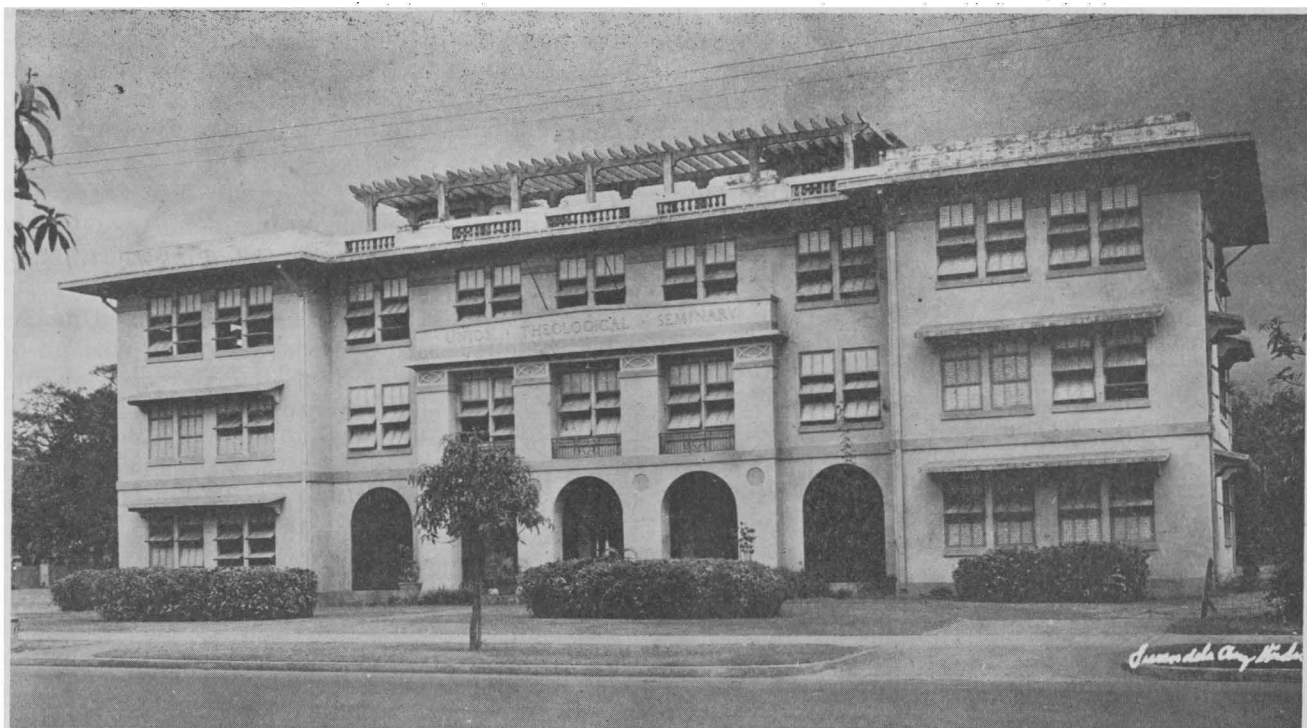
On the next day, May 1st, the thirty-sixth anniversary of the Battle of Manila Bay, the Philippine Legislature met in a special joint session to consider the approval of the Tydings-McDuffie Independence Act. It was the great privilege of the writer to be present at that momentous hour in Philippine history. President Quezon of the Senate presided. As he brought down his gavel at the appointed time, the Chamber became quiet and expectant. It was a memorable moment. The resolution for the acceptance of the Tydings-McDuffie bill was read and an opportunity was given for discussion, but there was no debate. The question was passed by a unanimous vote. Mr. Quezon then delivered an address in English, dwelling on the gravity of the occasion and the solemnity of the hour. He summoned the people and the legislators to their best thought and highest endeavor in working out the problems immediately before them. Mr. Osmena addressed the Legislature in Spanish in much the same vein.

A new era had begun. The formal relations of the Filipino and American people had been changed. Heretofore the Filipinos had entered and traveled freely in the United States; from now on the quota regulations governing the immigration of foreigners are to be enforced for the Philippines, with the quota fixed at fifty per annum. A United States Vice-Consul has been appointed to superintend matters in connection with Filipino emigration to the United States. The Rubicon had been crossed. A few weeks after this memorable day, the delegates were elected to the Constitutional Convention; that Convention, after continuing in session for about six months, adopted a Constitution which was sent for approval to the President of the United States. The document was then returned to the Philippines and was there approved in a plebiscite vote. The President of the Commonwealth is now in office,

and the former American Governor-General, Hon. Frank Murphy, has become the first American High Commissioner to the Philippines. After the continuance of the Commonwealth for ten years, and the adoption of certain amendments by the Commonwealth Government, the Philippine Republic is to be ushered in in 1946 or 1947. Thus, after thirty-six years, the United States has fulfilled her pledge, uttered at first by President William McKinley, that the United States was taking over the Philippines not to exploit, but to fit and train the people for self-government. Although the action of Congress in passing the Independence measure was not motivated wholly by altruism, but was influenced largely by the insistent demands of partisan industrial groups in the United States, yet much of the spirit that prevailed in Congress looked mainly to the benefit of the Filipino people. There the action stands taken before the whole world, as the one instance in history of a sovereign nation voluntarily granting freedom to its colonial possession. "The event is in the hand of God."

This brief outline of progress does not tell the story of the gradual growth and development which has taken place in things which mean an improved civilization. Probably in no country in the world has there been witnessed such strides in a like period of time as in the Philippines. These improvements include a system of public school education from primary school to state university, with education absorbing 30 per cent of the national budget; a complete system of judiciary from Justice of the Peace to the Supreme Court; a coordinating system of municipal, provincial and national governments; an ever-expanding system of railroads and metalled highways; a modern health and sanitation service; a constantly improving water transportation; a radio service including radio telephone giving instant communication with the world outside; an efficient and up-to-date postal service; airways with regular schedule between chief cities and furnishing special transportation on occasion to all parts of the Islands and the Trans-Pacific Clipper Service from San Francisco via Honolulu, Midway, Wake and Guam now in regular operation; industries such as sugar, coconut, tobacco, cordage fiber and lumber, which, developed to an alleged dangerous point of competition in the United States markets with American domestic industries, have accelerated from the American side Philippine independence; a gold mining industry which, in actual production ranks fifth in the United States gold producing areas, with two of the largest producing mines in the world. These are some of the marks of progress in this land of vast unexplored forest and mineral resources,





THE UNION THEOLOGICAL SEMINARY AT MANILA, PHILIPPINE ISLANDS

healthful climate, unsurpassed beauty of scenery, and a happy, hospitable, forward-looking people.

This development has gone forward with an ever-increasing Philippine autonomy. Out of 7,000 or 8,000 in the public service at present, there were a few months ago but a few hundred Americans, those chiefly in the Bureau of Education. Twenty-eight years ago there were 618 American teachers in the public schools. Recently there were only 188, with 27,769 Filipino teachers. In the higher positions of the Government only the Governor-General, Vice Governor-General, Insular Auditor, six out of eleven Judges of the Supreme Court, two Provincial Treasurers, and directors of the Bureaus of Education, Public Works and Forestry, were until the inauguration of the Commonwealth, Americans. At present these, as well as all other high government officials, heads of departments and bureaus, and a vast majority of the personnel, are in the process of becoming wholly Filipino. The goal of complete Filipinization of public service will be reached within a short time, certainly within the Commonwealth period. The record of this development and the part in it which the United States has played are things of which the American people may well be proud. Politically and economically the United States has endeavored to deal fairly by her ward. The results achieved have not been, however, the work of the United States alone. They could not have seen the end brought about without the cordial

response of the Filipino people. This fine cooperation will, we hope, continue as the two peoples march down the corridors of time as independent but friendly nations.

The best thing done for the Philippines by America, as often stated by Hon. Teodoro R. Yangco, merchant prince, the greatest Filipino philanthropist, and former Resident Commissioner to Washington, was the giving of religious liberty and the open Bible. As a result an evangelical Church of probably 200,000 communicants, with an equal number of adherents, is exercising its beneficent influence on the life of the people. Some friends in the States have asked what effect Philippine independence would have on missionary work and evangelical church activity. No particular effect is expected. The missionary and church work will go on without change, though the majority of the people are still Roman Catholic. Many of these are liberal-minded and many are affiliated with no church. On the whole the temper of the Filipino people is to hold fast to the principles of religious liberty and to oppose anything that might look toward the union of Church and State, or that suggests control of the State by the Church.

There are today about 150 evangelical missionaries in the Islands. The original hope of those who organized the Evangelical Union in the early days has been in large part realized in the establishment of the United Evangelical Church of the

Philippines, organized from the constituency of the Presbyterian, United Brethren, and Congregational churches and having a membership of about 46,000. The Methodist Episcopal Church represents the largest communion in the Islands, with a membership of 86,000. Last year the United Evangelical Church added 3,000 new converts to its local churches and expended \$25,000 on running expenses. The President of the University of the Philippines is Dr. Jorge Bocobo, an LL.B. from Indiana State University and an LL.D. from Southern California University. For many years he was Dean of the College of Law of the University and was inaugurated as President in January, 1935. Although he is an active evangelical leader, a member of the Methodist Episcopal Church and President of the Philippine National Christian Council, he was chosen President of the University by a Board of Regents, the majority of whom were Roman Catholics. The Moderator of the United Evangelical Church is Dr. Enrique C. Sobrepena, an alumnus of Macalester College in Minnesota, educated in theology at Princeton and Drew, a member of the faculty of the Union Theological Seminary, Manila, pastor of the largest English-speaking Filipino Church in the Philippines and was an influential delegate to the Constitutional Convention which framed the present governing instrument for the Commonwealth. Silliman Institute has become during the past year Silliman University, with an annual enrollment of over 1,000, whose President is Dr. Roy H. Brown, brother-in-law of Dr. Cleland B. McAfee of the Presbyterian Board of Foreign

Missions. The spirit and principle of cooperation have taken form in the Union Theological Seminary, Manila, conducted by five of the evangelical Mission Boards in America, the Presbyterian, Congregational, Methodist, United Brethren and Disciples.

There is promise of a great future for the Philippines if economic adjustments are wisely made and if high ground is taken on educational, ethical and social matters and if the great principle of religious liberty is held inviolate. One has faith to believe that the character and wisdom of the leaders, supported by the rugged strength and honesty of the common people, will meet the demands of the new era now upon us. One of the things that begets strong hope for the years ahead is the splendid response which the Filipino people have made to the opportunity of the open Bible and the message of the evangelical faith. An intelligent, thinking constituency, with life actuated by the highest Christian standards of truth and conduct, give promise of a virile group exerting a mighty influence for the safe guidance of the people in the days to come. Christian education must be given the oncoming generations, so that with the training in modern scientific achievement and broadening of knowledge there may come those great elemental truths which relate life to God and call for the dedication of every talent and power to the service of Christ and fellowmen. If we can be sure of this, then the Filipino people may face the future with confidence and "tread the earth with dignity."

## One Thousand Tribes Without the Bible\*

THERE are about 5,000 languages and dialects spoken by mankind; in 954 of these we have a translation of at least a part of the Bible; 3,000 hardly demand attention, the people being sufficiently accessible through other tongues, or else are nearing extinction; 1,000 tongues, however, still beckon for Bible translators. Herein lies the most urgent task of the church today!

South of the Rio Grande, in Latin America, there are 17,000,000 dialect-speaking Indians with five hundred different languages. In the highlands of the Andes live the descendants of the ancient Incas, as well as remnants of other former civilizations; throughout the jungles of Amazonia rove several hundred wild tribes; in Central

America and on through Yucatan are tribes related to the once mighty Mayan race; and over the rugged plateaus of Mexico there are more than forty other linguistic stocks, including the sturdy Aztecs. Few of these five hundred tribes have ever felt a single ray of Gospel light.

Missionary work has been carried on in Africa for over a hundred years. Much has been accomplished. Thirty-five tribes have received the entire Bible, seventy-eight tribes the New Testament, and 191 more some portion of the Scriptures. However, conservative reports state that there are three hundred African tribes to whom nothing of the printed Word has been given.

If to these are added unreached tribes of many parts of Asia, we have, perhaps, two hundred tribes more for whom translation work must yet be done, for our obligation is undeniable.

\* Condensed from *The King's Business*. Mr. W. Cameron Townsend, the author, has been a missionary to the Cakchiquel Indians of Central America, affiliated with the Pioneer Mission Agency.—EDITOR.



# Zululand a Century Ago\*

By the REV. W. DOUGLAS MACKENZIE, D.D.

THE American Board was organized in 1810. Within twenty-five years it had sent missionaries to India, Ceylon, the Sandwich Islands, Turkey, China and West Africa. Then its officers made inquiries of Dr. Philip, the famous director of the South African missionaries of the London Missionary Society, about possible fields in South Africa. He advised them to begin work among the powerful Zulu tribes of the southeast corner of the Dark Continent.

In 1834, six young men were ordained and despatched with their wives to that far off, hardly explored and restless region. It is doubtful whether, if the Board had known all the facts, they would have deemed it wise to send those young couples on so desperate an undertaking.

About the beginning of the nineteenth century the Zulus had been suddenly roused from the easy, unorganized, unenterprising life of all South African tribes. A young man named Chaka learned from another chief, Dingiswayo, who himself had learned during an exile of six years at Cape Town (1793-1799), that effective warfare depends on discipline and drill, and that regiments so organized and trained cannot be resisted by the miscellaneous, undirected and uncontrolled methods of tribal attack and defense.

Chaka carried his teacher's instructions beyond anything that the Zulus had ever known. He made his whole tribe an army of fierce, victorious, irresistible warriors. They now lived for war. Chaka absorbed the young men and women and the children of conquered neighbors into his own tribe. He destroyed the unusable enemies and devastated their villages and gardens. His name became a terror through a large part of South Africa. He was succeeded by his brother Dingaan, also a man of vigor and ferocity.

The Zulus first came into contact with white men when a few enterprising Englishmen settled at Port Natal, now called Durban. With them there seems to have been no quarrels. But Dingaan was aroused to suspicion and fear when a large movement of Boers from Cape Colony took place in the direction of Natal.

The Zulus knew the Boers as slave owners and tyrants over the black man. Dingaan therefore

resolved to check this invasion by nearly a thousand Boer wagons. He was a treacherous man and foully murdered about fifty Boers with their leader Peter Retief, at a conference meeting and attacked other groups at various points. . . .

Chaka and his successor created a new era in the history of the Zulus. That influence spread far and wide. One of his most successful generals decided to set up for himself, invaded the Orange Free State, and then swept northwards to settle in what became Matebeleland.

As a young boy I remember that able and ruthless monarch, Moselekatse, whom I saw in his court. Some of his wives stood behind him and his soldiers in a wide circle before him, with shields and spears in their hands. I remember the shock which came when the King spoke and all the soldiers replied with a deep voice "Bo-o-m." Absolute subservience, prompt and merciless action when the chief commanded, were obvious even to a very young boy.

These were Zulus from Zululand and their organization and habits were carried to Matebeleland from the land of disorder where the first American missionaries arrived in 1835.

The revolution wrought by Chaka and Dingaan was made possible because the Zulu native was splendid material. There were in those people latent energy, a readiness to take new paths, and a mental capacity which only needed to be fired with ambition and guided effectively to give them the renown which they have won throughout South Africa. It is these qualities which impressed the first missionaries and which have made the spread of Christianity among them the fascinating story which it is.

## The Zulus

The Zulus have many of the beliefs and social customs of the great Bantu race to which they belong and which is spread almost all over the African continent. They are ancestor worshippers, but they believe or are ready to accept belief in one supreme Creator or Ruler of the world. Their worship is one of mingled dread and comfort, dependent upon the class of spirits whom they believe to be in contact with them at any one time.

\* From *The Missionary Herald*, Boston.

But they are also slaves to magical superstition. Their "medicine men" are extremely clever specialists in the art of creating fear and suspicion even among the best of friends, when sickness or other calamity falls upon them. This makes the people slaves to witchcraft with all its cruelty and bitter hatreds.

They are polygamists and victims of that degrading institution in their characters and even in their economic life. For a man's status is affected by the number of his wives and that depends on the number of his cattle, which of old were the "coins of the realm."

The missionaries found these Zulu men addicted to all manner of self-indulgence except when they were at war or preparing for it. Their women were the providers of food, the real workers. Only the care of cattle and an occasional hunt were the male contribution to family sustenance. Drinking beer was their chief amusement, along with the war dances which often accompanied it.

But withal there is in the Zulu nature that element of moral and spiritual insight and appreciation which all their sensuality cannot utterly destroy. Dr. Josiah Tyler, in his interesting book, *Forty Years Among the Zulus*, repeatedly emphasizes the fact "that conscience among a heathen people is a great auxiliary to the missionary."

I once asked several old men how they felt before the arrival of white men in Zululand when doing right or wrong. Their reply was "Something within us approved when we did the former and condemned when we did the latter."

The missionaries bear abundant witness that these people, apparently sunk in sensuality and hardened in cruelty, were sensitive to love and sympathy. When they saw the integrity of the "men of the Book," their superior knowledge, even their greater possessions, which seemed enormous even to a chief, they could not but wonder at their conduct towards themselves.

Their incredible message about the God who had saved the world by our Lord Jesus Christ, was gradually made credible, realizable, acceptable by their whole manner of living. To be always helping others not only in those teaching ways which were at first so hard to understand, but in many practical ways, chiefly by relieving the sick, and training the young, that was a new kind of life, incredible if they did not see it with their own eyes, absurd but that they were the recipients of its boons.

But let us go back for a little to the years of this new revolution in Zulu history. Perhaps Chaka by his methods had so quickened the slug-

gish souls of contented, sensual, lazy tribes that their more active and alert minds were more open to the startling word of God, which laziness can never understand, for whose sowing only alert minds are prolific soil.

But that could not be apparent in those confused and baffling years from 1835 to 1842. The six couples on arrival at the Cape were divided into two companies. Three couples traveled fourteen hundred miles north to those Zulus whom Moselelatse had led thither, but they found the conditions so hopeless that it was foolish to settle down and they trekked the long way south to Natal.

The other three couples, after various explorations, finally settled on the coast of Natal and began that long story of devoted and powerful work which their successors are carrying on today.

Some one else may pay worthy tribute to the men and women who pressed up into Zululand proper. Later on some of them followed their people into the compounds of the gold mines at Johannesburg where their work, at first viewed with suspicion by the mine owners, has elicited their admiration, confidence and gratitude.

When a great civilization has been developed, when Zulus are the equals of any race in all the riches of culture, with scholars, scientists, statesmen equal to those of Boston, it will be remembered that from Boston those six young couples went out, joyously, earnestly, to open the doors of the highest life to people who were then called degraded heathen.

These six men and women: George Champion, Alden Grout, Newton Adams, M.D. (who would not leave in those first years, when the others despaired of the situation, and who died all too soon of over-work) besides the Lindleys, the Wilsons, the Venables, are the true parents of that Zulu civilization which is still only in its earliest stages but destined to become glorious.

Later on they were joined by others, of whom one of the greatest, Josiah Tyler, son of Bennet Tyler, was the first president of Hartford Theological Seminary.

As one reads the story of their early years among the Zulus one feels himself in contact with that thrilling combination of heroism and sainthood which has been and is the glory of our pioneer missionaries everywhere. Ready to die because they loved, they made real and luminous, let me repeat, to the hearts and minds of mere savages darkened by evil, the story of "the inestimable love" of God "in the redemption of the world by our Lord Jesus Christ."

# A Mission Doctor's Daily Dilemma\*

By S. H. MARTIN, M.D., Seoul, Chosen

THE day broke through smoke and cloud over the South Mountain and into empty corridors with their clean smell of lysol disinfectant. The clinic workers were singing, "What a Friend We Have in Jesus," when the doctor with his assistants started his long round of treating the sick, and of giving bedside instruction to students, in the main wards of the Severance Hospital. Many acute cases were rapidly becoming normal, and others were patiently holding their own.

But it is after 10:00 A. M. and the doctor must hurry to the clinic, where the waiting room is filled with suffering humanity waiting in turn beneath a huge painting of "Christ healing the sick," when he, too, was a practicing physician. The first patient, a youth of twenty, accompanied by many uncles and aunts, sat with the shoulder blades of his emaciated chest flaring, a replica of the "Winged Victory"; but this picture represented defeat.

Many other cases were seen, and one young woman of university standing was told, quietly and honestly, that she had not a weak lung, but the truth, which she already knew, was that she must be treated for tuberculosis immediately. She received the shock with immobile features, and departed with faith in her heart, and six Kagawa books in one of her sleeves. One of the booklets was entitled "The Thorn in the Flesh," and another "Mediations on Christ."

An old man with visible stomach cancer tried to get the doctor to tell him that it was due to indigestion, although he really knew that the demon that had seized his vitals was cancer, and there was little hope. A Chinese "dancing girl," with a Shantung accent, told her many woes and departed with hope and medicine. And so, throughout the day, they came and went, some with bodies eased, and others with hopes denied; some with the gratitude and the hope of the Christian, and others with the Oriental fatalism.

As the sun set over West Gate prison, the doctor rushing into his overcoat, passed into his waiting room to smell and see two perfect pictures of misery; one of the pictures holding, in an emaciated hand, a note from a missionary. As

it's the doctor's invariable rule never to leave a waiting patient, he could not leave these cases, yet he had an appointment at 5 P. M. He knew there were no empty fourth or fifth class beds (5th is charity). He knew, too, that one case like this was being treated in the third class ward on personal account. All the charity prescription blanks were locked up. Miss S., our American "Goddess of Mercy" (*Kwannon*) had gone home. As he took off his overcoat he saw, posted on the wall, the notice that he was down to speak at College the next day. He would probably plead with the students to treat patients' souls, as well as their bodies, and here was he, a fine example of a missionary doctor, not even caring for the bodies of people five feet away from him. They were examined, medicines were given and charged up to the long list of Kimses, Pakses and Yesses to "personal account."

Of these two pictures, "Misery" and "Woe," such as are often seen in the doctor's clinic, "Misery" was a deserted wife of fifty, and "Woe" was the son, with a shock of matted hair and a bony framework supporting an acute peritonitis of tubercular origin. There were no beds, "There was no room in the inn" for this mother and her son. Well! what could one do for all the unfortunates in Seoul! One was not expected to take care of all the unfortunates in Seoul! Nevertheless, here was the one opportunity in the whole day to do something really worth while. Why bother about research on dead rabbits when live pulsating humans were suffering in sadness, with only an occasional cry, "*Sal yaw chusio!*" (Please save our lives). I could put a needle in the boy's abdomen and remove fluid, but he might die of shock and it would be considered criminal on my part if he died. To make it short, a few minutes later, No. 51, the doctor's old Ford, in which all classes of people from Government officials down to opium derelicts picked up at 2:00 A. M. have ridden, was taking these people to a home of rest, warmth and good food.

Leaving them there the doctor, having opened all the glass windows of his car for ventilation, rushed off to the other end of the city to a very clean Japanese home, where all was silent save the "*bara bara*" of the *tadis* (Japanese slippers)

\* From *The Korea Mission Field*, May, 1935.

on the polished floors within, and the "goro goro" of the rain without. The patient, a dignified matron, with her son, told him of the onset of insidious cancer. Diagrams were drawn to illustrate the operation to be done the next day.

Elaborate bows were made and No. 51, after being driven, drenched and cleaned, was housed again for the night, or so the doctor hoped. He climbed the hill to his home, and opened the library door to find a poor woman who had been waiting two hours. She apologized as he tried to dig up from the tired depths a Christian smile of welcome. She had come to thank him for "saving someone's life," and with many words of grati-

tude, she placed on the table many "sticks" of eggs. She departed into the mud and rain (Koreans hate mud), and the doctor felt a lump in his throat as he saw her going off alone into the darkness and again he questioned, "Should I have sent her home in a taxi?"

And so to bed, until the roar of the city again steals to his window, and a lurid red breaks over the South Mountain, and the corridors of the city hospital fill again with the sick and the suffering. As the doctor starts anew he wonders, "How many shall I turn away today, and how many times shall I fall short of what Christ would have me be and do?"

## Yun Chi Ho of Chosen<sup>\*</sup>

YUN CHI HO, who has been called the best-beloved man, and the most genuine Christian in all Korea, celebrated his seventieth birthday last November. Dr. Yun's modesty threatened to veto the plan for a general celebration but he was finally convinced that the occasion would be in the interest of the coming of the Kingdom of God.

In Korea it is almost a proverb to say that if a man was of the nobility he was proud; if he was wealthy he was miserly; and if he lived long he multiplied his troubles. In the case of Dr. Yun all of these statements were contradicted. Many interesting facts of his life were brought out at the celebration in Seoul, when Dr. Yun sat with his wife, eleven of his twelve children, and his mother, who is ninety-two years old.

Fifty years ago, as a result of political intrigue, in which he was not a participant, Yun Chi Ho was exiled and went to China where he met Dr. Young J. Allen in Shanghai, and was converted, being baptized on March 23, 1887. On Dr. Allen's advice he went to America to study and entered Vanderbilt University, and later completed his studies at Emory University, at Oxford, Georgia, where Bishop W. A. Candler was president. The authorities of the college were ready to help him financially; but he chose to provide for his own expenses by lectures. He earned several hundred dollars for his own support, and when after two years he completed the courses at Emory University, he placed in Bishop Candler's hands \$265 of his earnings with these words: "I want to make this the nucleus of a fund for establishing a Christian school in Korea, should I find it possible to go home."

In 1906, General Yun, the father of Yun Chi Ho, said to Bishop Candler: "You were his teacher. I am an ignorant man and cannot say whether or not you taught him well, but I know this, that he came back from you a different man and different from other Koreans. He is honest, truthful, obedient and diligent. I am grateful for what he has been taught and for what he is!"

In 1910, he was sent as a delegate to the Edinburgh Missionary Conference. Early in 1911, after he had devoted some years to Christian educational work in Korea, he was falsely charged with complicity in the attempt to assassinate General Terauchi, the Japanese Governor-General. The Japanese Government held him in prison for quite a while, finally liberating him without trial or conviction.

Dr. Yun has been very active in the Y. M. C. A. in Seoul and is still active in various educational enterprises. He has given some of his best service to the Korean Methodist Church. He sponsors several philanthropic projects, is the active head of various cultural and research societies, and is alive to every significant Christian movement in Korea and the world.

Last December, Dr. Yun wrote to Bishop Candler:

The so-called celebration of my seventieth year, which some friends planned without my knowledge, has brought me some letters which are very embarrassing. The friends who wrote them, in their efforts to say something nice about me, seem to have drawn more on their imagination than on actual facts. I have to take their love as a jewel and what they say simply as a wrapper. . . .

My mother is ninety years old now; my youngest boy—Joseph—is six years old. One of the reasons why I can't visit America is that I can't leave them even for a few short months.

Your affectionate boy,

T. H. YUN.

<sup>\*</sup> Condensed from *The World Outlook*.

# When Japanese Return Home

By GEORGE WARREN HINMAN,  
*A Former Missionary in Japan*

**M**OST of the second generation Orientals in America are Americans in spirit as well as in legal status. But some of them, handicapped by discrimination in finding jobs in the United States, turn back to the land of their parents to find opportunity for using the education and training that America has given them. We are much more fair in providing education for American children of every race than we are in providing a chance to use that education.

Of the older generation of Japanese a considerable proportion return, or wish to return, to their native land. They do not go back, as some "100% Americans" imagine, to assist Japan in the ultimate struggle against the United States. Intimate acquaintance with Japanese in the United States, and with those who have returned to Japan, tends to discredit the assumption of an inevitable war. The older Japanese go back home because of an unusual loyalty to the culture and traditions of their people, and because of the difficulty of finding an accepted place in American life.

We wonder sometimes what has been the effect of American contacts, and particularly religious contacts in the United States, upon the returned Japanese emigrant. Sometimes too much attention has been paid to the experiences of the students from Asia. But the Japanese farmer and merchant, the Chinese laundryman and shopkeeper, and those from both races who have worked as house servants under alien conditions, instead of depending upon government or private subsidies for education in the United States, are likely to provide the best evidence of what America does to the Oriental strangers within her gates. When they return to the lands of their birth we can see the indirect influence of Christian work among Orientals in the United States upon the Christian movements in Japan and China.

A careful study of the subject reveals the share in the Christian life and work of Japan taken by those Japanese who have lived for considerable periods in America.

Many of them are fitting in so well to the local Christian institutions that the missionaries hardly think of them as especially influenced by their American experiences. Some have acquired a "United States complex"; but Japan, as a nation,

at least in the large cities, has gone so far in adopting the standards of American life that there is less danger than formerly of becoming alienated from the common life of the country by residence in America.

Dr. Kagawa made the surprising statement that ninety-five per cent of the leading Japanese preachers and Christian educators have spent some time in America, though nowhere near that proportion have given much time to systematic Christian work among Japanese communities in the United States. The homogeneity of the Japanese in America, both workers and students, so different from the situation among the Chinese, makes it much more natural for every Japanese student and visitor to identify himself with the resident Japanese communities and to contribute something toward work among them.

Dr. Ebina, former president of Doshisha University, and one of the "elder statesmen" of the Christian movement in Japan, calls attention to the difference in preparation and attitude between some of the earlier Japanese immigrants and the later students and visitors. Those who went to America, as did Neesima, with a serious devotion to the spiritual service of their country, came back to be Christian leaders because they had the springs of leadership in them before they went. In general, the men and women who have had some experience in Christian service in Japan, and have proved their earnestness in life, come back from America strengthened and stimulated by their contacts with the religious life there and find their way naturally to places of leadership.

But many have come to America, moved merely by material considerations and without knowledge of Christianity. Their natural energy and purposefulness and qualities of leadership have been developed and directed by the influence of the Christian schools and churches in America to which they may have come at first merely to secure help in learning English and finding a job.

A Japanese pastor who has worked sixteen years among his fellow nationals in Shanghai was converted in Los Angeles, and spent fourteen years in Christian service there. He is just celebrating the thirtieth anniversary of his conversion with a book of religious essays. He has visited

the Japanese in the mandated islands of the South Seas, and seems to have a special calling to the work among the overseas Japanese in any land. Another Japanese who came to the United States primarily for business, and went through an American business college, was turned to Christ by the missionary forces working among Orientals in California. He worked his way through college and theological school, selling shoes as Moody did, gave several years to Christian service in Los Angeles, taking a large share in the financing and erection of the great Union Japanese church there, and is now a close associate of Kaga-wa in his evangelistic and social service enterprises in Japan. Another man who served a Japanese community in California is preaching to the Japanese in Hongkong; another is with the Japanese in Korea, and another in Manchukuo.

Several of the leading pulpits in Tokyo and other large cities of Japan are occupied by men of long experience in the Japanese churches of California. It was my privilege to occupy the pulpit of one of my former colleagues in the Japanese work in California. The church was well filled by a cultured audience and the number of students attending church was very noticeable. An artist member of the congregation had carved a little bird which was presented to me with the hope that it would symbolize the dove of peace in the relations between Japan and China. One of the former Japanese pastors in San Francisco is chaplain of a great girls' school in Yokohama. A man who spent many years in the principal Japanese church in Honolulu is the very earnest preacher at Doshisha University. The new dean of Kobe College spent a term of service in an American Y. M. C. A., as secretary for American boys.

These returned Japanese have not lost touch with America since their return to Japan. Many subscribe for American religious papers. The pastor of one of the large churches in Tokyo has left his son as an instructor in Japanese in Stanford University. Another Stanford boy has returned from his years of American experience to serve

two years, as a private in the Japanese army in Manchukuo. One wonders how his American life and study will affect his approach to the problems of Japan's militarism.

A mere listing of the men and women who have come back to Japan from actual service, not merely study, abroad would fill many paragraphs. More important than such a record, however, is their loyalty to the friends who helped them and the ideals they caught from Christian life in America. An afternoon of friendly conversation with a Japanese girl in America years ago brought to Mrs. Hinman while in Tokyo, an unforgettable visit from the daughter of Japan's Salvation Army commissioner, herself a prominent officer after years of service as well as training in America, England and Scotland. The Japanese who have returned from extended Christian service in America are not forgetful of those who have shared with them in labor and faith and brought the support of the American churches to this form of missionary work among the Orientals. Many men, now pastors of strong, self-supporting churches, with influential political and educational connections, received us to their homes and hearts in a way few foreign visitors are welcomed. They made it seem like a spiritual home-coming.

Government officials testify to the service done by those who have worked in the United States. One of the strongest women leaders in social service in Japan, joint author of the mission study text book about women in Japan, was brought up in a Japanese parsonage in California, and the present president of Doshisha University spent a year with his uncle, the pastor, in the same home and church relationship. Scattered all over Japan are men and women who, in spite of the suspicion and misunderstanding all around them when they were in the United States, saw through the mists the true heart of American Christians and responded with a new devotion to service and to international brotherhood. They have gone back from their American life to a larger service in Japan with a broader spirit.

### WHAT THE DAY OF PRAYER MEANS TO AFRICAN CHRISTIANS\*

We went into the street and asked two women, "What do you think of the Day of Prayer? Does it really help or is it just another meeting?"

They exclaimed in one voice, "Help? It helps, truly! When we know about the condition of other tribes then we know how to pray for them. When we know how many do not yet know the good news of Jesus, we realize how faithful we must be in prayer and in giving money, and how we must send the words of God to them. What we learn on the Day of Prayer makes us very grateful to God for the many blessings which he has rained down upon us — the greatest of which is that we know Jesus our Saviour."

\* From *The Drum Call*, Elat, West Africa.



# Effective Ways of Working

*Tested Methods for Increasing Interest at Home*

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

## THE NEW YEAR'S OUTLOOK

*"Behold I make all things new."*

*"Prove all things; hold fast that which is good."*

In the harmony between these two tones lies the keynote for the opening year. Pastors and all varieties of church workers should attune themselves accordingly. This is "Moving Day" throughout the world, though some (mentally) old tenants do not realize it. George B. Richter says, in *Modern Salesmanship*:

A frog is a particularly daft creature. If it is put into a bowl of cold water and the water is very slowly brought to a boil, the frog is so unconscious of the gradual change that it is boiled to death when at any moment it might have jumped out. So it is with many people. I meet scores of them so unaware of any change in conditions, so obstinately unwilling to admit that there is any change that, as they die peacefully in their minds, their work dies imperceptibly in sympathy.

If our readers have reason to suspect that they are biped frogs, it is high time to do a little jumping, for the water is coming to a boil very rapidly. *Basic needs and the fundamental verities with which to meet them are unchanged and unchanging; but the thought patterns and the modes of operation must change because they are the necessary mutations of advance.* Any belief, any enterprise which cannot or should not be changed (by enlargement or otherwise) is dead: theology, missions, the Church are no exceptions. It is futile to sigh for "the good old days." Look and work rather for the better ones. No small

part of the present distress is due to the need for those whose attitudes were formed under the older régime to change some of their thought habits, their standards and ideals, even their very nerve reactions in the process of integrating themselves into a new order. But it is imperative that all of us find our place and line up in an advance which imperatively conditions even the survival of the Christian Church, to say nothing of civilization and the perpetuation of democracy. Your Department Editor is far from being able to blaze the trail or comprehensively to map out the exploration. She can only give a few high lights in a sketchy itinerary, from which you may set out for yourselves on a pioneer journey, or at least select your traveling companions.

### The New Frontier

Pioneering is easily the keyword of the day, but without its old connotations of covered wagons, camp fires, wilderness perils and log homes hewn out of the forest. However in this shift from geography to the realm of human thought and endeavor we have not been the gainers in the matter of perils or strenuous endeavor; for the obstacles of the old frontier were but foothills compared with the well-nigh insurmountable ones we now face among social conditions, racial prejudices, class antagonisms, foreign folk so stultified in their new nationalism that they resent Christianity and the messengers who bring it. While it is a new, regirded, recommissioned type of pioneering to which religious leaders and the writers of the

new study books summon you, it is one that demands our very best consecration and endeavor. This is not mere rhetoric or religious vapping. The Church, the Christian world-builders are not rising to the present emergent situation nor even holding their own with the forces of disintegration: but the reason may be laid at our own door in our lack of zeal and dependence upon God for guidance and the power to follow it. Choose your own frontiers. Break your own paths. *But do get going.* The Way of Christ through the wilderness has not failed: it has yet to be tried. Never for one day have we as individuals or the Church as a collective unit lived the Sermon on the Mount. Volumes of theology have been written on theories of the birth and the death of Jesus Christ and the bloodiest wars of all history have been waged in the name of the Prince of Peace, born of a virgin and dying as an atonement for human sin — forgetting most of that Life which lay between the two goal posts and which, alone, gives validity to all theology and all endeavor in His name. Let us begin to take Him seriously and act as if His work were the greatest thing in the world. This will necessarily enlist us among the missionary pioneers.

### Missions the Prime Endeavor

Just here lies, for some of us, one of those mutations incidental to advance. "Go ye into all the world" has all the timeless urge of an unchanging necessity back of it—but not, for many in the younger generation, as primarily obedience to a command (though that may later approve itself as

a changeless verity also), but rather as that more fundamental urge toward sharing what we have reason to know is the highest revelation ever given by God to man. The non-Christian cultures have much that is fine and worth Christian consideration: but anyone who claims that any pagan religion fits human need as does that taught and practiced by Jesus Christ is simply ignorant of the facts, and should be sent for a lengthy sojourn in an oriental land or even in a churchless community under the Stars and Stripes. The evangel of the Great Commission applies not so much to geography as to every phase of human existence, not forgetting the frontiers of a warless world and a social order without competitive antagonisms or liquor-born crime. Let no one persuade you that missions have had their day. Their need is timeless.

### Equipment for Pioneering

So much has been said in this Department about mission study, the necessity for a church missionary committee for comprehensive planning, coordinating and activating, the annual holding of a school of missions or "world friendship" which shall reach every department of the Sunday school and church life, the maintenance of a circulating library of attractive missionary books, the adoption of definite field projects to obviate the evaporation of emotion aroused by information into mere sentiment, etc., that it seems unnecessary to do more than mention such matters. Study, reading, attendance upon good meetings for "arousement" are all prime equipment devices: but one of the greatest of these is the thorough reading of a standard missionary magazine.

Jesus said, "Go ye into all the world and preach the Gospel to every creature" and we daily pray in His own words, "Thy Kingdom come, Thy will be done." In our missionary magazine we should be able to find ways and means whereby we can go into all the world with this good news, either in person or by sending our prayers and means. We can pray more sincerely . . . as we read of the progress

of missionary endeavor. Thus our purpose to obey His commands will be deepened and intensified and our interest in missions will become positive rather than passive. . . . Our magazine introduces us to and acquaints us with our missionaries. . . . After we have come to know them personally from reading the accounts of their work, we not only pray more effectively in a subjective way but our prayers take on objective force as well. We find ourselves writing a letter, sending a bit of a gift perhaps, remembering that the giving of a definite part of our income is one of the ways we can go to the uttermost parts of the world.

It is an indisputable fact that the missionary-minded church is a vital, dynamic church. . . . It is likewise true that a missionary-minded Christian becomes a spiritual power in his circle of influence. A Christian who reads eagerly his missionary magazine, who comes to feel that he is a coworker with God, is one who never yields to discouragement. . . . Even more than that, such contacts with the great ones of earth give me the consciousness of my own spiritual need and drive me back to God who rekindles my own spiritual fires.

When growth stops, decay begins. . . . How does the missionary magazine aid in spiritual growth? . . . As food, exercise, warmth are the important factors in physical growth, it (the magazine) supplies all these elements which are essential to growth along spiritual lines. . . . In the magazine we see Bible facts and truths at work in the lives of men and women, accomplishing things for God's Kingdom, effective in the lives of believers. . . . These vital facts of missionary success strengthen us for our task here in the homeland.

There is one thing that cannot be claimed for the magazine. It has no magical power. A dozen copies scattered through the home but unused will be of no avail. . . . It is difficult to decide which is the more shortsighted policy—not to take the magazine or to take it and fail to read it. Therefore we urge—read, digest, assimilate, then release for God the new energy which has been produced. (*The Women's Missionary Magazine*—United Presbyterian.)

A number of artful and entertaining devices for stepping up the subscription list have appeared in this Department from time to time; but intelligent people are most reliably reached by testimony from trustworthy readers of the publication in question or by the commercial lure of "sampling." A testimony meeting of brief, pointed statements as to "What THE REVIEW has meant to me" (adding or substituting the name of any de-

sired publication) is convincing. It is fine "sales talk" if backed by "the goods." The sampling process is illustrated by an account in *Women and Missions* of a successful literature meeting last spring in a Denver Presbyterian church:

"Read the End Yourself." First, 10 members gave brief and interesting papers on "The Negro Since the Civil War" and "Outstanding Negro Women." When they had finished half a dozen women jumped to their feet and quoted articles in *Women and Missions*, each starting her story and then stopping short in an interesting place and finishing with "But you must read it for yourself and see how it comes out." (Several of these "spontaneous" remarks were prearranged.) Subscriptions to the magazine were received at the close. At the same meeting the Year Book of Prayer was stressed and the society went over the top in the sale of that.

Samples on a larger scale are furnished by a meeting in which a synthetic program affords a mosaic of best features from past issues of a given magazine or is built entirely from features in the issue of the current month. An illustration of the former may be found in the article on "The Silver Anniversary of *Missions Magazine*," on p. 241 of THE REVIEW of May, 1935. The latter might be exemplified in the following outline constructed from the October issue of THE REVIEW and adapted from a program actually used that month by a Baptist women's society:

Setting: Wayside camp of a group of Christian tourists exploring South America with the current study books as guide books. Camp fire, rustic benches, trees scattered about (tall shrubs in pots), "pup tents" and the U. S. and other Greater American flags as a background. Participants seated and, presumably, talking over the day's experiences. Native speakers with or without a touch of costume.

Talks should be mere briefs of the text indicated—a few minutes to each and participants strictly held to time by flashlight signals from a front seat in audience.

The object of the meeting will be defeated and the Magazine brought into disrepute if the audience is fatigued by an over-long presentation. An hour all told is long enough to give to a missionary program.

Music should be interspersed among the talks to relieve voice-monotony and freshen attention. This is very important. Use "The Missionary Call," p. 470, as solo or quartet to the

familiar tune; short numbers of characteristic music on some stringed instrument such as guitar, mandolin or ukelele, and "America Both North and South" (see p. 495) as a close.

1. The Head Scout Speaks (material taken from "The Latin American Lands," pp. 455-457, opening the subject and giving both atmosphere and background. Use real map or reproduction of the one on p. 456).

2. Through the Surveyor's Transit (presumably a report from the surveyor of the party, using material from "Unevangelized Areas of Latin America," pp. 462-464, and a reproduction of the graph on p. 470).

3. The Doctor Diagnoses (the party's medical man adapts the high lights of "The Need for the Gospel," pp. 459-461, apparently writing a prescription at the close).

4. The Tourists Talk (a few informal moments to relieve the monotony, in which items selected from "Our World-Wide Outlook," pp. 500-509, are given informally, back and forth, as if conversationally spoken as observations of recent features in the tour).

5. Guests in the Southland (introduction of two or three native South Americans who give the merest outlines of the corresponding sketches on pp. 491-494, in the first person).

6. Why Send Missionaries to South America? (Head scout proposes this question for discussion as a focus to the foregoing topics and atmosphere, several tourists giving points from the editorial of that name, pp. 451, 452.)

7. Close with singing of suggested hymn and prayer for the objective. After the camp presumably breaks up, the leader mentions the source of the subject matter and introduces the librarian who will show his bookshelf and dispose of study books, also take magazine subscriptions, after the service closes. (See "Our Missionary Bookshelf," pp. 510-512).

Can you imagine a program more easily arranged or more profitable, provided the parts are not over-long and are invariably spoken and not read? You can do this with any copy of THE REVIEW. Mix an ounce of consecrated imagination with a pound of worthwhile subject matter, then work.

### "Calling All Pioneers"

"Mission Study: Abstract noun, third person, singular number, feminine gender, objective case—object of feminine endeavor in local church." Wrong! Obsolete usage! Parse the term in common gender this year; make it "collective" instead of singular, including everybody from the beginners in Sunday school to the invalid enrolment of the Home Department. And

why should missions be so "singular"—so set-apart, when it is an integral element in the church's task, to be assumed by the recruit as an "of-course" and not a "maybe" obligation? "What God (through His Son) hath joined together, let not the Church put asunder," as it has been doing. Especially let missions permeate every department of the Sunday school. Looking through the Church School Supply catalog of The Westminster Press recently, the writer noted that instructional and study courses on missions extended from the primary departments through the discussion groups, men's clubs, brotherhoods, fellowships, missionary societies, ladies' aids and the home departments, even to the Sunday sermons by the pastor. In the study courses which are a part of the new program for Christian Education in the Presbyterian church, Unit D takes up the question "Is the Missionary Idea Valid in the Modern World?" (the basic book selling in paper covers at 15 cents) and "endeavors to lead the readers to face the facts of the present world situation in its bearing upon Kingdom enterprises and lead to a fresh appraisal of the Gospel and the Christian life as solutions of the world problems as well as to develop and foster an earnest purpose of cooperation in the advancement of the Kingdom throughout the Church." Included in the missionary studies are booklets for leaders as well as students, suggested procedures for setting up a school of missions and for cultivating the mind for peace, inclusive of "Beyond War—a Program of World Peace," describing the roots, results and remedies for war, and an effective dramatization (10 cents). For further information write to The Westminster Press at 216 S. Wabash Ave., Chicago, Ill.

Another down to date department of endeavor enlisting youth is exemplified in the formation in the Presbyterian denomination of an intercollegiate committee to prevent war, with stu-

dents of 29 colleges and schools of New England enlisted as an outcome of just one of the 10 regional conferences on the cause and cure of war. It is noteworthy that youth is not content merely to form resolutions and memorialize congress. These young folks made arrangements not only to study but to take definite steps against compulsory military education and all forms of war propaganda. Other denominations have taken similar action. There is no more timely or important enlistment of pioneers than this.

Another line which will be pioneering to many good church folk is the approach to the Jewish problem mapped out in the study book, "The Jew and the World Ferment." A set of forceful programs has been printed by the Women's Missionary Society of the United Lutheran Church, 723 Muhlenberg Building, 1228 Spruce St., Philadelphia, Pa. The monthly topics considered are: The Heritage of Israel; They Still Throw Stones; Next Year in Jerusalem, and Thy Neighbor, the Jew. Ruling out a few denominational specifics, these outlines are available for any denomination, and sell for five cents each or 40 cents for the set. Much supplementary material is included.

In the last analysis, our mainstay for successful pioneering is with the younger generation. Mrs. Katherine V. Silverthorne, writing in *Women and Missions*, says:

Much is said and written nowadays about "Youth Building a New World." Before we dare begin building we must have some new facts about the world and its needs. . . . Missions is not something vaguely religious, set off apart from life or young people's interests. Tie missions into the young people's and children's programs rather than have it drawn away as a separate interest. As they plan their year's programs . . . whether the label "missions" is used or not, they will come to see if guided aright that they cannot build any kind of an intelligent and constructive program without including the spiritual needs of America as well as those of the world at large, which has become such an interdependent world that we cannot separate the missionary element out of it.

# BULLETIN OF The Council of Women for Home Missions

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

## IN THE BEGINNING

God, the Father of us all, is responsible for the beginning of life. The Hebrew hymn writer tells us that "God saw everything that he had made, and, behold it was very good."

According to John, "in the beginning was the Word—the Word became flesh and dwelt among us, full of grace and truth." That was over 1,900 New Years ago!

And now—"Please turn over," as is often written at the bottom of a page. New Year 1936 marks not the beginning of our lives, not the beginning of the church, not the beginning of men's fears and hopes and demand for new life. On January 1, 1936, most of us, and most of our causes were like unto that pattern carried into sleep December 31st or early morning of the new day, except as we consciously turned over the beginning of the new day with the review of who we are, where we are, and where we are going. The design for our lives and the church is long since determined by God the creator, and our response through the years to his will for our lives and his purpose for all creation.

## WHY?

Why?

My tears fall—  
While the people are wanting  
food, and starving,  
Heartless militarists make war  
upon them!  
Wandering in the hills are men  
and women  
Hunting firewood and praying  
for peace.  
Do the militarists know these  
gentle hearts?

—Toyohiko Kagawa.



Barbara Green.

The Teton Mountains, Wyoming, furnish the background for a rural church where two summers ago two young people met for the first time during vacation. This summer they made their way back to the same little rural church and were married.

## THE RURAL CHURCH TODAY AND TOMORROW

The Home Missions Councils are now in the second five-year period of planned cooperative advance, under the direction of the Committee on Planning and Strategy, representative of the constituent Boards.

"The Rural Church Today and Tomorrow" was the emphasis chosen January, 1935, for the Annual Meeting program of the Council of Women for Home Missions and the Home Missions Council, to be held January 13-17, inclusive, Washington, D. C. Preparation has been made in accordance with the theme and place, and the programs are available. Meetings will be held at the Calvary Baptist Church of which the Rev. Dr. W. S. Abernethy is pastor. It is the same church where the Home

Missions Congress was held in 1930. The cooperation of the Washington Federation of Churches is assured.

The National Conference on the Rural Church is concentrated in three days of the Annual Meeting, from January 15-17, inclusive. The program will present the religious and economic situation in rural America, and the significance of urban-rural relations. The speakers and leaders are from church and state, from "town and gown." Christian education of young people and of those older, will be considered.

On Wednesday evening, January 16th, in a general session, the conference will consider the subject, "Christian Youth in Action in Rural America," to be



presented by young people themselves. The guest speaker for the evening will be Daniel Poling, Jr., pastor of the Presbyterian Church of Bedford, New York. The young people of Calvary Baptist Church and of the Washington Y. W. C. A. are co-operating in the plans.

The program of Christians for world peace through work for securing social justice within the land and through support of government policies making for "no more war" is a dominant interest of the church women. The Council of Women for Home Missions is one of 27 national member organizations of the National Peace Conference, who are at one in their determination to unify peace action. The Council has been a constituent member from the beginning of the National Committee on the Cause and Cure of War, whose Eleventh Conference will be held in Washington, D. C., January 21-24, inclusive. All peace work of the Council representing 20 national Home Mission Boards in U. S. A. and three Canadian church women's groups, is based on the Gospel "of peace on earth to men of goodwill" and on the conviction that "now is the day of salvation."

### FIRST AMERICANS

The grandmother with her dog had supervised the building of the temporary "wickiup" in the Northern Wisconsin woods, and had placed the huge kettle in the center for "sugaring off" time. Her children and grandchildren were each assigned a specific task and place. No one entered "the wickiup" where the syrup was boiling except upon invitation. One of the youngest of the grandchildren had his fingers rapped when he stuck a long stick of his own finding into the boiling mass of sugar. The visitors were given the privilege of a taste, and samples of maple sugar which had been finished in previous boiling.

"What's unusual about that?" Nothing—that is the point! It just happens that her tent is called a "wickiup" instead of just plain "tent." It just doesn't



happen, however, that she and her family and many others like her are suffering from social injustice of long standing.

The picture of the Haskell graduate is given for comparison. She is not the granddaughter. She is probably not of the same "tribe of Indians." She is the modern girl with dreams and hopes, with secondary school education completed, eager for life's best gifts. "What is unusual about that?" Nothing unusual—that is the point. But, she with other Indian youth is unusual in her extreme need for honest-to-good-



ness friends who will do more than be sorry for her. She needs "open doors" to life's best gifts.

Why do we Americans persist in calling the first Americans "Indians," as if they were more alien than Irish, Latin, Dutch, Swedish, or others of us whose ancestors left a known country for the new land? Their ancestors gave them a legend of the Great Spirit placing them on this beautiful American continent.

In connection with seven U. S. A. schools which Indian Americans, not resident near standard public high schools, attend, the two national Home Missions Councils now maintain Religious Work Directors. There are other schools where interdenominational Christian workers should be preaching and teaching "the Good News." In the seven—Riverside, Albuquerque, Santa Fe, Haskell, Flandreau, Chemawa, and Lac du Flambeau—there are more than eighty tribes represented among 3,400 students. The boys and girls come from homes typifying every stage in the merging of Indian and white cultures. United Protestant cooperation makes possible a ministry of Christian friendship and leadership training. Americans thus served can be a power in bringing "peace on earth through men of goodwill."

Will you who read this do what you can to open doors of opportunity for the Indian youth? You can secure for five cents from the Editor a mimeographed News Release giving excerpts from the recent reports of the Religious Work Directors. You who observe the World Day of Prayer (February 28, 1936) should tell others how this ministry is supported financially, and interdenominationally from year to year by the share in the freewill offerings, and furthered spiritually, by the prayer prevailing throughout the land.

In the seven schools the Indian young people also observe the Day of Prayer, and send freewill gifts for the ministry of others—like the Migrant children, or the children of other lands.

# Our World-wide Outlook

A Missionary Newspaper of Current Events

EDITED BY MRS. HENRIETTA H. FERGUSON, XENIA, OHIO

## MISCELLANEOUS

### Missionary Meeting At Sea

Last August a novel missionary meeting was held for Deep Sea fishermen on board a mission smack, the "Edward Birkbeck." Two addresses, with lantern slides, were given on the Uganda Mission. For such a lecture the sea must be fairly calm, so that the lantern will be steady, and the time chosen must not interfere with the work of the fishermen. The seats were fish boxes and the smell of fish and the oil lantern made it a bit difficult for the speaker. After hearty singing of "All Hail the Power of Jesus' Name," the men listened with rapt attention for an hour and a half, occasionally adding their comments and asking questions.

—*Toilers of the Deep.*

### "Health and Turnover" of Missionaries

In a *Medical Missions Bulletin*, Dr. E. M. Dodd, of the Presbyterian Foreign Board, U. S. A., quotes from the "Lenox Report" in regard to the "health and turnover" of missionaries.

1. Looking back over a century, there has been marked decline in the missionary death rate. Africa shows the highest rate.

2. Losses from ill-health are greater among women, and losses from death are greater among men.

3. The greatest needs lie in treatment for infectious diseases, and neurosis.

4. The highest turnover is recorded for Latin America, possibly due to the scarcity of missionary doctors in these areas.

5. The turnover of career men of the diplomatic service is some-

what better than that of the missions, due to better living conditions. The missionary group has lower incomes, more exposed occupations and locations, less vacations, and more strenuous work.

6. In general, single persons, especially single men, did not last long either as bachelors or as missionaries, they left the society early or got married.

7. It is often said that the present-generation missionary does not view his work as a work for life. In recent decades, however, the proportion of life-long services has been increasing. In the past nine years, ten per cent of all withdrawing women missionaries, and fifteen per cent of the men, had served for forty years or more.

### Salvation Army Extension

The Salvation Army is quickening its pace. During the six years of General Higgins' command it invaded Tanganyika, Belgian Congo, Ashanti, Algeria, French Guiana, Yugoslavia, Southern China and the Straits Settlements. It also opened a chain of large "Shelters" in seven of the principal capitals of Europe, stretching from Riga to Rome. In Paris in the last two years, 1,300 beds in 1,000 bedrooms represent its capacity *increase* in this direction. In Great Britain it is also trying to "take the sting out of old age," to its eighteen "eventide homes," with 210 men and 477 women in residence, it plans to add three more shortly.

—*S. S. Times.*

## NORTH AMERICA

### Religious Life in Washington

Christian people in the National capital seem to be awak-

ened to the exigencies of the times. For more than a year an enlarging group of ministers has met for consultation and prayer; between the meetings prayer has gone up to God for His leading, and for His blessing especially upon all who are seeking to do His will—that if it were in accord with His will, all who worship Him in Washington might be led to appeal as one man to those who are forgetting God.

This group has been joined, at least in spirit, by practically all denominations in the city, by fellow Christians of the Roman Catholic Church, and by Hebrew believers in the God of Abraham, Isaac and Jacob. Thus the people of God in Washington are preparing to appeal with one voice, as they have never been able to do before, to fellow countrymen living without God. President Roosevelt has put on record his appreciation of the value of this movement. — *Andrew R. Reid, in The Christian Observer.*

### Peniel Community Center

One of the centers of evangelism in the United States which has had a continuous record of progress is Peniel Community Center, Chicago, an enterprise of the Presbyterian Church. It began in an abandoned church, from the changing neighborhood of which the members had departed. Now there are seventy thousand Jews in the community. During the Center's twelve years of history, the work has been enlarged, new buildings erected, and a Christian influence exerted which has broken down barriers of prejudice and won many to Christ.

—*Forward.*



### Interdenominational Conference

Between 80 and 100 men and women from foreign mission fields will assemble in Dayton, Ohio, January 19 and 20 for what is said to be one of the largest of such conferences ever held in the country. The meeting is a cooperative program among all Protestant denominations, and for the purpose of obtaining from people on the field the real impression and story of reactions of those countries and nations. Mainly, the program aims at dispelling fear and prejudice through learning the attitude of national leaders abroad.

The conference is to be national in scope. Approval of the plan and acceptance of the invitation to participate has been received from national heads of practically all denominations.

### On the "Up and Up"

The Woman's Home Missionary Society of the Methodist Episcopal Church reports 12,983 organizations with a membership of 276,325. "We rejoice that for the first time in eight years," writes Mrs. DeViny, corresponding secretary, "we have a net increase in membership of 4,570, also a net gain of 545 in the number of organizations."

"The treasurer reports receipts of \$1,901,243.02, an increase of \$505,968.03. This increase was largely due to the splendid personal gifts for buildings. The total for buildings was \$221,733.21."

—*Christian Advocate.*

### Bibles for CCC Camps

The American Bible Society recognized a responsibility and an opportunity when the CCC camps were inaugurated in 1933. J. E. Yates, chief chaplain at that time, responded gratefully to the Society's offer to supply Scriptures for camp libraries and for men who wanted them. It was arranged that a stock of Bibles and Testaments be maintained by the Society at Washington, under the charge of the Chief of Chaplains, who ar-

ranged for their distribution, the government providing transportation. The Bible Society headquarters in New York specify quantity and destination in response to applications from the chaplains, of whom there are some 250, army and reserve, each in charge of several camps. Since the work started in June, 1933, the Society has supplied 2,000 camp libraries each with a Bible. At its meeting on August 1, the board authorized a further grant of 10,000 Testaments, making a total of 105,000 Testaments so far provided for distribution among the men, besides many thousand portions sent in response to requests from chaplains. It is required that Testaments be given only to those who wish to use them.

—*Christian Observer.*

### Southern Presbyterian Jubilee

The Diamond Jubilee of the Southern Presbyterian Church as planned by the General Assembly is intended to be a great forward movement in the Church. Daily Bible reading is given an important place in the Jubilee Year observance. Other aims put forward are:

1. To foster a more vital sense of the fellowship of Christ and a more ardent desire to do His will.
2. To develop in individuals and in the churches a more fervent and constant spirit of evangelism, that the Church may not lag in her supreme business of winning men to Christ at home and abroad.
3. To lead people into a better understanding and more faithful practice of Christian stewardship of life and possessions.

It is hoped that a hundred thousand tithers may be enrolled and a thank-offering of half a million dollars received. The theme for the Jubilee Year is "Christ and His Church First."

—*Christian Observer.*

### "Ye That Sow Beside All Waters"

The Bible Institute Colportage Association of Chicago, founded by D. L. Moody, celebrated its 40th anniversary last year. The circulation of destructive literature by religious cults and atheistic associations has called for a

larger circulation of strongly evangelical literature. In addition to its sales, both retail and wholesale, the Association is constantly sending large quantities of books, booklets, Scripture portions and Gospel tracts to prisons, hospitals, lumber camps, CCC camps, fire stations, lodging houses, mountain and pioneer schools, Alaska, French Louisiana, Latin America, Philippine Islands, India and other needy places for free distribution. These totaled 3,735,620 copies, during the past fiscal year.

Since July 1st, the Association has sent its literature to the teachers of 2,373 mountain schools, upon their request. To these schools no less than 68,934 copies of the Horton edition of the Gospel of John, with helps, have been sent, and a copy of the Pocket Treasury offered to every boy or girl who will read the Gospel of John and memorize the nine verses listed under "God's Plan for Saving Sinners." More than 4,000 Pocket Treasuries and 1,181 Testaments have been thus earned by pupils. A total of 12,199,343 pages have been mailed to these mountain schools, and there are still 2,100 to be supplied.

### Lincoln University

This institution was founded in 1854, to train missionaries for Africa and Colored ministers for their people in this country. President William Hallock Johnson recently received a letter from the Rev. Joel D. Mbengo-Nyangi, '13, from East London, South Africa, in which he says: "It is gratifying to know that Lincoln University is getting stronger every year. The seed of righteousness sown by good men of that institution will grow up even in this dark continent of ours."

A recent study sponsored by the General Education Board shows that of the Colored ministers who have the bachelor's degree, one-third of them were trained at Lincoln University; and of the 150 leading men of the race, more were graduated from Lincoln University than

from any other single institution. The University stands foursquare for the Gospel.

—*The Presbyterian.*

### New Japanese Mission

Portland, Oregon, has a new Japanese Mission under the care of Rev. K. W. Nakajo, Protestant Episcopal minister ordained in July, 1935. He has been working among Japanese in Utah.

Twenty-five or thirty adults are connected with the new mission, and as many children.

### Mission Force Reduced

The United Church of Canada has been obliged to make drastic readjustments on the mission field, because of progressive shrinkage in income at home. The board decided to recall from the fields about 60 persons representing missionary homes. In some cases this may imperil the future resumption of the work should the civil authorities, according to their laws, take over the mission property for use by the nation. As soon as news of this decision began to reach the congregations, a marked increase in the daily receipts at the foreign missionary offices was noted.

## LATIN AMERICA

### More About Mexico

According to Rev. Bancroft Reifsnyder, there are more opportunities than ever for missionary work in Mexico. Churches and ministers all over the country are making plans and carrying them out. When the Government a few months ago, in cutting a new boulevard in Mexico City, was obliged to take over the Presbyterian Church, which has a thousand members, it gave in return a much better building formerly occupied by a group of schismatic Roman Catholics in a better location. The high altar was not removed but the images were taken out of their niches, and John 3:16 placed by the church members where the Guadalupe Virgin had stood for many years.

In the City of Mexico a young lawyer, friend of the Minister of Education, spends fifteen minutes every morning studying Moody's "The Way to God" and the New Testament. There have been ingatherings among the Indians also. In Yucatan, where the Church is mainly Maya Indian, twenty-nine new groups have been formed, and the total membership is now four thousand.

### What One Christian Accomplished

Bartolo is in the coffee-growing section of the Lares Mountains in Puerto Rico. Years ago the Gospel was preached there, but because of economies and reductions in budgets, work was discontinued. The place became noted for lawlessness and horrible crimes.

A Christian moved into a large farmhouse near the community and began to hold meetings in his home, since there was no church. To his surprise crowds began to attend, until he had to send an appeal to a Sunday school missionary.

"Come quickly with your tent," he wrote. After the missionary had spent 15 days in evangelistic services, the 103 who confessed Christ wanted a chapel. A prominent man gave the site; and today the Bartolo people are sacrificing out of their poverty to build a place of worship.

### Protestants in Cuba

The bishop of Cuba, Rt. Rev. Hiram R. Hulse, affirms that Protestant missionary work has had a noticeable effect on the Roman Catholic Church. Catholic bishops, suddenly realizing what could be accomplished among the country people, have now sent priests outside urban boundaries. This is especially true in the Province of Camagüey, where Spanish *padres* have followed close upon the heels of their Protestant cousins. Often Bishop Hulse receives inquiries from officials in the Roman Catholic Church asking just how he does it. Partly for this reason, Bishop Hulse concludes, the Ro-

man Church is now much stronger than ten years ago.

The Protestant Episcopal Church in Cuba has become distinctly Cuban, an end toward which Bishop Hulse has worked. Three-fourths of the 3,411 communicants are Cuban. Sermons for the most part are in Spanish. The number of Cuban ministers has increased almost twofold. There are nearly 3,700 Sunday school pupils.

—*The Living Church.*

### Clergy Banned from Ecuador

Within six months from October 16, all foreign clergymen must cease their activities in Ecuador, in accordance with a decree promulgated by President Federico Paez. The decree followed one which nationalized church property. Churches and other buildings, designed for public worship and built by public subscription on privately owned lands, become State property, according to the terms of the presidential decree. The buildings will not be subject to taxes and cannot be mortgaged or sold. —*The Living Church.*

### Among Nicaraguan Indians

The Moravian Church maintains a mission to Indians in Nicaragua. One feature of the work is an annual school for evangelists, usually held at Bilwaskarma. Each "catechist" has charge of the work in a village or a group of villages, under the superintendence of an ordained minister. In villages where there is no officially appointed catechist are helpers who voluntarily keep up regular Sunday services, although they do not give instruction to candidates for baptism, nor are they responsible for day-school work. There are also keen young Christian men who are ready to preach occasionally and assist in any other church work which they find to do. It is for all these that the school is held. In 1935, fifty-four men and two women were in attendance. At least six languages were heard on the premises. Subjects taught were Old Testament History, New

Testament Exegesis, Christian Doctrine, Moravian Church History, Elementary Homiletics, Day-School Methods and Singing. There were also Medical Lectures.

The contrast between the present and 30 years ago is striking. Then there was only one Indian young man who was even trying to lead a decent moral life: today there are many young men who are keen, straight-living Christians, and thoughtful Bible students. Today there are Christian Indians who even on business journeys will not let Sunday pass without trying to gather people together for a simple service.

—*Moravian Missions.*

### Evangelical Trend

Rev. C. Darley Fulton, Southern Presbyterian worker, writes from Brazil: "I am amazed at the extent and momentum of the Evangelical Movement in North Brazil. I am confident that the committee has little idea of the fine work that has been done and the results that have been attained. I had imagined that one might possibly find as many as a dozen congregations scattered through this vast territory. Instead I found that there are literally scores of them, that the churches and chapels are crowded everywhere, the people eager and enthusiastic and the prospects bright for a great development of the Church in this area.

"It is freely recognized that the evangelical cause is enjoying a season of great favor in this area just now. The stronger churches seem to be conscious of their responsibility for surrounding communities. Practically every organized congregation had a number of mission points through which it was preaching the Gospel."

—*Christian Observer.*

### EUROPE

#### World-Wide Campaign for London

With the whole-hearted cooperation of several hundred churches, fifty campaigns in and around London have been plan-

ned as one feature of a scheme to evangelize that city. This is but a preliminary to a world-wide evangelistic campaign, and next March the effort will be extended to provincial centers and afterward overseas. Dr. Thomas Cochrane, the president of the movement, said that the countries which had sent missionaries abroad were now themselves in danger of becoming pagan, and it was therefore urgently necessary to seek a revival at home.

—*The Living Church.*

#### Oxford Group at Geneva

Some of the strongest representatives of the Oxford Group assembled at Geneva when the League of Nations was in session, and so managed it that Dr. Benes, President of the Assembly, invited his associates to a luncheon to meet the Groupers and hear their message. Some 400 persons, including representatives of forty-four nations, accepted the invitation. Ethiopians and Italians were present. They heard representatives of this Christian fellowship make a plea for the settlement of international disputes by the method of Christ, by reason and understanding, absolute honesty, sincerity, purity. They did not stop Mussolini, but they did make a great impression on those who were present, some of whom had never realized the vitality of Christian religion when embodied in living men and women. One man who was present said: "The Oxford Group has given me a new faith in the body of Christ, where miracles happen. The Group has given us a new vision of the Church as a living body, with Christ as the soul — a Church marching, fighting, victorious."

—*The Christian Advocate.*

#### Public Men and the Bible

The *Watchman - Examiner* urges the habit of daily Bible reading by calling attention to the fact that the Prime Ministers of Great Britain, one after the other, have been men of the Bible. The entire thinking of

Gladstone was based upon what he called "the impregnable rock of Holy Scripture." Lord Salisbury was a devout churchman, and so was Asquith, the Congregationalist; Balfour, MacDonald and Bonar Law, the Presbyterians; Lloyd George, the Baptist and Stanley Baldwin, the Anglican of Methodist ancestry, who, in outspoken fashion, confesses that without the Bible, he would be hard pressed by the weight of his responsibilities.

John Bright, the British Quaker statesman, lifted the oratory of the House of Commons and of the political platform into the realm of prophecy by his devotion to the Bible. King George promised his mother, Queen Alexandra, that he would read the Bible every day, and he states that he has kept the promise.

#### Waldensians in the Crisis

Young men of the Waldensian Church, the oldest Protestant communion in the world, have been drafted to service in Africa. The battalion of Alpine, first to embark, was commanded by a Waldensian, son of a well-known professor of history. Waldensian chaplains have not been appointed for Africa, but the spiritual needs may be cared for by two Waldensian pastors working with the Swedish Mission in Eritrea. Opportunities are taken for the distribution of the New Testament and Gospels.

The situation in Italy is one of exceptional gravity for Waldensians; almost every activity is faced with the danger of being closed, and the League's sanctions may eventually make it difficult, even impossible, for Protestants outside Italy to send financial help to the Waldensian Church, although no embargo at present is placed upon gifts for religious and humanitarian purposes. After the present troubles are ended, the clerical party may come into power, with grave results to the Waldensians.

—*The Christian.*

#### Warning to Nazi Neo-Pagans

The Nordic pagan symbol, a silver swastika in the form of a

sunwheel on a robin's-egg-blue field has been subjected to official Nazi "desecration." Alfred Rosenberg and other recognized neopagans of the Nazi Reich, united in what is known as the Wagnerian Guards, have been told to cease their propaganda for the neopagan cult apparently because the propaganda is antagonizing other nations. Hitler was said also to have imposed bans on Teutonic cult-festivals and on further building of open-air amphitheatres in Germanic style where such gatherings might be conducted.

German churchmen believe that Hitler's announcement means that twilight had set in for the Wagnerian Guards and that Dr. Alfred Rosenberg's philosophy of a German faith with German gods will no longer be tolerated.

Hans Kerrl, the Nazi Minister of Church Affairs, has also issued the following statement: "Reich-Chancellor Hitler, acting at the wish of Dr. Hjalmar Schacht (President of the Reichsbank and Economics Minister), has had country and district leaders advised that 'Hitler will lead the Party along the path of positive Christianity and not along the false path of anti-Christian doctrine.'"

The *Washington Post* says: "Doctor Schacht must have been largely motivated by a concern for the strangling economy of his country. The connection between Reich Treasury statements and Reich Druid dances is not so remote as might at first appear.

"Dances and all the other rites of the Wagnerian Guards, as the neopagans were officially known, have come to represent in the mind of the world the psychopathic hysteria which dominates Germany today.

"Consciously or otherwise, there has developed a disinclination on the part of civilized people everywhere to enter upon dealings with a people seriously interested in the worship of Wotan."

Nazi neopaganism has made little real progress, says the Boston *Herald*, which added:

"Hitler's disavowal of pagan-

ism is probably only a bargaining point in his controversy with the established churches. What really is at stake is the moral leadership of the 6,000,000 boys and girls in the German Youth Movement. . . . Hitler insists in bringing them up under the guidance of the swastika."

Signs in Germany seem to point to a restoration of the privileges of religion within the State. The Evangelical Church Committee, recently created by Hans Kerrl, has ordered legal action against Protestant pastors in Prussia to be stopped.

### Russia — Whither Bound?

Many different opinions are expressed about Russia, Dr. Walter Van Kirk, Secretary of the Department of International Justice and Goodwill of the Federal Council of the Churches of Christ in America, upon his return from a recent tour of investigation, reports:

"I have the distinct impression that before very long that country will be, in the main, a godless and churchless land. Churches are neglected. They have been stripped of their crosses. Their general appearance is one of desolation. Training for the ministry is strictly forbidden." The offering at one church, visited by Dr. Van Kirk, "consisted of five pieces of black bread, four green apples and an egg. Russia is in the business of getting rid of religion as well as ecclesiasticism."

—*Watchman-Examiner*.

### Divorce Law in Russia

The Soviet Government is changing its laws governing divorce, which have been so simple that a man or woman could go to the divorce bureau, signify that he or she wanted a divorce, pay a trifling sum, and leave entirely free from a former life partner. Frequently the divorced party was completely ignorant of the step taken. The new law gives either party the right to obtain a divorce, but registration of the divorce can be effective only with the knowledge of both parties. In Moscow alone 2,040 divorces

were recorded during May as against 4,381 marriages. This revision is directed toward tightening responsibility of parents for their children. Indications multiply that Soviet Russia is recognizing the value of the home to the nation.

### The Gospel in Siberia

Although Soviet Russia tries to keep her frontier from penetration of the Gospel, Christian workers are finding it possible successfully to evade this prohibition. Agreements have been made with sailors on the Sungari River whereby they are intermediaries in this connection. Steamers from Harbin reaching the Amur River visit the wharfs along the Russian coast. There they quietly leave Scripture copies, and there are always plenty of persons eager to read the much prized books. One Red soldier wrote the radio station, expressing gratitude for the sermon broadcasts and saying there were many religious people in the Soviet army, and that often they have long conversations upon the question of salvation. As it is impossible to find a Bible in the place where they are stationed, they were very happy when some frontier sentinels discovered a few small-sized Holy Scriptures when by chance they visited one of the frontier villages. At first the Gospels were thrown under a bench, but afterwards the soldiers began to take them out one by one and read them. They were amazed by the logical force of the Bible, and the soldier mentioned above says that until he secured a copy he had read nothing but atheistic literature.

### AFRICA

#### Ethiopia's Black Jews

Among the 5,000,000 inhabitants of Emperor Haile Selassie's land are 50,000 who call themselves "House of Israel." They claim to be descendants of Abraham; worship in synagogues, keep the Sabbath and observe a ritual distinctly Jewish. The rest of the population call them Falashes. It is generally conceded they are Negroes.

These are not the only Jews whose racial origin must be questioned. There are Chinese Jews and the "Bene Israel" of India; on the Malabar Coast is a group of Black Jews who unmistakably belong to the Negro race. Scattered along the Loango Coast of North Africa is a tribe of Negroes, called by their neighbors Judeos, who follow many Jewish customs. In New York and other American cities there are synagogues of Black Jews.

Though Jews of today claim to be nonproselyting, there have been periods in the past when Judaism was aggressively missionary. Christ referred to this when He declared of the zealots of His day: "Ye compass sea and land to make one proselyte."

—*Our Jewish Neighbors.*

### The Copts Today

The Italo-Ethiopian conflict prompts a word about the Copts of today. Those in Egypt and in Ethiopia are closely related, and in spite of age-old enmity of Mohammedans, one sees the strange spectacle of Mohammedans and Copts openly united in their desire to aid the Christian nation of Ethiopia. Such an unusual gesture may be suspected of having a political motive.

The Copts at present number nearly one million, one-fifteenth of the total Moslem and Christian population of Egypt, and are an important minority. They cherish a bitter hatred toward other Christians, outdoing Moslems in this respect. Their fanaticism has led them to offer open opposition in many places to the work of Protestant missions and churches, but over against this are some encouraging facts. Many Coptic priests are open-minded and enlightened and the rank and file are reading Christian literature. In the Coptic church there are several reform movements, especially among the younger men, and what is more hopeful still is the fact that Coptic church societies in certain places have begun to invite missionaries to speak to them.

The United Presbyterian Mission has been very successful among the Copts and the Evangelical Church has 50,000 members, largely recruited from the Coptic community.

—*Blessed Be Egypt.*

### Dugald Campbell Crosses Sahara

The National Bible Society of Scotland has published letters from Mr. Dugald Campbell, the Society's agent who recently crossed the Sahara. He has pioneered his way through hitherto absolutely untouched peoples, going from oasis to oasis, and in his six months' journey he had circulated many thousands of Scriptures, and had established contacts with desert dwellers of Berber, Arab and Tuareg races. He had at last arrived at Tamanrasset, 4,700 feet above the sea, where the temperature was cool. The king of the Tuaregs had welcomed him cordially. He had almost died of heat and thirst in the desert. The temperature was 120° in the shade, and all the water he discovered was salt.

—*The Christian.*

### Two Jubilees

The C. M. S. will celebrate two jubilees in 1936—the diamond jubilee of the Uganda Mission and the golden jubilee of the Gleaners' Union, which in 1891 became the Missionary Service League. Its chief aim has been not to collect money, but to stir Christian people with a new vision of the work overseas as "a great and holy cause demanding and deserving a front place in the Church's thought." From the beginning the emphasis of the Gleaners' Union was on *fellowship* rather than organization; in fact its simple form was devised by Dr. Stock to meet the objection expressed by clergy and lay workers: "We really are overdone with organization, especially C. M. S. organization." The object of the Union was simply to unite in a fellowship of personal service the rank and file of missionary-hearted people. But as the Union grew and con-

ditions changed more definite organization became necessary.

—*C. M. S. Outlook.*

### Faith That Gets Things Done

Malingi and her husband were old, and the big tree that stood stubbornly in the middle of the bit of land they wanted for their garden was too much for their old African strength. "I give up," said the husband, and went back to the house leaving the gardening, which is woman's work, to his wife.

Malingi looked at the tree, and looked at the big stretch of ground which she might use if it weren't there. "Didn't our Lord say if we had faith we could move mountains?" she said to herself. "I'm going to move that tree!"

Back to the house she went and brought coals from the hearth fire. She laid them at the base of the tree, chopping out a little hole with her cutlass so that the fire would get a start. It was a big tree, and it didn't burn all at once, but little by little as she worked at it it yielded. Now it lies on the ground, like all the others that Malingi has brought down to make her garden. "The Lord gave me my garden, because I took His promises as he gave them to me," Malingi says.

—*Presbyterian Pastors' News.*

## WESTERN ASIA

### New Social Ideals

A social experiment is being tried at Kayseri, Turkey, by common accord the dirtiest town in Anatolia, despite the proverbial shrewdness of its 40,000 inhabitants. A state-owned settlement has been created on factory grounds where workmen will be given opportunity to practice all sorts of sports and games, each under the guidance of some amateur official, engineer or foreman. The canteen is on a co-operative basis. Extensive buildings for personal housing are now being erected and will contain up-to-date accommodations. A cinema, it is expected, will be

added. The workers will be introduced to a standard of living hitherto unknown. But the factory, not the individual, is the social unit.

—*The Christian Century.*

### **Palestine Citizenship**

A campaign is planned by Zionist leaders to persuade permanent Jewish residents of foreign nationalities to adopt Palestine citizenship. Of Palestine's 350,000 Jewish residents, only 130,000 are Palestine citizens.

### **Syrian Orphanage**

On November 11, it was seventy-five years since the Syrian Orphanage began its blessed work in Jerusalem. At present there are 53 European and 37 native workers who carry on in 4 stations. The mission prepares the children under its care for the most varied pursuits and at the same time constitutes a strong moral backing for the Evangelical native Christians. The chief settlement in Jerusalem is now compelled to move since the part of the city in which it stands is being occupied more and more completely by Jews. The city administration proposes to convert it into an independent Jewish suburb with a Jewish city council and mayor.

The Syrian Orphanage is to move from the northwestern part of the city to the southern. For the same reason the two Kaiserswerth institutions, the girls' orphanage, Talitha Kumi, and the German hospital, have also decided to plant new settlements in the southern part of the city.

### **Armenian Refugees Evicted**

About ten thousand people were put out of their homes during the summer in the Armenian Settlement near Aleppo, Syria, the government tearing down their shacks or small houses of sun-dried brick because the owners of the land demanded their property. Mrs. John E. Merrill, American Board missionary at Aleppo, led the last meeting in the Bethel Church, also to be torn down, and was amazed at

the calm way in which the women present took it all, praising God for His goodness, for the meeting, for His Word, and praying for strength to meet these calamities bravely and to be a witness to their neighbors. One poor woman whose son is a cripple and husband a lame peddler, when asked what she would do when she lost her house, answered, "I don't know at all. We are just trusting God."

—*Missionary Herald.*

### **Progress in Arabia**

Dr. Paul Harrison writes that the new hospital at Matrah, Arabia, is a joy, and that the people show genuine cordiality. "It has been a particular pleasure," writes Dr. Harrison, "to gain the appreciation and warm friendship of the ruling sultan and to see the hostility of the inland sheikhs diminish, so that opportunities for touring are opening in several directions. Our plans for touring miscarried, so that the total volume of work is less than last year, though the numbers treated in Matrah are larger. Five thousand patients made 18,000 visits to the dispensary. Major operations were just over fifty. The summer was a very trying one and the resistance of the people was evidently greatly reduced. There have been several cases of tuberculosis applying for treatment. When possible we send such cases to India where X-ray is available, and, with it, more constant supervision and better nursing. For nine out of ten such patients a trip to India is impossible, and we hope for the time when a small X-ray plant will make us more competent to handle them. Practically all our general surgery is done under spinal anesthesia and the results have been very satisfactory, so satisfactory indeed that we feel that some of the solutions now in use in Muscat may be worth publishing. Women and children have been coming this year in much larger numbers, due to the fact that Mrs. Harrison is there to mix their medicines with sympathy and interest, and be a nurse to their souls as well

as their bodies. To the regular afternoon service on Sunday we have added an evening service of a free and easy type, with a wall picture to serve as an illustration of the little talk. Each weekday begins with a prayer service with the hospital staff, though others are invited. This year we have been delighted beyond words to see three of the staff become Christians."

—*Neglected Arabia.*

### **Ion Keith Falconer Mission**

Disease and other obstacles have made it difficult to establish a missionary footing in South Arabia. Fifty years ago Ion Keith Falconer went there as a missionary of the Free Church of Scotland, and two years later this scholar missionary died a victim of malignant malaria. His work was not in vain—a mission was founded in Sheikh Othman. In spite of discouragements this mission has definitely developed. Fifty years ago the work was carried on in a hut fifteen feet by twelve which served as consulting room and dispensary, and accommodated three in-patients. Today there are two hospitals—a general hospital with about fifty beds, and a leper hospital with about thirty. There are two schools for boys, a junior and senior, and some educational work for girls. There is the nucleus of an orphanage. In 1893 the Keith Falconer Memorial Church was built; it has undertaken chaplaincy service among troops in Aden.

Converts to Christianity have been so few that there are no native Christians available as assistants, but the doors into this closed land are being very slowly opened.

—*E. M. M. S. Quarterly.*

### **INDIA AND SIAM**

#### **A Difficult Problem**

The so-called Chamar movement is presenting a difficult problem. The Chamars are workers in leather. Within the past few years they have become greatly interested in Christianity and have eagerly welcomed



Christian evangelists. Now they are seeking baptism in large numbers. The question is whether to baptize them, and then not be able to teach them adequately, so that they may become communicant church members. Last year a large gathering of mission workers and Chamars met to discuss the subject. Many groups are eager to have their own church building. Workers are adding to their territories, already too large, to get in semi-frequent visits to these people.

### Indian Poverty

According to a statistician of Gujerat College in Armadabad, the latest estimate of the average annual income for each person in India is Rs. 58, which amounts to 6 cents a day. This is believed to be the lowest among civilized nations. People who borrow money from Pathians and other money lenders sometimes pay 150 per cent interest per annum. One case is cited where a sweeper had borrowed Rs. 100 from a Pathian, and in twelve months had paid Rs. 150 as interest, yet not a *pie* of the principal.

—*Duyanodaya*.

### In Telugu Field

Those familiar with the more recent history of the Telugu mass movement know that there were three proposals to abandon this mission because all effort seemed fruitless. The first was when Mr. Day, founder of the mission, after the first ten years of service, reported that there were few converts. "We must close the Mission," said his Board. "No, we must send reinforcements," said Mr. Day, and his advice prevailed.

Again in 1853 the question came up again. A poet was present, and so profoundly was he stirred by the proposals to abandon the Telugu Mission that he had a vision in his room that night and dared to become a prophet. The next morning the poem was read and it is stated that the whole assembly wept when they heard the words:

Shine on, Lone Star! Thy radiance  
bright  
Shall spread o'er all the eastern sky.  
This time the poet prevailed.

Again in 1862 there was a demand that the Mission be abandoned, but again the decision was overruled, reinforcements were sent, and today there are over 110,000 members of Baptist churches in that area; twenty-eight stations and over 300 organized churches.

—*Watchman-Examiner*.

### Devil Devotees Buy Gospels

Mallianoor is not a very important spot in Madras Presidency, except for its annual festival in honor of a goddess believed to be the head of all devils. Most of the devotees are young women who begin, as soon as they arrive, to dance, jump, scream and run in fearful fashion, to eat the ashes of burnt corpses, and some hang the entrails of animals about their necks.

To the festival this year came six missionaries, to share with the deluded throng their knowledge of Christ. With a large supply of tracts and Gospels they stood in different centers and told gospel stories appropriate to the occasion. They even entered the temple with their message. In less than two hours they were sold out of Gospel portions.

—*Bible Society Record*.

### A Church for \$4.00

Far away from any road at Mangulam in Tinnevely, stands a 15 shilling (less than \$4.00) church. Eighteen feet by nine, it can seat 30 people, but it fills the present need for there are only six baptized Christians and 20 inquirers in the village. The usual service is a few simple prayers, and a Scripture lesson read by the only one of the group who knows one letter from another. One family in the village has been Christian for many years, and new inquirers have come in as the result of a visit from a preaching band. It was the energetic leader of the band who decided that they must have a church at once, and it was

ready for dedication in less than a month. Bricks can be dug and dried for nothing; palmyra trees supply light, strong roof timber and a leaf thatch will keep out sun and rain for two years. The floor is clean sand. This little church is only a mile from another congregation, whose leader will go every Sunday and hold a service. —*C. M. S. Outlook*.

### To End Animal Sacrifice

A Hindu pundit, Ramchander, has fasted for more than a month outside the temple at Kalighat, near Calcutta, as a protest against animal sacrifices at the temple. Frantic attempts are being made by priests of this temple to counteract the influence which the hunger strike is exerting among Hindus. Rabindranath Tagore has appealed to his countrymen in Bengal not to turn a deaf ear to the message of this pundit.

—*The Living Church*.

### Christmas At Moulmein

*Without the Camp* for October sketches the 1934 Christmas at Moulmein Leper Home in Burma. The patients began three months in advance to prepare for it by practicing scenes from "Alice in Wonderland" and "Little Red Riding Hood." The men manufactured instruments for their Burmese band, even to a violin with a horn. Early in November they gave a public concert. An offering was taken and about \$19 realized. This went to the lepers' own Christmas tree and for needed things for the colony later in the year. Gifts came from far and near; mufflers from England, a good gift from America and another from India. Tea, coffee, sugar, milk, shirts. Game boards given to the wards caused great joy. The boys asked for baseballs and bats. The soft indoor balls will be very good for hands that bruise easily. For the whole home, a hot water heater has been made and the Hindus of our community are to be responsible for two or three good milk cows. This last gift caused much joy. At the lepers' own

gift giving the children gave a pageant of the "Infant Jesus." After the pageant, homemade gifts, useful and humorous, were exchanged. A chance visitor from America was carried away with the genuine joy and good cheer.

A Hindu patient came to those in charge of the pageant and said, "I am not a Christian but I want a part in celebrating the birth of Jesus." He brought with him little pots filled with incense sticks, and so for the pageant there was incense—not only from the sticks, but the love of a simple heart.

### The Boon Itts

Pitsanuloke Station, Siam, was served by Rev. Boon Itt, a man of determination and spirituality, grandson of one of the first Siamese Christians and a graduate of Williams College and of Auburn Seminary in the United States. His son, Boon Itt, II, was educated in Bangkok Christian College and at Silliman University in the Philippines. On his return he took up medical service in a government hospital. Later, two years were spent in scholarship study in America. He was in line for notable advancement. Then God spoke to him and he heeded the call to Pitsanuloke to take charge of medical work under the Church of Christ in Siam. So Dr. Boon Itt takes up the work his father laid down. Tiny Boon Itt, III, completes the family group.

—*The Christian Century.*

## CHINA

### A Modern Miracle

The *United Church Record* of Toronto gives an example of a modern miracle, and its use as an answer to argument. The incident is told by a missionary of the United Church of Canada.

One day in Hamheung, Elder Chang was calling on me, and he said, "Pastor, there is something that troubles me." I said, "What is that, Elder Chang?" He said, "In my spare time I go down the

streets and preach to the merchants in their little booths. Some say, 'Yes, we have read the little Gospels, the Jesus doctrine seems good, and we will likely all believe some day.' Others mock and say, 'We have read the Jesus Gospels and we read that when Jesus was on earth he worked miracles. Now you show us a miracle and we will believe,' and when they say that, Pastor, I am troubled and I don't know how to answer them."

I thought a moment and replied, "Well, Mr. Chang, these men know what kind of man you were before you became a Christian, don't they?" He said, "Oh, yes, they know that I drank and gambled and led an impure life." So I said, "And they know what kind of man you have been since you became a Christian?" "Oh, yes," he said, "they know I am a very different man now." So I said, "Well, Mr. Chang, the next time one of these men asks you to show him a miracle, you say, 'Look at me. I am a miracle of Jesus Christ.'" His face lit up. "Why," he said, "I hadn't thought of that. But it's true. I'll tell them that. *I am a miracle of Jesus Christ.*"

### Concentrate on Christianity

The American Board reports that the heads of several villages in the Paotingfu area invited Dr. Samuel H. Leger, Secretary of Religious Education for the Church of Christ in China, and a missionary, to speak to them on the different religious and moral teachings. Before he began, however, one of the village gentry remarked, "We really know a good deal about Buddhism and the moral teachings of Confucius. What we do not know enough about is Christianity. I think we had better ask Dr. Leger to spend his time on Christianity." He did! - And every day the gentry and headmen came to hear him. When it was all over these villagers invited a Christian teacher to their school, and hired Miss Chang from the Paotingfu Bible School to work among them.

### Chinese Peace Prayer Conference

Followers of Confucius in China are proposing a World Peace Prayer Conference to promote "Confucian cosmopolitanism." The promoters recognize the menace of the present competition in military training and equipment. They have therefore invited their "Great Teacher," Tvan Szetsun, to give a series of lectures on "Confucian Cosmopolitanism" and to pray for world peace. Many high officials of the Chinese military and civil government — national and local — have endorsed the movement. The honorary secretary is Sung Hsien-zong, 862 Boone Road, Shanghai.

### Communists Leave a Trail

Like a horde of wild beasts, the large army of Soviet communists who were driven out of the southeastern provinces of China have moved across country to the far west border and then turned north, leaving a trail of death and destruction. Missionaries had to evacuate their stations in Kweichow, Yunnan, western Szechwan and western Kansu. The workers of one C. I. M. station crawled on hands and knees up on the city wall, then dropped over and crawled out of sight. Unspeakable atrocities were committed. From one community it was reported that the Reds rounded up all the young men they could catch and asked them how many would like to join the "movement." Out of fear a number signified their willingness to join up. Then these "volunteers" were commanded to slay their neighbors who preferred to remain at home.

Missionaries in Kweichow, Yunnan and parts of Szechwan are now back in their stations seeking to comfort the hearts of their little flocks who suffered so terribly, and gather up the broken pieces for a fresh start. The latest word reports these hordes as converging toward the southern part of Kansu. Persons familiar with that section

are wondering what will happen when they attempt to pass through the territory inhabited largely by Mohammedans, who are not of the sort to tolerate an invasion by communists or any one else.

—*Moody Institute Monthly.*

### Moslem Union in Manchukuo

The *Moslem World* announces a Moslem Union in Manchuria, composed of nearly 600 Moslems, including Indians, Tartars, Turks and Japanese. The aim is to preach the Koran in the Far East. The headquarters of the Union is in Tokyo. Moslem mosques and schools are being gradually set up in Tokyo, Kobe and other cities in Japan, for which land has been given free by the Government, who is also providing teachers and paying their salaries. It is estimated that there are 17,000 members of this Union in the Far East.

## JAPAN

### Anglican Opportunities

The Anglican Church in Japan has 11 bishops, 400 clergy and lay workers, and about 20,000 communicants. This is the outgrowth of 70 years' effort on the part of churches in England, the United States and Canada. The Japanese Church has not yet reached complete autonomy.

The Brotherhood of St. Andrew has recently been revived in Japan, and finds abundant opportunity for putting its motto, "Prayer and Service," into effect. Some forty years ago when young men were graduating from Christian Mission Schools, government offices and chief business and banking houses were closed to them. They had to trust only in their own sheer ability. In these days, however, danger lies in just the other way. They are employed by some business and banking firms simply by virtue of their being Christians. However, when they are brought in contact with non-Christian men who work in the same office, temptation gathers its tremendous force. The duty of the Brotherhood workers is

not only to bring these men to Christ, but to help them to be delivered from besetting temptation. The nation's leaders are sorely perplexed with problems of character building, relations between parents and children and the like; and those who are seriously concerned about the moral and ethical tendencies in Japan are anxious to find out the best and most effective way for the guidance of the younger generation. They are kindly disposed toward Christianity.

—*The Living Church.*

### Kagawa's New Novel

The first instalment of Kagawa's long anticipated novel, "Christ," has appeared in *Kaizo*, a secular magazine of liberal and intellectual inclination. The story starts with the coming of John's disciples for the Baptist's body, and plunges quickly into the incidents of Jesus' early ministry, as seen through oriental eyes.

### They Wanted a Christian Funeral

A young Japanese pastor was called to an isolated village where lived a lone Christian mother. Her baby had died and she wanted a Christian funeral. As the pastor entered the door the grandmother said, "I want a Buddhist funeral. That's what we are used to here." Kneeling, the mother pleaded, "Please stay. I want a Christian funeral for my baby." "Of course I'll stay," responded the minister. After it was all over the grandmother suddenly said. "I want you to come and give me a Christian funeral." "Bless your heart, Grandma," laughed the young minister, "you have many happy years of life ahead of you." "Well, then," she insisted, "come and teach me to live a Christian life." He promised to visit her once a month.

—*Overseas News.*

### Preaching Boat in Korea

Pyengyang has an "Old Men's Association," formed six years ago. There are now over 100

members, 60, 70, even 90 years of age. They may be seen every afternoon at two o'clock, assembling at their own tile roofed building near the West Gate Presbyterian Church. The only object of their Association is to pray, and they call their building the "Old People's House of Prayer."

Some months ago Mr. Chang Shup, 81-year-old chairman of the Association, said to Prof. M. W. Oh: "We cannot forget Mr. R. J. Thomas, his preaching and his martyrdom, and want to do something in his memory. We prayed for a long time about this. Eventually God told us to build a preaching boat to be called "Martyr Thomas" to preach the Gospel to boatmen on the Taidong River. We never heard of anyone trying to preach to them. We are old and weak physically, but we cannot sit still. We decided to raise money for the boat. It will seat about 50, and cost 600 yen. I am sure God will bless this small work of His 'old children' in Pyengyang."

—*Korea Mission Field.*

## ISLANDS OF THE PACIFIC

### Silliman University Attacked

Silliman University is under heavy fire from Catholic forces in the Philippines. The opening gun was fired in these words:

After noting the activities of Protestant schools, and their methods of destroying the faith of young men and women, we remind the parents that they are under obligation not to send their children to the aforementioned schools, with this warning that they are amenable to punishment as follows: "Parents and guardians, who, by their own free will, send their children to the schools where non-Catholic religion is taught, are amenable to excommunication, which right is reserved in the hands of the Bishop. This body also reminds the cure of their duty to refuse the sacraments to those parents and guardians who do not endeavor to avoid the danger of losing the faith of their children and wards."

This was added as a sort of postscript:

And perhaps the parents will ask this question, "To what schools the Catholic children should not go?"

(A) "Silliman Institute."

The University waited to watch the effect on attendance. When classes opened the enrolment was 150 more than last year. At the 34th anniversary celebration in August, 140 alumni were present for the various activities. Never in the history of the school has there been such a group gathered at one time. At the banquet, the mayor of Dumaguete, the governor of the province and the representative of the district in the legislature spoke in glowing terms of Silliman, and apologetically for the rabid attacks.

—*Philippine Presbyterian.*

### One X-Ray for a Million

Milwaukee Mission Hospital, Legaspi, P. I., is rejoicing in the installation of an up-to-date X-ray unit which will do all kinds of radiography, fluoroscopic examinations, and surface and intermediate therapy treatments. Since it is the only X-ray between Legaspi and Manila it must serve over a million people.

During a ten-day agricultural and commercial carnival and fair, free fluoroscopic examinations were offered, and 1,734 persons took advantage of the offer. All were intensely interested in finding out whether or not they had tuberculosis. Many came out of the room with glad faces and a joyful "O. K." on their lips for their waiting companions. Those who were asked to wait for further advice did not look so happy, but all were grateful for the help. Records show that 30 per cent of all deaths in the Islands are due to TB. A special effort was made during the free X-ray clinics to distribute tracts and health pamphlets. Many were the discussions overheard as to spiritual things. Said one young woman: "My husband and I have long been seeking just what we now find in the Christian religion, but we never knew where to find it before."

—*Philippine Presbyterian.*

### Tahitian Bible Centenary

The centenary of the completion of the translation of the

Bible into Tahitian was celebrated in December in all Protestant churches in the South Seas.

The end of his 22 years of labor on the project was signalized by Henry Nott, one of the great South Seas missionaries, in a letter to the London Missionary Society late in December, 1835, with the words: "You will be pleased to hear that on the 18th of December last, at half past 1 o'clock, I finished the translation of the Bible into the Tahitian language."

Nott made his translation not only from the English but also from Hebrew and Greek sources. He arrived at Tahiti in 1797 aboard the Duff, first missionary ship sent out by the London Missionary Society, and remained at his post until his death in 1844. In four years the missionary had mastered the native language sufficiently to make his first public address to the Tahitians in their own tongue. Nott's body is buried near the royal tombs in the district of Arue.

### Missionary Aeroplane

The Neuendettelsau Mission in Dutch New Guinea uses for its work an aeroplane, named the "Papua" which has been in use this past year. Up to June it had made 145 flights in 107 flying hours and had carried 258 passengers and 16,000 kgs. of freight. From now on it is to fly every Tuesday to one of the three inland stations, Ega, Ogelbeng and the American station, Kero-wagi. The main purpose of these Tuesday flights is to carry provisions.

### Batak Christians

Because their own country is over populated, the younger generation of Batak Christians is spreading all over adjacent areas; even in the largest towns of Sumatra and Java there are Batak settlements, and everywhere they found their own churches. There are colonies of Batak Christians in the Atjeh territory, whose inhabitants are considered the most fanatical Muslims of the whole archipel-

ago. Colonial authorities never allowed a mission to start work there, but now there are a number of churches consisting of Batak immigrants.

Amboinese Christians are in somewhat similar conditions to the Bataks. Their native islands cannot hold them, and for many years they have been spreading all over the archipelago, being employed as government officials, soldiers, police, etc. Everywhere they cling to their faith, and in some cases have been the means of spreading the Gospel among non-Christian tribes. The latest instance is in the island of Bali, on which attention has lately been focused.

—*Malaysia Message.*

### A New Hebrides Martyr

The John G. Paton Mission in the New Hebrides has suffered a severe setback at one of its stations, opened two years ago among the cannibals of North Malekula. For more than forty years missionaries have sought to gain entrance there, but the power of the ancestral chiefs was so great that not until two years ago were they able to settle Apon, a native teacher, in one of the villages. It was a position of great danger, requiring infinite tact, but through sheer strength of character Apon succeeded in gaining the goodwill of the savage tribesmen, and nine converts were won. Then trouble arose from the recruitment of native women for plantation work. Infuriated husbands started a vendetta not only against whites, but all who were friendly with whites. Apon was at once marked down as a victim. One day when returning home after his morning's visitation he was shot down from behind by a savage, although personally respected.

In his short period of service Apon had made a beginning of a Christian village. With the converts he had planted hundreds of coconuts, had introduced new kinds of fruit, and was looking forward to a life of usefulness in the service of the Master. His death has scattered the little flock.

—*The Christian.*

# Our Missionary Bookshelf

*Books Briefly Reviewed for the Readers' Information*

**The Netherlands Indies.** By Joh. Rauws, H. Kraemer, F. J. F. Van Hasselt and N. A. C. Slotemaker de Bruine. World Dominion Press, New York City, 1935. 186 pp. 5s. net.

At last we have an adequate and accurate account in English of that part of the great missionary enterprise hitherto shrouded in the mists of reports, manuals and monographs in the Dutch and German languages. It is astounding that we have English biography of Nommensen the great pioneer of Sumatra and that the extraordinary success of the work among the Bataks is almost a closed chapter to those otherwise well-informed on missions. There are probably 41,718,000 people on the one island of Java, nearly all Moslems, a density of population without parallel (817 to the square mile) and that among them Christian missions count 67,346 converts. The oldest and most successful of missions in this area is that in Sumatra where there is a self-supporting Christian church of over 300,000 members. Thirteen years ago it was our privilege to visit the Dutch East Indies and learn something of the marvelous work of God's Spirit among primitive tribes in Sumatra and among the Moslems of Java.

This is one of the best surveys yet published by the World Dominion Movement. It is a composite picture by two missionaries and two administrators. Apparently much of the material was translated from the Dutch language and is not without occasional error due to lack of knowledge of Dutch ecclesiastical terms. In ten chapters we have first a geographical descrip-

tion of this island world, a sketch of its history, and of the dawn of missionary interest in Holland. This is followed by an illuminating chapter on Culture, Politics, and Religion by Dr. H. Kraemer. He describes the Islamic and Animistic background in which Christianity has had its conquests. Today nearly one and a half million natives belong to the Protestant Church. The number of Pagans is rapidly decreasing and a real impact has been made on Islam. In no other field are there so many Moslem converts.

We are told that in Java "every year the number of Javanese Christians by conversion from Islam is increasing by many hundreds. Forty thousand in the midst of forty million Moslems is, however, a very small number. Yet Java as a mission field is an exception among the Moslem countries of the world. In central and eastern Java wherever well planned missionary work is undertaken results are sure to follow. The reason for this exceptional situation in a Moslem country is that only the north coast and the western part of Java are consciously and tenaciously attached to Islam. The remainder of the country is still in process of Islamization. The old Javanese heritage and the innate Javanese psychology make the people more open-minded to spiritual forces of different origin than is usual in Moslem countries."

A description of the work of thirty-seven Protestant societies and eleven Roman Catholic organizations and orders is crowded into these significant chapters

and the numerous appendices, including one on Bible translations for this vast area. The five maps are large and well printed. SAMUEL M. ZWEMER.

**Rivalries in Ethiopia.** By Elizabeth P. MacCallum. Introduction by Newton D. Baker. 8 vo. 64 pp. 50 cents. World Peace Foundation. New York. 1935.

This is a little book of facts touching on Ethiopia and the Italian invasion. It contains a small sketch map to show the relation of Ethiopia to the surrounding Italian, British and French interests. Miss MacCallum seeks to be impartial in her statements, showing the importance of this "bone of contention" and the history of treaties that affect the country's fate. Italy covets this "Naboth's Vineyard" and has determined to take it by force. Ethiopia, Britain and France object. The League of Nations covenants are flouted by Italy who is losing prestige and seems to care nothing for the consequences to other nations.

The book is readable and informing on a subject of present-day interest.

**Christian Youth in Action.** By Frank W. Herriott. 8 vo. 169 pp. \$1.00, cloth; 60 cents, paper. Friendship Press. New York. 1935.

The youth movement of today is not quite so insistent on its "divine rights" as it was ten years ago but the youth must still be reckoned with. They must be helped to establish true standards and reach Christ's ideals. Dr. Herriott has had twenty years' experience with youth—in the pastorate, during the War and in Y. M. C. A. work.

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

He is now Professor of Religious Education and Psychology in Union Theological Seminary and at the same time Educational Secretary of the West Side Y. M. C. A., New York. Dr. Herriott takes up America's needs—for economic betterment, for healthier race relationships, for social justice, for release from militarism and for a more adequate religious life. Christian youth wants action, rather than talk, to correct present evils.

Next Dr. Herriott shows what Christian young men and young women are doing and can do to meet these needs—in local communities, in national service and for world betterment. The suggestions are varied and practical so that any earnest group of Christian young people should be able to find here something to fit their abilities and opportunities. Each chapter has references to recent books and articles for further study. The whole study is practical and social rather than spiritual in its ideals but it presents effectively the call for definite service for all who claim to follow Christ in His ministry to meet human needs.

**Creative Learning.** By J. M. Price and J. L. Corzine. 8 vo. 272 pp.

**Old Testament Biographies.** By H. W. Tribble, John L. Hill and K. M. Yates. 8 vo. 229 pp.

**The Bible and the Bible School.** By J. B. Weatherspoon and G. S. Dobbins. 8 vo. 268 pp.

**Making the World Christian.** By P. E. Burroughs, A. J. Brown and John I. Freeman. 8 vo. 335 pp. 75 cents each. Broadman Press, Nashville, Tenn. 1935.

These four volumes offer a valuable course in religious education for teaching training classes at home or on the mission field. They are prepared by teachers and are well printed and bound, offered at a very low price.

The first volume takes up elements in character-building—a psychological background—and goes on to deal with the meaning and methods of imparting and receiving knowledge.

The second volume is a more general study of the Bible and the Bible school and shows how to make the best of both.

The third volume takes up how to win people to Christ, the principles and practice of stewardship and the missionary call.

The fourth volume is, what its name implies, brief outline studies of Bible characters in their historical setting.

Each chapter suggests a series of "problems" for review and examination and many have black-board outlines. Each volume contains a selected bibliography in its subject but we are surprised to note the omission of such valuable books as those by Lawrence, Hoslett, Schauffler, James, Pease and other recognized authorities. Since these studies are put out by the Southern Baptist Convention there can be no question as to their conservative viewpoint. They are evidently based on wide reading and experience.

**Cooperation and the World Mission.** By John R. Mott. 79 pp. \$1.00. International Missionary Council. New York. 1935.

John Mott's name on the title page of a book is a hallmark of worth. The Christian world has learned that he has something to say and that he knows how to say it clearly and effectively. In this small but important book he summarizes the achievements and progress of the cooperative movement in missionary work as he has had abundant opportunity to observe it in his extensive travels. It is an authoritative and valuable compendium and heartening to all who hope and pray for unity of planning and effort in world evangelization.

ARTHUR J. BROWN.

**Year Book of Negro Churches.** Compiled by Bishop Riverdy C. Ransom. 1935-1936. Wilberforce University. Wilberforce, Ohio.

The first Negro Methodist was baptized by John Wesley in 1758; the African Methodist Episcopal Church was begun in Baltimore in 1844. Today they have a well organized church with many educated ministers and a membership of over 1,200,000 in three branches—the African M. E., the Zion M. E. and Colored M. E. The Baptists

also number 3,196,623 in the national (Colored) Convention. Other denominations include Colored members in their statistics and have no separate bodies. This Year Book gives a full report of church Boards and officials, of Negro churches in twenty-two branches, international organizations, missionary work, publication societies, Negro colleges, the Negro in business and other valuable facts.

**Can God—? 10,000 miles of Miracle in Britain.**

**Prove Me Know.** 10,000 miles of Miracle to Moscow. By J. Edwin Orr. 1s. each. Marshall, Morgan & Scott. London. 1935.

The first volume tells how Edwin Orr traveled six times over England, Ireland and Wales, witnessing for Christ, and living by faith. He tells here the story of answered prayer. It is told simply and to the glory of God.

The second volume tells of a similar experience on the continent. The age of miracles is not past.

**The Basic Beliefs of Jesus.** By Bishop Paul B. Kern. 12 mo. 247 pp. \$2.00. Cokesbury Press. Nashville, Tenn. 1935.

The author, a bishop of the Methodist Episcopal Church, South, has given here a study of Jesus as revealed in his beliefs which underlie His life and work. Here are set forth His character and His conception of the universe; His belief in God and in ultimate good; His faith in the oneness of the human race and in universal brotherhood; His view of himself and His relation to God. These chapters form a valuable contribution to present-day theological and practical problems. Many will differ from the author in some points—as for instance in his view of "election" and "decrees of God"—yet all earnest and intelligent students will find here much light to correct misunderstandings and good material to stimulate thought. Bishop Kern has combined his liberal Christian philosophy with his Biblical theology.



## New Books

**The Answer of God.** Seventieth Anniversary of the China Inland Mission. Marshall Broomhall. 93 pp. China Inland Mission. London.

**The American College and University.** A Human Fellowship. Charles Franklin Thwing. 244 pp. \$2.25. Macmillan. New York.

**Bible Stories for Small People.** Muriel Chalmers and Mary Entwistle. Illus. 12 vol. 60 pp. each. 25 cents each. Thos. Nelson & Sons. New York.

**Church Community and State.** J. H. Oldham. Pamphlet. Harpers. New York.

**Ethiopia—A Pawn in European Diplomacy.** Ernest Wrook. 354 pp. \$2.50. Macmillan. New York.

**Ethiopia in the Light of Prophecy.** L. Sale-Harrison. 29 pp. 20 cents. Evangelical Press. Harrisburg, Pa.

**Jeremiah.** With Explanatory Notes and Paraphrases. E. H. Broadbent. 284 pp. 4s. Pickering & Inglis. London.

**The Love Life.** W. Graham Scroggie. 96 pp. 1s. Pickering & Inglis. London.

**Ralph Norton and the Belgian Gospel Mission.** Edith F. Norton. 253 pp. \$2.00. Revell. New York.

**Religion in the Republic of Mexico.** G. Baez Camargo, Kenneth G. Grubb. 165 pp. 5s. World Dominion Press. London.

**Rockefeller Foundation.** Annual Report. 407 pp. Rockefeller Foundation. New York.

**The Shadow and the Substance.** Sir Arthur Blackwood. 124 pp. 1s. Pickering & Inglis. London.

**The Collapse of Cotton Tenancy.** Chas. S. Johnson, Edwin R. Embree and W. W. Alexander. 81 pp. University of North Carolina Press. Chapel Hill, N. C.

**Four Girls and a Fortune.** Esther E. Enock. 256 pp. 2s. Pickering & Inglis. London.

**I Go a Fishing.** John McMeill. 127 pp. 1s. Pickering & Inglis. London.

**Keswick Convention Report, 1935.** 271 pp. 2s. 6d. paper; 4s. cloth. Pickering & Inglis. London.

**The Prose Poetry of Su Tungo-P'o.** Cyril Drummond LeGros Clark. 280 pp. Kelly & Walsh. Shanghai.

**A Historical-Educational Study of the Japan Mission of the Reformed Church in America.** S. W. Ryder. 172 pp. \$2.00. Union Theological Seminary Book Service. New York.

**Between Two Centuries: A Study of Four Baptist Mission Fields—Assam, South India, Bengal-Orissa and South China.** 246 pp. \$1.00. Judson Press. Philadelphia, Pa.

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## Obituary Notes

(Continued from 2d cover.)

Egypt at the time of Dr. Hockman's death. He was a popular and efficient missionary, devoting his life sacrificially to help the Ethiopians in both peace and in war.

\* \* \*

The Rev. Sumner R. Vinton, formerly a Baptist missionary born of missionary parents in Rangoon, Burma, died at his home in Roselle, New Jersey, on November 26th. Mr. Vinton was 61 years of age and after his return to America helped to promote missionary and welfare work through photography. He was for some years in charge of the photograph publicity department of the Golden Rule Foundation. His wife, Nellie Bunker Vinton, and a son, S. Brainerd Vinton, survive him.

\* \* \*

Mrs. William G. McClure, who went to Siam fifty years ago, died in Chiangmai, Siam, on November 29th. She and her husband, Dr. William G. McClure, who died in 1927, were missionaries under the Presbyterian Board of Foreign Missions. Mrs. McClure was before her marriage Miss Jeannie Henderson. She was born in Aghnacley County, Tyrone, Ireland, on April 18, 1863, and came to America at the age of four. After graduating from Park College she went to Siam as the first foreign missionary from that college. She became a teacher in Bangkok and later went with her husband to Petchaburi where she had charge of the Boys' School and also directed a Girls' School. Later Dr. McClure became principal of the Bangkok Christian College.

**Sex and Temperament in Three Primitive Societies.** Margaret Mead. 335 pp. \$3.00. William Morrow. New York.

**Tracts for the Times.** 1. *Why Christian Missions?* E. H. Jeffs. 2. *Undying Flame*, McEwan Lawson. 3. *Are Missions Up to Date?* A. V. Murray. 4. *Cæsar or Christ?* B. C. Plowright. 5. *Seeing, We Perceive Not*, D. W. Langridge. 6. *What God Is Doing About It*, C. Northcott. 7. *What Right Have We to Go?* H. Partington. 8. *Can a Man Save Himself?* E. J. Price. Each about 24 pp. 4d. each. Livingstone Press. London.

**Cosmic Christianity.** Leon H. Barnett. 45 pp. \$1.00. Revell. New York.

**The Great Battle and Our Glorious Victory.** M. Bordin. 23 pp. 25 cents. Zondervan Pub. House. Grand Rapids, Mich.

**The Gist of the Lesson.** R. A. Torrey. 156 pp. Revell. New York.

**Golden Watchwords.** Almanac. 40 pp. Marshall, Morgan & Scott. London.

**How to Teach Evangelical Christianity.** Theo. Hackel, Norman E. Richardson, Klaas Jacob Stratemmeier. 122 pp. 75 cents, paper; \$1.25, cloth. Zondervan Pub. House. Grand Rapids, Mich.

**Agnes Weston—The Sailor's Friend.** Jennie Chappell. 96 pp. 1s. Pickering & Inglis. London.

**What Happens After Death.** William Striker. 226 pp. \$1.50. American Tract Society. New York.

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