

THE MISSIONARY REVIEW THE WORLD

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Dates to Remember

December 9-11—Biennial meeting, Federal Council of Churches, Asbury Park, N. J.

January 4-6—Committee on Women's Work of the Foreign Missions Conference of North America, Asbury Park, New Jersey.

January 6-8—Foreign Missions Conference of North America, Asbury Park, New Jersey.

January 11-14, 1937—Annual Meetings, Home Missions Council and The Council of Women for Home Missions. Asbury Park, N. J.

February 8-13—International Council of Religious Education, Executive Committee and Associated Meetings. Chicago, Ill.

NATIONAL PREACHING MISSION

Nov. 29-Dec. 2—Philadelphia.

Dec. 3-6—Boston.

Dec. 6-9—New York City.

FLORIDA CHAIN OF MISSIONARY ASSEMBLIES

January 16-19, 1937—Jacksonville.

January 19-20—Lake City.

January 20-22—Daytona Beach.

January 20-22—Deland.

January 23-27—Miami.

January 26-27—Ft. Lauderdale.

January 27-29—Palm Beaches.

January 30-February 2—Orlando.

February 2-4—Winter Haven.

February 4-5—Ft. Myers.

February 4-5—Sarasota.

February 6-11—St. Petersburg.

February 7-10—Clearwater.

February 10-12—Tampa.

February 13-16—Tallahassee.

Personal Items

Rt. Rev. Frederick Rogers Graves, of the American Episcopal Church, has been asked to continue his service in China where he has been for fifty-five years. He had submitted his resignation because of advancing age (now 78) but the House of Bishops asked him to hold on until the general convention.

Gen. Evangeline Booth left London in November to undertake a world campaign, calling first at Port Said to inspect one of the newest Salvation Army centers. She expects to spend more than a month, including Christmas, in India, and conduct no fewer than sixty-five public gatherings at various centers. The General will spend six days in Ceylon, thence to Java, Singapore, Hongkong, Shanghai and Peiping. She will go on to Korea, reaching Japan on March 10, and return to England across the United States.

Dr. Cleland Boyd McAfee reached his 70th birthday on September 25, and on that date retired from the secretaryship for Japan, Siam, Chosen and the Philippine Islands under the



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Cleveland, Ohio

Presbyterian Board of Foreign Missions. For almost 50 years, Dr. McAfee has maintained some form of official connection with the foreign missionary enterprise of the Presbyterian Church in the U. S. A.—first as Foreign Missions chairman of his presbytery and then, in succession, synodical chairman, Board member, and for the past six years, one of its secretaries.

Dr. John A. Rodgers, Secretary for Annuities and Special Gifts on the Presbyterian Board of National Missions, retired on October 1.

Dr. Charles E. Maddry, a secretary of the Southern Baptist Foreign Mission Board, is home after a tour of the Board's missions in South America.

Mrs. A. K. Reischauer, of the Presbyterian Mission in Japan, has been awarded a special diploma for distinguished service to the deaf. She was the pioneer in introducing oral education for the deaf in Japan, and founded the deaf-oral school, "Nippon Rowa Gakko," in Tokyo.

TWO FREE BOOKS For Ministers

Why God Used D. L. Moody

By R. A. Torrey

The Shorter Life of D. L. Moody

By Paul R. Moody and A. P. Fitt

These two books will be given to the first 1000 ministers who will agree to conduct a "Moody Day" service on Sunday, February 7, 1937, and will preach an appropriate message in observance of the Centenary of D. L. Moody's birth.

Write A. F. Gaylord, Director

D. L. Moody Centenary Celebrations

The Moody Bible Institute of Chicago

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Mrs. A. L. Wiley, Presbyterian missionary of Ratnagiri, India, on June 23, received the Kaiser-i-Hind medal, third class, in recognition of her faithful work among the children in that area. Many tiny tots have grown to Christian manhood and womanhood under her care. October, 1936, marked the end of 41 years of service which she has given in India.

The Rev. Charles Hodge Corbett, minister of education of Bay Ridge Presbyterian Church, Brooklyn, N. Y., has been elected to succeed the late Dr. Edmund B. Chaffee as editor of *The Presbyterian Tribune*. He was a missionary in China for seventeen years, teaching in the North China Union College. He returned to America in 1925.

Obituary Notes

The Rt. Rev. Henry Damerel Aves, retired Bishop of Mexico, died in Houston, Texas, September 20, in his 83d year. He had retired in 1923. Working quietly and steadily for 20 years, during a period of one revolutionary crisis after another, Bishop Aves guided the struggling missions of the Episcopal Church in Mexico into solidarity and strength; at the same time ministering to the British and American colonies in the critical years when open warfare was an almost constant threat.

Dr. Bruce Kinney, recently retired as one of the representatives of the American Baptist Home Mission Society, died in Cleveland, Ohio, on October 15. He was for 43 years a minister of Christ and 38 years ago was appointed as a frontier missionary in the West where he was superintendent of missions in Utah and Wyoming

(Concluded on 3d Cover.)

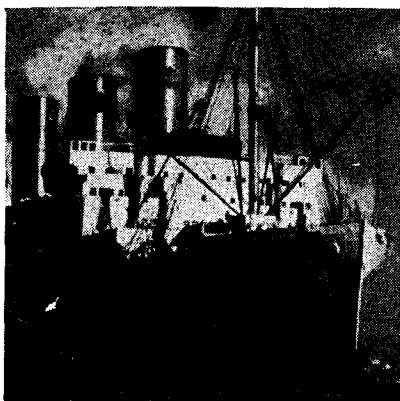
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DELAVAN L. PIERSON, *Editor*

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Editorial Chat

The EDITOR and the Directors of the REVIEW wish our readers a *very joyful* Christmas and increasing evidence of the love of God as revealed in Christ and through Christians to the world of men, women and children.

* * *

Again we call your attention to the special Christmas offer on the Fourth Cover of the REVIEW. Acceptance will help to carry on the work Christ came to do and to spread Christmas blessing through the year.

* * *

Some of our former readers are discovering what they have missed by allowing their subscriptions to lapse. Here is one letter recently received: "The undersigned desires the return of an old friend, your publication. I used to be a subscriber in past years but dropped it in the pinch of the depression. Will you send it again?"

REV. WM. C. WALVOORD,
Williamson, N. Y.

* * *

Another new friend has been made by some casual introduction. Will you seek ways of extending the usefulness of the REVIEW by introducing it to others? Our new friend writes: "It has just been in recent weeks that your REVIEW has come to my attention, and now I spend hours at a time poring over our back issues. It is surely a wonderful and much needed magazine."

MRS. LLOYD LINSFORD,
Marion, Ind.



Photograph by Willard Price

LISTENING TO THE GOSPEL ON THE BANKS OF THE NILE (REV. OSCAR BOYD PREACHING FROM THE IBIS)



Photograph by Willard Price

EAGER LEARNERS IN THE BOYS' SCHOOL, ALEXANDRIA

BUILDING MATERIAL FOR THE CHURCH IN EGYPT

THE MISSIONARY REVIEW OF THE WORLD

AN INTERDENOMINATIONAL REVIEW OF WORLD-WIDE CHRISTIAN PROGRESS

VOLUME LIX

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Topics of the Times

THE CHRISTIAN MESSAGE OF PEACE

Thousands of sermons will be preached in Christian pulpits on Christmas Sunday, advocating "Peace on earth, goodwill among men." But, while God is the God of Peace, and the Gospel is the Gospel of Peace, Christ distinctly said, "Think not that I am come to send peace on earth; I came not to send peace, but a sword." This startling statement has been proved true, for strife has characterized national life during the whole Christian era—though war is contrary to Christ's mission of peace.

Look over the world. Never were nations so feverishly arming themselves and preparing for war as they are today; never was so much spent on armaments and war materials; never have there been so many wars and rumors of wars—political, economic, social and religious. This is in spite of the influence and ideals of Christ and the peace propaganda and pacifist movements. There can be no doubt that Christ desires peace, but if He came to establish general peace among men and nations, there does not seem to have been much progress toward reaching His objective. Nevertheless God is the God of Peace; Christ preached peace and bequeathed His peace to His disciples, and they "preached peace by Jesus Christ" (Acts 10:36).

What, then, is the answer to the present problem of disunity and strife in the world? The answer is that there is only *one basis of human peace* and that is "peace with God." The reason for the "sword" that divided households as the result of Christ's coming to earth over nineteen hundred years ago—and that still divides families and nations—is the fact that men are out of harmony with God. We have neglected the one necessary basis of unity. As long as we—as individuals or as nations—are each seeking selfish ends, so long will we fear one another and put our trust in armaments. No one form of government is re-

sponsible for the war spirit. Russia, the communistic Union of Soviet Republics, denies God's authority and ideals and depends on armaments to maintain peace with neighbors and within her own borders. Japan, the militaristic monarchy, seeks to attain her ends by regimentation and force of arms. Germany and Italy, the fascist totalitarian states, declare for an "armed peace," with their armaments able to defy all antagonists. Even England and America are joining in the race. There may be an armed truce, and a restraint from active warfare, but it is due to fear of force and not to the spirit of friendly harmony which underlies all true peace.

What then is the Christmas message of peace? It is that Christ came to proclaim God's love and His desire that men should cease from rebellion against His will and should be at peace with Him. This is the only effective basis of "peace among men." The sword of strife will be sheathed, or turned into a plowshare of peace, when men join in allegiance to Christ and yield their wills and their lives and their possessions to the Will of God. There is no other way; all peace movements promoted on any other basis are futile. As long as men fight against God they will naturally fight against one another, if they can and dare. "There is no peace, saith my God, to the wicked." God and the State cannot both rule supreme over men's wills; neither can both God and self be supreme.

The most effective emissaries and promoters of peace on earth today are not "pacifists" who decry all conflict, or social workers who merely seek to bring about better living conditions, but they are the peacemakers who are recognized as "children of God"; they are the Christian missionaries and others who are seeking to win men to Christ and to a life in harmony with God's will. Christ came primarily to save men from sin—the sin of disobedience to the Will of God. He proclaimed forgiveness and peace by His sacrifice on the Cross and so opened the Way of Life in God.

Christmas is a time to preach peace, but only the peace of God based on loving obedience to His revealed will and manifested by love to our fellow men. It is love that brings peace because love works no ill to one's neighbor. The Star of Bethlehem and the Cross of Calvary are both the Christian symbols of peace.

STILLING THE CRIME WAVE

The government, social reformers, parents and Christians everywhere are greatly disturbed because of the extent of crime and its spread in all parts of the world. The cost of crime in the United States is estimated at thirteen billion dollars a year, seven times as much as we spend for education. The number of condemned criminals in penal institutions runs into hundreds of thousands and lawbreakers out of jail are even more numerous. The worst feature of the situation is that youthful criminals are increasing. In Great Britain, a recent report states that forty per cent of the crimes were committed by persons under twenty-one years of age; and the situation is even worse in America.

The chief causes of crime and lawlessness are idleness, ignorance, lack of high moral standards, broken homes, a desire to obtain money for power and self-indulgence, and an antipathy to all restraints. But the basic causes of lawlessness are selfishness and a disregard for God as the Heavenly Father and Lawgiver.

What then is the cure for the present-day lawlessness and crime? Prof. Robert H. Miller of Manchester College, Indiana, gives a seven-point program:

(1) Increased appropriations for education. Chicago has established a special school for "in-corrigible" boys—a school that instructs and keeps them busy with wholesome technical training and recreation.

(2) Keep young folks busy. Do not let them be idle and out of work. Six million between the ages of sixteen and twenty-one are now out of school and out of work.

(3) Vocational training—teach every child to use his or her hands and mind in some useful employment—something creative in which he or she can find satisfaction.

(4) The Church must increase her ministry to youth—in the home, school, church and business. Environment must be improved and leisure hours occupied to profit.

(5) Punishment for wrongdoing must be made more sure, swift and fitted to the crime. Sentiment must not interfere with justice. Youth must learn that crime does not pay but that criminals do.

(6) Respect for law, and for those in author-

ity, must be taught in the home, the school, the church and the place of business. Law must be shown to be not an enemy to liberty but a protection and an ally to progress.

(7) Belief in God as a loving Heavenly Father, and the just Ruler of human affairs, must be taught to children from their earliest years. The movie and the streets often make crime seem easy, pleasant and profitable. Self-control and reverence for God must be shown by precept and example as the Way of Life that brings happiness and success.

Public libraries must be purged from unwholesome books and newsstands must be cleared of papers that present low ideals and lawless heroes. Good reading is more influential than most forms of good advice. It is a matter of record that only two per cent of criminals, when brought to trial, have been active members of any church.

As the basic cause of crime and lawlessness is *sin*, so the only cure for these evils is a turning to God and an intelligent regard for His laws. The New Testament gives us three definitions of sin—

(1) "Sin is transgression of the law"—a positive disobedience to the revealed Will of God.

(2) "Whosoever knoweth to do good and doeth it not to him it is sin";—it is failure to follow the light we have.

(3) "Whatsoever is not of faith is sin"—it is doing what we believe to be wrong, and failure to live in harmony with faith in God as He is revealed in Jesus Christ.

It has been the experience, both of individuals and of communities, that when the Gospel of Christ is accepted, and men take Him as their Saviour and Lord, crime and lawlessness disappear and men become good neighbors and good citizens. This is evidenced in the word that has recently come of the transformation of a very primitive, lawless people of Papua (in the South Seas). These people were sorcerers and took a pride in murder. Their women all refused to accept a man as a husband until he had murdered someone. They were superstitious and ignorant in mind and filthy of body. They were shiftless and poor, and filled with fear and enmity. The Australian Government attempted to control, to discipline, to cajole or to punish offenders but without success. All the men served jail sentences and then returned to their old life. Then came messengers of the Gospel of Christ—people of their own race who had experienced Christ's transforming power. These messengers did not begin by teaching the savages to build better houses and to make better gardens, nor did they begin by teaching them the evils of crime and advantages of law observance. They simply told them of their own experience of Christ, the Son

of God, who so loved them that He came to give His life for them; they revealed the effect of His love and His power in their own lives by their unselfish, joyful service. The pagans were astounded at this new way of peace and power and they responded to the teaching. Before long they destroyed their paraphernalia of sorcery, gave up their evil ways and began a new life. Crimes of violence and theft and sins of impurity have now been discarded. Of their own accord whole villages now rise early in the morning, go for their bath and have their "quiet time" to learn God's will. They have discarded fighting and send their children to school; some have built new, clean villages, with communal gardens, and live as one great family.

Here is an example of the natural fruit of Christian teaching, without any attempt to coerce or persuade the people to accept any specified rules or regulations. These former savages are already an example to civilized America and the results have astounded government officials.

"Where the Spirit of the Lord is, there is liberty." He who stilled the stormy waves on the Sea of Galilee is the One who can still the crime wave today, if men will but obey Him, as did the winds and the sea.

MEETING THE CHALLENGE OF INDIA

Because of its ancient culture, the number of religions, the size of its population and the multitude of its unevangelized villages, India presents a peculiar and powerful challenge to the Church of Christ. The first Christian testimony is reported to have come to India nearly 1900 years ago and Christian missions have been carried on there for the last six hundred years. Protestant work began in 1706 and the first British missionaries entered one hundred and forty years ago; yet today not more than one in one hundred of the people are even nominal Christians and the number of non-Christians is at least double that of 100 years ago. The encouraging fact is that the knowledge of Christ and His teachings has permeated India and the general attitude of the people has changed from one of bitter hostility to one of respect and inquiry.

Christian missions are largely responsible for the development of modern education in India, for the advance in modern medical service and for the elevation of women and children. The British Government has promoted peace, justice, education and economic betterment.

Great mass movements toward Christ have been reported in many places during the past fifty years, with whole villages of the Depressed Classes ready to come under Christian instruction. Today the Rev. T. G. Stuart Smith reports

800,000 people in Travancore moving Christward. The leaders express a desire to see their whole community embrace Christianity and a large body of Indian Christians have offered to give their services as volunteer evangelists and teachers for this ingathering. The difficulty is to care for their transportation and training. "Hundreds of villages are crying out for teachers and tens of thousands are seeking Christ." The awakening is reported also in the Punjab, the United Provinces and elsewhere. The Bishop of Dornakal estimates that in his district alone one million people are moving Christward.

The opportunity and challenge is likely to grow during the coming months as the disillusioned Untouchables seek some escape from the oppressive bonds of Hinduism—already they are turning to Christ and asking for baptism at the rate of 15,000 every month. This is influencing the caste Hindus also as they see the new birth and new life of those whom they have despised.

Where are teachers to be found to train these open-minded seekers? The Indian churches are poor and the mission boards are still short of needed funds. There is still money available for the things men want most. The boards at home might unite in presenting the facts to Christian stewards at home and offer, if suitable teachers are found who will volunteer to give their time, to finance one-half the expense for their board and travel for a five year campaign if the Indian churches will care for the other half. The missionary forces in these areas also need strengthening and new vernacular literature must be supplied for the growing churches.

It would be unwise for American and British Christians to assume the whole financial responsibility and control but they can still act as true partners of the Indian churches in the work of winning and training these under-privileged classes for Christ. Prayer circles should also be started in churches at home and in India. The National Christian Council and the National Missionary Society of India might be the clearing house for a united campaign that will be cooperative and will avoid waste and overlapping effort. "The task before the Church in India is tremendous," says the Bishop of Dornakal. "It will tax all our available resources; but God is our partner and will not fail. In the work of His Kingdom nothing is impossible."

DISAPPOINTED CANDIDATES

Candidates for political office are not the only ones who suffer disappointment when election time passes. Missionary candidates are also too often disappointed—sometimes even after their election, but more often because of failure to be selected and given a field of service.

Among the elect some are disappointed when they reach their field, because they find that they are not adapted to the work or field assigned. In spite of carefully prepared candidate papers and examinations, their physical, mental or spiritual equipment may be inadequate. Others, who have an ambition to devote their lives to preaching the Gospel to the unsaved, are sometimes called upon to fill vacancies in schools or colleges to teach purely secular subjects—and little time and strength is left for evangelism. One missionary in India bewailed the fact that an understaffed teaching force in the mission college necessitated his being called to teach and to neglect evangelistic work for which he had volunteered. Or the business or executive end of the mission may be so absorbing that there seems little or no time for purely Gospel work.

Disillusionment also sometimes comes because of false ideas of missionary life gained from romantic authors and speakers who present the cause at home. The needs, opportunities and rewards of field work are sometimes so attractively presented that young men and women volunteer who are not ready to endure the hardness of pioneering, who do not realize the difficulties of the field to which they are going; they are not prepared for the disappointments due to working with and for uncongenial and unresponsive people, or to live without the comforts and cultural opportunities of the homeland.

Other disappointed candidates are those who never reach the field because no one will take the responsibility for sending and supporting them. But at times general appeals come from the field which arouse interest that cannot be harnessed to action. A recent article appeared in *THE REVIEW* which told of the religious destitution in many districts in Maine. Two missionary-minded Christian teachers wrote to the author of the article, offering their services freely to conduct summer Daily Vacation Bible Schools. The reply failed to mention any needy towns or any way of service. Disappointment and failure was the result. A similar experience is noted with regard to offers to help other churchless communities in the United States. The Hartford Band has offered to go to any needy field but no one is ready to send them.

What is the remedy for these disappointments? Is it not first to be found in accurate information? The fields must be studied in detail, as Robert Arthington studied them, so that the facts will be known; the candidates must be studied individually as to fitness and they must be fully informed as to facts. There is no excuse for knowingly sending out unqualified candidates merely because a place needs to be filled. One case in point—a nurse was sorely needed on a

mission field. One applied who had nursing qualifications, but not the spirit of Christ. She was sent at large expense but within one year had to be recalled after having done harm rather than good. A lesson was learned. When a doctor applied for the same field, a frank letter was sent to him, setting forth plainly the difficulties of pioneering without much modern equipment; he was warned of the financial sacrifices necessary, the problems involved in living in a small intimate circle, the need for vital prayer life and Bible searching, and the fact that evangelism by word and life is the primary work of the mission in which all were expected to take a part. That doctor went prepared for what he was to face.

Disappointments of candidates and in candidates, and disappointments on the mission field and at home cannot always be avoided but they can be greatly lessened by greater care in the study of the fields, more frankness in dealing with candidates and more earnest prayer and sacrifice, with a determination to know and follow the spirit and mind of Christ in the work to which He has called us. The missionary enterprise is not a human undertaking but a divine calling to follow a divine Leader. No man or woman, called of God to work for Jesus Christ in the salvation of men, need be idle or disappointed because of lack of support and opportunity. Even invalids may have a great part in the work through prayer and gifts and personal testimony wherever their lot is cast. "For if there be first a willing mind, it is accepted according to what a man has, not according to what he has not."

D. L. MOODY CENTENARY

The life of D. L. Moody, the famous Evangelist, finds its lengthening influence in the Moody Bible Institute of Chicago, founded by him fifty years ago. The year 1937 will witness a world-wide celebration of the centenary of the birth of the great Christian evangelist and educator. His ministries in Great Britain and America added many thousands to the ranks of those accepting Christ as Saviour and awakened sleeping professors of the Christian faith to vital action.

On February 2, 1936, nearly six hundred churches in the United States and six other lands, celebrated "Moody Day" with heart-kindling services that resulted in the winning of many to Christ and in awakening or deepening interest in the study of the Word of God, and the winning of souls. Another "Moody Day," with a much wider observance, will be celebrated on the centenary of Mr. Moody's birth, February 7, 1937. It is hoped that more than a thousand pastors and churches will join in prayer and action for the spiritual good of all who participate.

A Young Church in Old Egypt*

By the REV. E. E. ELDER, Cairo
Missionary of the United Presbyterian Church

THIS young Protestant Church in Egypt, the cradle of one of the oldest civilizations, has passed its seventy-fifth birthday on April 13, last year. The first American missionaries arrived in Cairo a little over eighty years ago. In five years portions of Arabic Scripture and religious books were distributed, a few mission schools started and religious services organized. In September, 1859, the Lord's Supper was first administered by missionaries using the Arabic language and the first four converts were received into the evangelical fellowship. These included a Coptic monk, an Armenian, a Syrian and an Egyptian. The first Evangelical congregation was organized in Cairo in 1863 and that same year the Presbytery arranged for training classes to prepare young men for Christian service.

From these small beginnings, three-quarters of a century ago, there has developed a church which numbers over 21,000 members, meeting in 143 organized congregations and 201 unorganized circles. Of these congregations 114 have their own ministers; fifty-nine are self-supporting, and contribute to the general work of Synod.

A few months ago the editor of one of the prominent religious weeklies of America visited the seminary for the training of pastors and was interested to learn that the building was erected almost entirely from funds collected in Egypt by the Egyptians. He was happily surprised to find that the inscription over the building did not read, "The Seminary of United Presbyterian Church of North America," but "The Theological Seminary of the Evangelical Church."

The seventy-five years of the Evangelical Church's history may be roughly divided into three equal periods. During the first twenty-five years the dominant figure in the development of Evangelical Christianity was Dr. John Hogg, a Scotchman who believed that the method of winning the Moslem population to Christ was to evangelize the Coptic Christians. Often a stumbling-block to Moslems, they had long since lost under persecution any incentive to preach the Gospel. To gain Egypt for his Lord, Dr. Hogg thought not only of converting individual souls but of planting an independent, self-sustaining, self-propagating

Christian church as the ultimate aim. The city of Assiut, 250 miles south of Cairo, and a strong Coptic center became his base of operation. A number of vigorous churches sprang up in the southland and by 1885, a year before his death, there were in all Egypt nineteen organized congregations—six of them having pastors of their own. Most of these congregations were in the immediate vicinity of Assiut, although there were also mission workers in Alexandria and Cairo. The total membership was about 1,700.

During the second quarter century many other towns and villages further north in the neighborhood of Minya and al-Kom al-Akhdar, towns midway between Assiut and Cairo, were opened to evangelical preaching. The number of missionaries connected with the American Mission increased about threefold, some of them being located in the great unevangelized centers of the Delta where more than half the population of Egypt lives. Struggling churches, dependent largely on the encouragement and guidance of the missionary, were organized in the provincial capitals.

During this middle period the number of students in the Sunday Schools grew steadily until in 1910 there were almost 17,000 enrolled. At the turn of the century the presbytery was divided into four presbyteries and they in turn were organized into the Synod of the Nile. From the very early days of the American Mission's efforts, Egyptian cooperation and leadership had been the longed for goal. By the close of these twenty-five years a plan had been formulated looking to financial independence of the Egyptian Church.

By 1910, seventy-two organized churches with many other centers could boast of more than eleven thousand members. Twenty-two were self-supporting.

The third quarter of the church's history continues the increase in organizations in the southland, but the remarkable growth again moved northward. At the opening of these last twenty-five years there was but one ordained Egyptian pastor in Cairo. In March, 1912, just seventeen years after his ordination, another minister was called to become the pastor of a second congregation in the capital city. In March, 1929, the Prot-

* See Frontispiece.

estant leaders of Cairo were gathered for the ordination of another Evangelical pastor over a church newly organized. One of the speakers reminded the audience that during the seventeen years seven more congregations had been organized. If one is surprised at the remarkable growth of these seventeen years, he may be amazed to learn that in the six years that have since elapsed five other congregations have been formed, thus bringing the total of Evangelical congregations in Cairo and suburbs up to fourteen. All but four are financially independent. One of them, in addition to supporting the usual church work of a city congregation conducts a thriving day school for girls, and gave in 1934, \$850 to the mission work of the Nile Valley.

Many movements in the Church show that the aim of the early missionaries for a self-governing, self-propagating church was being realized. A Laymen's and Elders' Society, organized in 1918, contains the following paragraph in its first annual report:

The work in the cities and districts has steadily progressed. There have been fruits of a spiritual awakening, the grace of giving, and the spirit of brotherhood. May we not be able to prove to America that we are a worthy child able to carry on the plans of the church by the strength we have gained from her. Our Egyptian Church now spends \$75,000 annually on its work, why should it still continue to beg \$5,000 from the church in America for the work of Synod when by fostering the Laymen's and Elders' Movement we may be able to arrive at self-support and progress towards the greater work of reaching the millions of unsaved in Egypt for the glory of the Lord.

In 1926 the Synod assumed full responsibility for the education of its ministry and the new Seminary building was occupied. One of the missionaries has acted as chairman of the faculty and another serves on the Board. In Basil Matthews' "Forerunners of a New Age," an interpretative report of the 1934 Conference on Training of the Ministry of the Younger Churches, he expresses an ideal that fits the situation in Egypt.

The real shaping of the life of a seminary—if it is to produce a life-giving ministry—must be in the hands of the people of that land. The control must be national. But to concentrate on control as such is not the Christian way, for fellowship is the root of the ministry, and fellowship transcends the chasms of East and West.

In spite of its seventy-five years the Evangelical Church of Egypt is a young church. The task of bringing the teeming population of the narrow fertile valley of the Nile and its delta into fellowship with Christ, the Saviour, has only begun. On the other hand a church with a community of 50,000 members and adherents, with an educated ministry and its own church buildings, is well advanced towards the Christian ideal. Christ's pur-

pose for His Kingdom knows no boundary of geography or race of social position or former religious loyalty. Facing the 13,000,000 Egyptian Moslems, we know that the work is far from being completed. Just now the great problem of our American economic life is the reemployment of people without work. No one would consider that the problem for 13,000,000 unemployed was solved by putting a meagre 50,000 to work. The present Evangelical Church in Egypt is only the "seed corn" of an abundant harvest.

The young church, with all its strength and leadership, is still weak because of the conditions that surround it. Christians in America, although largely outnumbering the Jews, have had little success in persuading them to acknowledge and follow as Lord One who was of their own race.

In Egypt the small Evangelical Church, drawn largely from the ancient Coptic race, is confronted with an overwhelming Moslem majority whose history is full of bigotry and persecution. How much more difficult is it to persuade members of a proud majority to accept teaching presented by a vigorous yet suspicioned minority of a despised people. It is hard to find a strong enough analogy to picture the extreme difficulty of winning Moslem Egypt to Christ. Imagine what would be the situation in America if the Negro population were commissioned to win the white people to a different religion than that which they now profess. It would be twenty times harder if only one in twenty of the Negroes had even a slight conception of the reality of their commission. Add to that what would be the case if the convert must not only change his religion but his social position, his family relations and even his race. We might say, "We know the Negro has deeper religious emotions than white men, but must we become Negroes in order to follow his religion?" The thinking Moslem may admit the excellence of Christ's teaching, but very often he questions its application to him.

Missionary retrenchments and withdrawals of workers have led the young church in Egypt to wonder how keenly America appreciates the critical situation in Moslem lands. The attitude of Americans seems often to be expressed: "In seventy-five years a church should reach maturity. It should now be left by itself to finish the work so well started." The ministers of the young church, almost to a man, believe that foreign missionary help is needed to complete the work so well begun. The Cairo Ministers' Association gave to a missionary going home on furlough the following message for the church at home: "Support your work abroad; send out more missionaries."

What Results in Central Africa?

By VIRGINIA M. CLARKE, Bolenge, Africa
Teacher in the Congo Christian Institute

JOHN A. MACKAY has said that, "the evangelistic task is, therefore, to make infinitely meaningful and inescapable the heart of the Gospel, God's revelation of Himself in Jesus Christ in such a way that personality in its wholeness shall respond to God." Innately religious, the African has responded to the stimulus of God's love by becoming a Christian who is conscious that his whole life should be influenced by Christ's principles. The Bible has become for him an inspired Book, guiding his thoughts and actions through every hour of every day. This consciousness of the impelling power of God's Word has resulted in many changes in the African's heart, character, attitudes and environment.

The particular Africans whose progress we are now considering belong principally to the Bankundo tribe dwelling in the Belgian Congo along the equator where the Congo River crosses it for the second time, in a territory which extends east from four to five hundred miles, and reaches north and south about two hundred miles. Living grouped together in villages ranging from two hundred to a thousand people, these Congolese are hearing the Gospel story from teacher evangelists trained in one of the six principal mission stations which are seeking to serve this great field, Bolenge, Coquilhatville, Lotumbe, Monieka, Wema and Mondombe. Although many of these evangelists have received as yet only a quite limited education, their few months or years at the mission station in close contact with the missionaries and other leaders have resulted in a zeal to win their people for Christ, a desire to improve their moral, physical and economic conditions, and a feeling of brotherhood with all rather than with just one closely affiliated group, such as the family or clan.

Because of the consecrated efforts of the missionaries and the native Christian workers throughout more than thirty years of this mission's existence some very definite results of the impact of the Gospel on the lives of these particular Congolese are now becoming evident. These results encompass the whole life of the people, for we are finding not only better homes, hygiene, sanitation, gardens, but also an increasing respect for womanhood, a larger measure of charity for those outside the family, an expanding feeling of

brotherhood, a deepening of their characters and, above all, a growing church which is rapidly becoming more truly indigenous and has a real conviction of the need for a continued spread of the Gospel by means of a more adequately trained Christian leadership.

In the Mondombe field Bontamba Mark was sent as an evangelist to a remote village. After only one year the things he had accomplished were very evident. Seventeen new houses of better construction and with more adequate ventilation had been built in the Christian village, sanitary conditions were improved and a clean water supply was assured. A new church building had been erected, two schools were flourishing and fifty-three inquirers were ready for baptism. In the Bolenge Christian village a number of wells have been dug, many of them with good clear water. New little houses are being built of brick which each home builder has shaped and burned himself. An ingenious method of building is often followed. While the family continues to live in the old mud house the brick walls are erected around the house. When the new roof is in place the old home is torn down and the new house encloses the family. Mark Njoji, the pastor of the Bolenge church, has just completed a fine brick house, well pointed with cement on the outside and the inside walls smoothly plastered with white clay. There he can shelter the many friends and relatives who seek his "house by the side of the road."

In Congo from time immemorial the birth of twins has necessitated a complicated ritual, but one year twins were born to a Christian couple attending the Congo Christian Institute at Bolenge. The parents were brave enough to disobey the heathen superstitions. The mother went to the mission hospital for the confinement and rested quietly in bed for ten days instead of taking a twin on each hip and dancing the length of the village the day after their birth as custom dictated. These twins were bathed and fed like regular babies and were not forced to fast at intervals. Each baby had a basket bed covered with a piece of mosquito netting. The father actually continued to go to school and to study as though he were the father of only one.

In addition to these exterior aspects of better

hygiene and better homes there are more subtle changes. There is a growing companionship between husband and wife and a mutual respect for each other's personality. One elder in the Lotumbe church and his wife always begin and end the day by praying together. Numbers of young couples are learning through their association in the Sunday school class, known as the Brave Hearts, to eat together and to share their joys and problems with each other. No one who has not known Africa intimately can realize how radical is this change in attitudes and customs. The establishment and development of the Christian home, as the parents learn to nurture their little ones in the faith, is one very outstanding result of the Gospel in Central Africa.

What About the Women?

Someone has said in substance, that no nation can rise higher than its womanhood. In Congo the woman's place has always been a degraded one. She is considered a piece of property, a housekeeper, a gardener, the bearer of children, but never as a loved companion to be respected and cherished. A Congo proverb says, "To eat with a woman is to eat with the devil himself." In spite of these traditional attitudes, Christ's love and principles are resulting in an increased respect for women, their personalities and abilities. Manners and little courtesies are often indicative of an inner spirit or attitude, as in a situation which occurred at Lotumbe two years ago. A number of the young married couples had just finished a feast in the open air. The Sunday vesper service was soon to be held there. Before the meeting the young men were sitting together visiting while the women were putting things away in a nearby house. When the women came out of the house most of them took places some distance away, but the wives of the graduates of the Congo Christian Institute came over to where their husbands were sitting. There were not enough chairs so those husbands stood up courteously and gave their chairs to their wives. Of course that little incident doesn't sound a bit strange or unusual to the American woman who is accustomed to every courtesy, but for a heathen Congo woman—well, it is simply unheard of.

Some missionaries were going up the Ubangi River on the mission steamer, "The Oregon." They reached Bobolo, where there is an evangelist and a good church. Captain John Inkima told them about the church there and how the women had done most of the work of building it. He said that at one time the men all went back to heathenism, but some of the women kept the church going. Later an evangelist was sent to them and the church reawakened. Then Captain John said,

"The women here are the rejoicing of this church." That is very unusual praise for a Congo man to give to women and so marks an advance in the men's attitude. As a result of the continued spread of Christian ideals throughout the Congo its womanhood is being gradually ennobled.

In a heathen society the Congolese feel no responsibility for those outside their own immediate families. But after they have heard the story of Jesus they learn to care for others. As a church or as a missionary society they share troubles of their members and try to help them. The church at Lotumbe took up a collection for some of their members whose houses had burned down, they paid for medical treatment and finally burial for a friendless old man who had wandered into town; they brought food and clothing for a sick and crippled woman who was without a home, and they gave money each week to a former evangelist of the despised Batswa tribe who was ill with tuberculosis. These are only a few of this church's charitable deeds, and they might be duplicated in every church in Congo.

The Women's Missionary Society of the Bolenge Church decided to give some gifts of food to one of their members who had recently been left a widow with nine children. They brought live fish, dried fish, manioc, onions, plantains, palm nuts, two kinds of cakes made of sweet manioc, corn and other food as well as a money gift of fifteen francs (about fifty cents). On their regular meeting day the women gathered at the church with their gifts in large baskets and basins and went singing to her home. She had been warned in advance so was wearing a clean dress for the first time since her husband's death. The house was freshly swept and the children were clean. One of the women made a little speech presenting the gifts and two others prayed. The widow was so moved by this expression of their Christian love that tears came to her eyes. The women had to explain to her that these were outright gifts and no one expected to receive anything from her, for in Congo a gift means that something must be given in return.

The Gospel has meant to the Congolese that instead of being members of many unrelated tribes with fierce jealousies, hatred and strife predominating, they now belong to one fellowship with love, loyalty and mutual helpfulness as their watchwords. This idea has been very aptly expressed by the students of the Congo Christian Institute, a secondary school established seven years ago at Bolenge for the training of a higher type of Christian leadership. To that school come students of many tribes whose fathers and grandfathers were traditional enemies. In one gradu-

ating class of fourteen there were nine distinct tribes represented. From the beginning of the school they have marveled at the strong bond of Christian love which bound them together and made them as one tribe. One student in writing home to his parents said, "Here we do not belong to different tribes, but to one tribe—the tribe of God."

This unity was put to the acid test when the very first Batswa students entered the school. The Batswa constitute the semi-pygmy slave tribe of Congo which for generations has been despised by the Bankundo and with whom no social intercourse was possible. But when these Batswa students stepped off the boat they were greeted as long lost brothers by those in the upper classes. Later when one of the Batswa wives was ill and could not go to the garden and prepare food for her husband and four children one of the Bankundo women volunteered to help her. She had a busy day, for there was water to carry from the spring, cassava to dig in the garden, bread to be made, and greens to be prepared. Having finished the household duties she sat down and visited with the sick mother, telling her all that had been done in school that day. What a revolutionary thing it was for her to have such close contact with a woman of the Batswa tribe! The Gospel message is being exemplified in these young folks' lives as they daily practice actual Christian brotherhood.

A Phenomenal Growth

Thirty-one years ago an early missionary of the Disciples of Christ Mission, who was leaving Congo to go on furlough, left one mission station, Bolenge, and about two hundred Christians. Today there are six stations and over forty-two thousand Christians. In the whole of the Congo the Protestant Christians and adherents number more than a million. All of these, of whatever mission, belong to one church, *L'Eglise du Christ au Congo*. This forward step has meant a great deal to each individual Christian, for now each one feels more closely bound to his brothers in Christ throughout Congoland. This union has likewise been a challenge to the Christians to continue their efforts for a more truly indigenous Church in the Congo.

At Coquilhatville, one of the provincial capitals of the Congo, there is a splendid Protestant Church group which is an inspiration to all because of the fine way these Congo Christians are conducting the work of their church. The board of elders, deacons and deaconesses called as their pastor Bokomboji Pierre, a graduate of the Congo Christian Institute, who is one of the five ordained ministers in the Bolenge field. This church is now self-supporting, and the board of elders car-

ries on the affairs of the church with only occasional counsel from the missionary. To attend the Sunday morning service at this church is a real experience; for the pastor, the choir of ten male voices and the audience join together to make a truly inspiring and reverent period of worship, of which the celebration of the Lord's Supper is made the climax. Churches like this one are being duplicated by the score in many outstations throughout the Congo.

Fortunately many government officials realize the importance of the Christian evangelist and give him their support. One government official after visiting with an outstanding evangelist of the Lotumbe field about how best to stop some objectionable heathen practices, said to him, "After all, one of you evangelists can accomplish more than many soldiers because the people have learned to respect and love you." Undoubtedly the lives and work of some of these earnest native evangelists, as well as the growth and development of the Christian Church in Congo, are outstanding results of the Gospel in Central Africa.

In the final analysis the very finest results of the Gospel are to be found in the changed lives and characters of the people who have been touched by its power. It is impossible to mention all of the splendid Christians whose lives have been an inspiration to others, for their number is legion. Elima Salome is a deaconess in the Lotumbe Church. Her husband, Mbomba David, is an elder. For years they have kept their Christian light shining before all people. Elima is a leader among the women and was president for a long time of the Missionary Society, which supported an evangelist in a distant village. She is a Sunday school teacher as well, giving every Sunday of her radiant personality and Christian experience to the little ones of Lotumbe. Visiting the sick, sharing with others her food and her knowledge of Christ's love, Elima Salome exemplifies what a true Christian should become.

Among the graduates of the boys' boarding school in Bolenge in the early days was Mpoku Enoch. Early in 1908 he became a Christian and has never once wavered in his faith since that day. A week after his baptism he went to a distant village as a school-teacher. The next year he returned to the mission station and learned to set type and finally became foreman of the mission printing shop. Later Mpoku became enamored of machinery and spent several years as an engineer on river steamers. When he returned to Bolenge in 1920 he was made a deacon of the church. Then while acting as foreman of the sawmill he was chosen as assistant pastor of the Bolenge Church and in 1927 was ordained to the ministry. While continuing his pastoral duties

he attended the Congo Christian Institute and graduated in 1933. Since his graduation Mpoku's ministry has been continually blessed. He travels for months at a time through the back country villages, strengthening the churches, encouraging the evangelists, preaching the Gospel and building churches. Everywhere Mpoku Enoch goes his winsome smile, his loving character and powerful words bring many of his brothers to Christ.

A young school-teacher, a graduate of the Congo Christian Institute, went home and began his work. Perhaps he expected to find conditions very different, for he wrote the following to his white teacher: "I am weary in spirit because I wanted to begin teaching and preaching at once. I find there is no house in which I may live, no church in which I may preach, and no school in which I may teach. Now I must start right at the very beginning. I have labored in the forest bringing in poles for building, and I have cut boards for blackboards. I can't open my school materials for there is no place to keep them, and they would soon be spoiled. How much there is to do! We write the lessons on the sand of the village path." What a strong spirit that young teacher must have! Although he is disappointed in his situation, he is going to work to do and dare for Christ whom he serves.

There are many more in this fine company of Congo Christians. There is Lokofe Moses and his wife, Weci Marie, who are both supervising schools in Lotumbe; there is Imbanda Joseph who, although holding a government position, is finding time to build a church in a village where there was none; there is Litele Samuel, who is the first traveling Sunday school secretary of this particular group of churches; there are innumerable others, men and women, preachers, teachers, nurses, carpenters, brick masons, mechanics, hunters, fishers and clerks who are living changed and more abundant lives because of the redeeming power of Christ's Gospel. However, these Congo Christians and their missionary leaders have a certain worry deep down in their hearts as they see the present shortage of missionary funds with its corresponding shortage of both missionary and native leaders to guide the ever increasing number of young Christians along Christ's difficult path. One of Congo's proverbs is, "*Bambola itswa, fofya, wijima.*" (Light the lamp, put it out, darkness.) The Church of Christ has lighted the lamp of God's love in those hearts. Is the Church in America going to let them drift into darkness again for the lack of sufficient guidance and counsel? Or will the Church at home supply the lamps to enlighten Africa?

Into the Forests of Central Africa*

What a Pioneering Trip Means to a Missionary

REV. A. G. MILL and his wife have lived in the Upper Congo for the last twenty-six years as representatives of the English Baptist Missionary Society. Fifty-five years ago Thomas J. Comber and George Grenfell started work on the mighty Congo. In his little steamer the "Peace," Grenfell explored the Congo Basin and was the discoverer of the great Ubangi tributary. Now mission stations, not only of the English Baptist Society but the Disciples of Christ, the American Presbyterian Church South, the Methodist Episcopal Church and the Congo Balolo Mission, are working harmoniously.

Mr. Mill is located at a small village situated at the confluence of the Lomami and Congo Rivers. About ten years ago he asked leave to push forward one hundred miles and plant an outstation at Yalikina, his present station. He realized that this was a strategic location if the peoples on the banks of the great Lomami were ever to be reached with the Gospel. Single handed he and

his wife have held this fort. Several times a year he makes long trips into the dense forests back of the river. In a recent letter to his sister he describes one of these journeys:

"As you know there is no summer and no winter in Africa in the generally accepted sense of these terms. We made preparations for our tour in June when the intense heat is tempered by the heavy rains. We had no road maps to consult since there were no roads. We had no worries about taking dress-up clothes since we would have no social functions to attend—no grand churches in which to worship and no high-class hotels to patronize. All our baggage must be carried on the bare backs of the natives and our meals found as we went through the forests. We were going back from the great river highway—back into the hinterland tribes, some of whom had never seen a white man.

"My wife and I went on bicycles and the natives on foot. Back there tucked away in the jungle are people with no civilization and with-

* A letter sent by Mrs. Clara Anna Sinclair, of Caldwell, Kansas.

out knowledge of the heavenly Father. Our faithful boys led the way, carrying packages. Soon the road became narrower till only a path was left. Camping for the night under our mosquito netting, we were up bright and early the next morning. We traveled for several hours when the winding trail suddenly became a steep descent. Not only so but the ground under us turned into loose sand and before long my wife was going headlong down the incline gaining momentum at every turn. She was thrown forcibly from the machine at the foot of the hill, saving herself somewhat by throwing out her arms as she was pitched over the handlebars. As I picked her up I could see that her wrist was limp and knew my fear of a fracture to be confirmed. The pain was considerable. I tried my best to knit the bones but was not successful. Where should I turn for help? Behind us there was no doctor for the government doctor had left for the upper river some days before. Before us there was less hope. The only thing I could think of to do was to send out S. O. S. messages to the government doctor by a few trusty native carriers.

"Off they went while our caravan waited; my wife in great discomfort. After five long days the messengers returned with the news that the doctor would meet us at a certain point on the river in two days. Taking two boys with us we

started out, the traveling adding to the pain of the injured wrist.

"On our arrival at the appointed meeting place we found the doctor had not come. We waited all that afternoon and till the next morning. Our supply of provisions was exhausted by this time and we were obliged to eat the native roasted monkey and cassava. Suddenly the steamer rounded the curve of the river and our hearts leaped for joy. The doctor advised that my wife go back with him. At my wife's request I refrained from going with her, but put her on board in the care of our best boys, and with a prayer left her to be taken down river to the mission hospital at Yakusu, 150 miles south, while I retraced my steps. With a lonely feeling I ate supper and retired, giving instructions for the morning's march. We were plunging into dark forest land and soon came to the first of the isolated villages. The sight of a white man terrified the natives and, my wife not being with me, made it harder to reach them. Like frightened children they had to be coaxed out of their grass huts. God's palaver was explained to them and the chief passed on the message as he alone knew the trade language.

After three months Mr. Mill returned to his station to find his wife recovered but with a more or less crippled hand.

AN ADVANTAGE OF THE NATIVE PREACHER

The color of the preacher weighs far more with the native than we realize. Even in the mind of the best natives, even in the hearts of those most warmly attached to us, there is a definite though perhaps often subconscious prejudice against our color. I know of many instances where a message full of urgency and power has produced very little effect from the lips of a missionary while that of a native has produced immediate results. A native listening to a moving and powerful address from a white man can quiet his conscience and harden his heart simply by saying, "That's all very well, that's a white man's point of view. It may impress you like that but it is not what we blacks need." But when he hears a black preach with conviction, he is driven from this refuge and has to face the message on its own merits. Again and again I have come across instances where the final link in bringing a native to Christ has been supplied by a native. He has listened to the white man for years and seemed little affected but one simple remark from a fellow native has gone home like an arrow. I would not belittle the white man's influence but it is unquestionable that the native evangelists have advantages over us.

Native preachers are often greatly improved and their value added to by thorough training. In my experience this has been under the three headings: Bible knowledge, general knowledge, the missionary's example.—*Rev. W. Singleton Fisher, in Congo Mission News.*

The Evangelistic Value of Medical Work

By ROLLA E. HOFFMAN, M.D., Meshed, Persia,
On the Staff of the American Christian Hospital

DURING my first years on the mission field I was expected to draw large crowds of patients and friends of patients to whom our senior clergyman could sell Scriptures and preach the Gospel. This was in the most fanatical Moslem city of Persia. The best strategy seemed to be to push forward the medical work and to accompany it with as aggressive preaching as the people would tolerate. I was expected to draw the crowds, and the evangelistic missionary was to preach to them. He was treasurer of our little hospital and I occasionally preached and led daily prayers so that our pioneering went on happily.

Later the clergyman died, the medical work increased and a second doctor was sent out. One of our clergymen expressed the hope that instead of taking on more patients, the medical staff would now do more evangelistic work. Instead of that we find that the medical work has more than doubled, so that now a third doctor has come. The clergymen have most faithfully carried on evangelistic work in the hospital; the church has been born and other openings for evangelistic work have thrust themselves forward. Finally we are advised that "the entire work of healing, both physical and spiritual, should be carried on by the doctors and their assistants."

While this view may not quite represent the attitude of most of our clerical missionaries, it has rather depressed me to realize that our hospitals are looked upon as not such alluring places to work. As one of the missionaries puts it, "Given one hundred well men as against one hundred sick men to preach to, I would choose the well men every time." The preaching missionaries' task is to build up the church and more and more of their attention is demanded by the problems of the growing church and the instruction of inquiries. For the rest, the Gospel can be preached openly through the land; the day of pioneering has past. Yet at the meeting of medical workers some years ago in Teheran, protest was made against the failure of our clerical brethren to appropriate the fine opportunity for evangelistic work in our hospitals.

What is the exact purpose of our medical work? Is it merely a means of attracting people within range of the Gospel message, or is it useful after

they have been reached? "Medical missionary work," said Dr. Dugald Christie, of Mukden, "is no mere adjunct to the work of preaching, but is an essential and integral part of the work of the Church." Our Presbyterian Board Manual says, "Medical work is not merely a key to open the door into non-Christian communities, but is an integral part of the missionary enterprise."

We have been thinking of the medical work too much in its relation to outsiders. We must realize that its usefulness to professing Christians should be no less, especially in the midst of a non-Christian society. Even after fanaticism is dead, and the church has become popular and men flock into it and want to be known as Christians, medical work will still be needed as an integral part of the work of the church, as a continuous expression of the healing love of our Lord. The new church will be far stronger, more practical, truer to Christ, more useful to the nation, if it grows up in close cooperation with a genuine Christian medical work, which becomes more and more a part of the work of the Church. Perhaps a medical man's antipathy toward doing more "evangelistic work" arises from holding to the old idea that it is to consist in spending an hour or more a day reading the Scriptures to and haranguing men, pleading with them to "flee from the wrath to come," and, since our time is limited, neglecting medical treatment to do it!

We might analyze the function of medical mission work, as composed of its influence upon unevangelized outsiders, and its influence upon the members of the church; but after all these express to man the love and spirit and healing of our Lord, and so bring them to the knowledge of Christ. The medical work reaches people who are not touched by our schools or "direct" evangelistic workers. They come from conservative Moslem families, driven by pain and despair; also from the ultramodern class, who have lost faith in all religion. Men who would never darken the door of a Christian school, or of a clergyman's house, lay aside their pride and come pleading and beseeching for that which they believe Christian doctors are able to give. It is true that they are in spiritual need also, and no doubt doctors often miss the underlying spiritual disease, and give

casaca when what the patient really needs is a "mental cathartic." No doubt we often fail to add to our medicines the skilful spiritual touch that would remove the real cause and bring a permanent cure.

For some have more sin than fever,
And some have more grief than pain.
God help me make whole both body and soul
Before they go out again.

We must remember that a host of Christian terms carry to the Moslem mind a far different meaning from what we intend. If, as we are sometimes urged, we "joyfully give to them the message of eternal Life in Christ, through whom alone they can attain to perfect harmony and health," we shall be merely casting our pearls before swine, with the usual result. How will they understand our earnest evangelistic appeal? The man whose disease has not been entirely cured will put us down as charlatans, trying to cover up our inability to cure him by introducing another subject! Many a one who has been healed will say to his friends: "Bah! Sons of dogs! These Christians treat the sick, but why? They first cure your disease to put you under obligation to them, then they insult you by insisting that you ought to turn your back on Islam and the greatest of the Prophets and join them with their corrupted and altered gospel, with its talk of three Gods, the Son of God (Who begets not, neither is begotten, praise His Name!) and other notions as ignorant and ridiculous. They want to foist on us their pig-eating and wine-drinking, their immorality of women who go about half dressed and with shameless open faces, their money-worship, and denial of the oneness of God!"

Is this out of date? Not at all. This is true of many who find their first Christian contact in our hospitals. Any attempt to force spiritual results here results often in the enmity of the patient and his friends. Seed sown upon hard, impermeable ground will not grow. One task of our hospitals is that of ploughing, breaking up hard clods, winning confidence by deserving it. Persistently urging men to become Christians carries to their minds the suggestion that we are getting paid so much per head by our government or supporting society. Our definite contribution is to bring men to the knowledge of Christ; not to persuade them to become professing Christians.

In our treatment of professing Christians, it is our task to lead them to a better knowledge of the riches of love in Christ Jesus. We must do a lot of teaching and explaining; but we must avoid mere "proselytizing." We need more faith: having ploughed, and sown a little seed, we must await the harvest, not trying to force it. The medical work is like the laboratory in connection

with a course in chemistry; an essential part of the course, a place where the things explained in lectures are actually carried out in life.

We are apt to think too closely merely of the evangelistic effect of our medical work upon patients; it should be looked for rather in the community. The great spiritual value of our Lord's healing did not come to those actually healed, but to the healthy who beheld the Power and Spirit of what was done. Men who come to us for physical healing are not often seeking spiritual healing. For this reason the work seldom yields spiritual results in proportion to the effort expended. The fact that our hospitals render a valuable physical service in the spirit of love, which requires no material reward, not even gratitude, shows the people that this is Christianity in life, and that Christ is not a dead prophet but a living force in the world today. This is a very important factor in the Christianization of the land. It furnishes a good background for the preaching of the Gospel in reading room, chapel, school and private conferences. It softens hearts, not so much the hearts of the physically ill as the hearts of the community's healthy, thinking men. They thus come to see the religion of Christ as something living, vital, essential to their own welfare. Let us emphasize anew our real evangelistic task.

Indispensable Elements

There are three definite and indispensable elements in a hospital as "an integral part of the missionary enterprise" — efficient medical treatment, including good nursing; the spirit of Christ throughout; the simple verbal explanation that this is Christian, that He is our strength, and that He is to be praised and thanked rather than the doctors.

With the rapid advance of Persian standards of medical work and the passing of the pioneer stage, we need improved equipment, better laboratories, better assistants; and must limit ourselves to fewer patients. The standard for the hospitals of Syria has recently been suggested as thirty out-patients and twenty in-patients per doctor!

Our hospitals must be different from the government hospitals, in the Christian love manifested among ourselves and our helpers. We must be the fathers and mothers of our helpers, and must teach them Christian principles of life and work. They must learn to serve the poor as well as the rich, to be careful, thorough, truthful, sympathetic, clean, patient, cheerful. We need to develop helpers who are not only efficient in medical technique — a formidable task in itself — but who will enter into the Christian spirit of the work. From the time when a patient enters our hospital until he is dismissed, we must make all contacts with him courteous, patient, Christian.

To this end some form of daily "family" prayers is essential, when all the hospital force come together, preferably in the morning, for a few minutes of quiet thinking and worship. Most of our Presbyterian hospitals in Persia do not have daily prayers of the whole staff.

This is not enough. While showing men the Spirit of Christ, they must be told that this is Christianity. Otherwise this fact, so obvious to us, will not occur to them at all! Obviously, their preconceived ideas of Christianity are not very favorable, else many of them would already have been Christians. Here careful definition is necessary. Our task is not to persuade them to become professing Christians, in order to "flee from the wrath to come," by the magical Name of Jesus, but they must learn that it is He who has equipped and empowered us for this task. In all fairness we must give Him the praise and glory for what we are able to do, as much for the sake of our own integrity as Christians as that they may thank Him for their cure.

As to the technique of this, opinions will differ. We must appear frankly and openly before our helpers and patients as Christians. We may lead a prayer service, preach occasionally, make it a practice to have a word of prayer before each operation, or in other ways reveal our dependence on Christ. But in praying for patients we should avoid praying before them that they become Christians. That will spoil things and lead them to think that after all we are not so much interested in healing their diseases as in trying to proselytize them for the sake of the bonus that our government gives us. This was reported in Meshed a few years ago to be \$400 a head. We should pray for their recovery; that the blind eye may be made to see, the pain and disease removed, and the heart made perfectly happy by finding real peace.

A clergyman should be connected with each hospital, for several reasons. The teaching possibilities of our hospitals have been largely lost sight of because too much time has been given to trying to "win" men to an open profession of faith. This teaching work is properly the task of the clergyman who should plan it and carry out a schedule of addresses, lantern talks, etc. He could profitably make rounds with the doctors once a week, thus appearing before patients as one in real sympathy with them. He would thus keep in touch with the medical work, see any of his friends who happened to be patients, see the Christian members of the staff at work, and keep the evangelistic side of the work regularly before the doctor's mind. He should also stand ready to talk with any who ask for him. The doctor would have occasional suggestions to make about certain

individuals, and the nurses would do more and better religious talking with the patients.

Copies of the Gospels should be available for the patients to read in the language they know. Often one man will read to a room full which may be better than for an outsider to do much reading. We have found a small cupboard useful as a depository for the books along with various other books in charge of the senior ward nurses. If the Christians are nurses and reasonably intelligent, they will explain passages as patients ask questions. The doctor also may occasionally explain a passage.

A certain amount of social service work is greatly needed, and it sometimes seems that special workers ought to be available for it. Without this, the medical work often fails to do quite enough. For example, a young, illiterate day-laborer suffered from a broken leg when a wall fell on it. He was in the hospital seven weeks, making a satisfactory recovery. He was well fed and nursed and heard the Gospel explained daily; but he seemed depressed and apathetic. Something else was needed that the hospital was unable to supply. The meagre family income was suddenly cut off and his wife and two children were destitute. When he went home he found that one of the children had died, and his wife had wandered away to another city with the other child. He was unable to work for a week after his discharge, as the leg was still weak. Had his family been relieved during his illness and had he been given some hand work to do to earn a little money while recovering, and had he been taught to read, using the Gospel of John as a textbook, he might have been definitely enriched instead of embittered toward life. Here is a problem that frequently presents itself in a land where the wolf hovers too near the door. What a service the Persian Church might render the community by tiding such folks over their time of need!

In every station where there is medical work there should be a committee on evangelistic work in the hospital, consisting of the medical staff and a man and a lady evangelist to plan the work and draw the general picture. The medical workers should be members and attendants of the local church. A clergyman and a lady evangelistic worker should be assigned to evening work in the hospital on a more definite schedule. The evangelistic work should consist in instruction rather than "proselytizing," and special care should be exercised to avoid injuring the sensibilities of even the most fanatical patients or their friends. The whole missionary effort should be directed toward making the medical work genuinely and wholly Christian, in spirit and in fact, an "integral part of the missionary enterprise," and a part of the coming Christian society in Persia.

They Are Jews!*

The Challenge of American Jewry to the Church

By the REV. JOHN STUART CONNING,

Secretary of Jewish Evangelization, Board of National Missions

“WHY, they’re Jews!” was the astonished exclamation of an urban pastor when reminded that he had probably several hundred members of the race of Jesus living in his parish to whom he might be spiritually helpful. Another pastor, in response to the same reminder, said: “We have no contact with Jews. They go their way, and we go ours.” A third replied: “Really, I have never thought of that!” And this last reply is doubtless the reason so many pastors and churches are not Jew-conscious and have not sought to share with their Jewish neighbors the spirit and faith of Jesus as Saviour and Lord. And this is the reason also why there has grown up in this country a Jewish situation that challenges the best thought and statesmanship that the Church can command.

The situation has grown upon us so gradually. The few thousand Jews in America at the middle of the last century have increased through immigration, mainly from Eastern Europe, until today we have in the United States nearly five million Jews, about one-third of all the Jews in the world. New York, with its two million Jews, is the largest center of Jewish life known to history, while Chicago has more Jews than Warsaw, and Philadelphia than Vienna or Kiev. And here the Jews have prospered phenomenally. They have taken commercial and educational advantages to the full and have come to the fore in many departments of our American life. The clothing, jewelry, tobacco and other industries are largely in their hands. Their influence is felt in the professions, in law, medicine, education, journalism, art, literature, wherever the call of opportunity appeals to their eager, restless spirit. The amusement business, as represented by the theater, moving picture, and radio are largely controlled by Jews. And when we look at our public life and think of such names as Lehman, Morgenthau, Brandeis or Cordozo, we realize the high place occupied by Jews in national affairs. We have here not only the largest Jewry in the world, but the most influential. What happens to the Jews in America will effect every Jewry on the globe. Is not this a challenge to the Church?

What America Means to the Jews

America, however, has spelled more than opportunity to the Jew; it has signified a new environment and all the things that go with it—adaptation, modification, change. Things are not as they were among the Jews. The traditional Jewish life of Eastern Europe has gone beyond recall. Under the constant pressure of American industrial and commercial life, traditional Jewish customs are generally disregarded, while the acceptance of modern scientific and philosophical concepts has robbed the ancient faith of its sanctions. The Saturday Sabbath no longer dominates Jewish communities. The dietary laws are less and less rigidly observed. Inter-marriage is on the increase. And what is giving Jewish leaders grave concern is the dispiriting drift from the synagogue. Rabbi Goldenson, of Temple Emanu-el, New York City, recently expressed his disappointment that in a city with two million Jews, not more than fifty thousand were in regular attendance at synagogue services.

Side by side with these trends away from the ancient Jewish heritage and the decline of the old reverences there has been observable in many areas of Jewish life a real yearning and search for spiritual satisfaction. The Jew today is open-minded as he has not been for generations. He will listen to anyone who offers surcease from personal or social ills. Christian Science has won so large a Jewish following that a movement within Judaism called “Jewish Science” has been devised to stay the drift. Socialism with its doctrine of human brotherhood and practice of social equality has enlisted in its ranks tens of thousands of young Jewish working people. Every modern cult has a Jewish following.

Christianity, too, has its chance. There is a spirit of inquiry among Jews which is leading them by thousands to read the New Testament, visit Christian churches, listen to sermons over the radio and give consideration to the claims of Christianity. There is an encouraging response of Jews to the Gospel when presented with sympathy and understanding. The neighborhood house approach has been found particularly effective. When Jews are dealt with as friends and

* From *The Presbyterian*, Philadelphia.

neighbors with whom it is a privilege to share through the fellowship of daily association the Good News concerning God's love in Jesus Christ, His Son, there are spiritual results that gladden the hearts of all who are concerned for the redemption of Israel. Not only rabbis and orthodox Jews, but atheists, radical socialists, and communists have come under the spell of Jesus Christ and have yielded their lives to Him as Saviour and Lord.

The First Hebrew Christian Church, of Chicago, organized last year, is a demonstration of the fact that Jews can be reached with the Gospel and that they are willing to share in the extension of the cause of Christ, not only among their own people, but throughout the world. The minister, officers and members of this church are all Jews, as are the officers and teachers of the Sunday school. Each individual has come into the church through a definite religious experience and can bear personal testimony to the reality of the faith he has confessed.

There are many pastors who have discovered that Jews are not only approachable, but responsive to the claims of Christ when presented with a loving heart. More than two thousand members of the Hebrew race are now connected with the Presbyterian Church as ministers, missionaries, church officers, and members, loyal in her service and generous in the support of her work at home and abroad. The fact that there are over 3,300 Presbyterian churches alone that are located in places where there are Jews, and have the opportunity to render them service, calls us to accept this God-given opportunity to share with our Jewish neighbors, as with other unevangelized people, the Gospel of divine love, God's answer to the cry of every human heart.

Not the least part of the challenge that comes to the Church in relation to the Jewish people is the rising tide of anti-semitism in America. Hitherto, this country has been singularly free from organized anti-Jewish movements. What little we have had has been short-lived. Prejudice has existed, but has found little expression beyond the utterances of individuals. Now, however, anti-semitism has become a menace, not only to Jews, but to American ideals and the peace and harmony of our people. Jew hatred that has spread its blight over Germany, Poland, and other European countries has made its appearance in our own land. Nazi propaganda has planted its cells in many American cities. Other anti-semitic movements bear the brand, "Made in America." It is said that no fewer than six hundred centers of anti-Jewish propaganda exist to foster prejudice against the Jews and impose upon them racial disabilities. It is the old, old way of meeting the Jewish problem, the way of hatred and oppression,

the way of Pharaoh and Haman, of deTorquemada and Pobyedonostev. But it is not the Christian way.

The challenge to the Church is clear. Christians must rebuke racial prejudice and create Christian attitudes toward the Jewish people. We have in our hands the key for the solution of the Jewish problem. It fits every ward of the complicated lock. We possess a Gospel, born of infinite love for all mankind, which can subdue prejudice and ill will and conquer all aversions and hatreds. To apply that Gospel to the healing of the world's sorrows is the task of the Church. It must be applied to the healing of the age-long sorrows of the Jew. The place to begin is in the Church itself. Little progress can be made in commending the faith of Christ to His own people if those who are its witnesses deny its fundamental ethic.

This is a time of crisis for the Jew. It is a time of testing for the Church. If the Church awakes to its unparalleled opportunity a work may be done here in America for Christ's own people far transcending anything that has been attempted since the days of the Apostles.

"BY HAND PICKING"

There is much significance in these sentences from Bishop John M. Springer's account, in *The Christian Advocate*, of recent widespread conversions in Africa:

"All we students at the theological seminary recently went to Maranke for ten days, and there we had a wonderful time in our camp meeting," Demas Chama, of the Congo, student at Old Umatali, Rhodesia, wrote me recently.

Demas continues: "Then we went to Gandanzara, where we had another chance, and spent ten days preaching to them the word of life and the everlasting Kingdom. . . . We all came closely to Jesus, our Saviour; the people numbered 2,500. I saw an old woman stand up and begin to preach, and another old man did the same, till all the camp meeting became on fire for God the Father of all nations. There were three great chiefs, Gandanzara, Mukahanana, and Chikuruwo. These Christian chiefs stood and said that their feelings were no more as great men we call chiefs, but as the servants of Jesus Christ." . . .

During the past five years, in spite of the wholesale depression which the French more aptly call *La Crise*, there has been what might well be termed a "mass movement" of converts to Christ in all of our African Conferences. But it has come about in the natural way prescribed by our Lord: the going out by the converts to tell the good news to others. This great harvest has not been brought about by a windfall but by hand picking.

Roman Catholic Activity in Pagan Africa

By KENNETH G. GRUBB, Survey Department,
The World Dominion Press, London

THE Roman Catholic Church has been giving constantly increasing attention to missionary expansion. The Church is no longer content to remain within traditional bounds, if she has ever been. The passing of centuries has witnessed the stay of the advance of Islam in Europe. The weakness of the (Greek) Orthodox Church has long been apparent. The Protestant churches have been hampered by the catastrophe of the World War and the limitation imposed upon German missions for economic and political reasons. The chaos of the times has thrown into strong relief those advantages which accrue to centralized control, while concealing the disadvantages. Under these circumstances the Roman Catholic Church in recent years has rightly seen an unprecedented opportunity for expansion. The whole administrative machinery of the Vatican, headed by the Pope, is known as the *curia*, the highest body of which is the College of Cardinals. The political affairs of the *curia* are handled by a Cardinal Secretary of State, and the spiritual affairs by eleven congregations or councils. One of the latter is the Congregation *de Propaganda Fide*, known as the Propaganda. It was organized in the seventeenth century, reorganized in 1908, and is the missionary arm of the Church. It meets twice a month and has charge of those regions where the hierarchy is not established. Its auxiliaries, or mobile forces, are the various religious orders, and it has its own funds.

The first advantage possessed by Roman Catholic missions is unity of control or direction, introducing co-ordination into the work of the religious orders which otherwise would consume their energies in mutual jealousies. It is quite possible that a certain amount of flexibility and spontaneous spiritual impulse is lost through this unity of direction, but its advantages must be admitted. Not the least of these has been that the well-known missionary interest of the present Pope has been reflected in an increase of activity.

The Roman Catholic Church is also following a policy of "nationalization" designed to harmonize the development of the Church with the culture and outlook of each land. A number of indigenous bishops have been consecrated, although not, as yet, an African. The Apostolic Delegate

in the Belgian Congo, speaking recently at Leopoldville, said:

The Catholic Church is not Belgian, or French, English, Italian or American; it is Catholic; Belgian in Belgium, French in France, Italian in Italy. . . . In the Congo it must be Congolese; in the construction of sacred edifices, in the manufacture of objects for use in liturgical functions, lines and colors and all the elements of Congolese art must be scrupulously observed. . . . When the natives are in church they must not feel that they are in a strange house; they must feel that they are in their own church.

The year 1936 marks the tenth anniversary of the publication of the encyclical *Rerum Ecclesiae*, in which world-wide evangelization was stressed, with special emphasis on the training of native clergy and a general "indigenous" policy.

The Propaganda controls considerable financial resources. The financial settlement which was a part of the Lateran Treaty in 1929 between the Italian State and the Vatican involved the payment to the latter of about \$87,000,000, and it is understood that the greater part of this is to be devoted to missions. As Catholic clergy are celibate the expense on personnel is relatively light. Extraordinary efforts have been made to arouse the interest of the faithful in the cause and thus to gain their support. The union of clergy on behalf of missions has been recommended in the most authoritative quarters, and regional congresses are held to concentrate attention on the appeal and the opportunity. Along with "Catholic Action," the mission field has been the cause which has most often been kept before the Church.

These considerations naturally constitute a background to all Roman Catholic expansion in the mission fields of the world. In recent years especial attention has been given to Central Africa. Of the funds which the Propaganda controls about one-quarter has been devoted to Africa—equal to the amount allocated to China, and twice that given to India.

The expansion of Roman Catholicism in Central Africa has been great, although it would be a mistake to exaggerate it. It is helped by certain powerful factors in the political situation. In British Africa the Roman Catholic missions are on the same footing as other religious bodies;

they receive, for example, educational grants-in-aid, provided their schools reach the requisite standard of efficiency. Their standing before the law is the same as that of Protestant missions; they are treated with scrupulous fairness and impartiality by administrative officers; and it should also be added that the fact of the Anglican Church being an established Church in England brings no appreciable advantage to Protestant missions. No discrimination is made against missionaries of any religion on the ground of their nationality, now that the postwar restrictions against German missionaries have been removed.

It is unfortunate that, in the colonies of powers whose religious traditions have been molded by the Papacy, the same fair treatment has not always been given to Protestant missions. Roman Catholic spokesmen have sedulously inculcated the idea, in season and out of season, that Catholicism is the hallmark of good citizenship; and that, as a consequence, not to be a Catholic is to fail in loyalty to the State. Telling examples of this insidious propaganda are given below. Thus Protestant missions are attacked on the grounds that they "denationalize" the native, and pressure is exerted to compel local administrations to impose hampering conditions on their activities.

Moreover, the colonial policies of Great Britain and of the Latin nations are different in their general outlook. The "Dual Mandate" fostered by Britain in Africa, and so successfully tried out in Nigeria, provides for a proper recognition of the constructive ideas in native social customs, and encourages the use of native languages when they are widespread and obviously of general utility. The policy of assimilation followed by most Latin governments, notably the French, Italian and Portuguese, is inimical to the perpetuation of tribal identity, and seeks to supplant native customs and languages by those of the colonizing power. Protestantism, with its emphasis on the Word of God, has tended in its mission work to make much use of the presentation of Christian truth in the natural language of the people. The result is that Protestant missions in the colonies of "Latin" nations are open to a double attack. The Roman Church attacks them on the ground that Catholicism best ministers to the religious and cultural traditions of the State; political pressure is apt also to bear adversely on them on the ground that they are instruments of "denationalization." When, therefore, the interests of Catholicism can be made to agree, if only temporarily, with those of nationalism, as in Portugal today, Protestant missions are faced with a grave issue. Nationalism, however, is fundamentally incompatible with the ideals of Roman Catholicism, and clashes between the Church and State are

frequent. But Protestantism rarely benefits to any great extent from a political hostility which is directed primarily against the Catholic Church. Governments should treat all churches alike under a legislation which is really intended only to restrain offenders. If, therefore, Protestants do not suffer from political pressure on the accusation of "denationalization," they are apt to be ground between the nationalist policy of governments and the interests of the dominant Church which are opposed to it.

Italian Africa

In January, 1936, the departure of the last of the Swedish missionaries from Eritrea was announced. Their home going was undoubtedly accelerated by the international situation; but for many years it had been clear that, unless the situation changed, the work would be closed. The Swedish Mission was founded in 1865, before Eritrea had come under Italian control. The early Italian governors viewed the mission with favor and benevolence. A church with a Christian community of some ten thousand souls was built up; a notable literary activity was developed, to which the native Christians made a solid spiritual and intellectual contribution; and a chain of schools was established. But these very activities, linguistic and educational, provoked official hostility. They were precisely the activities which, from one point of view, hindered national assimilation, placing membership in the Kingdom of God above that in the Kingdom of Italy. About 1917 the Italian attitude to Protestant missions changed; missionaries on furlough could not return and new recruits were not admitted. The Italian Franciscans were able to strengthen their staff, and Roman Catholic propaganda increased.

Portuguese Africa

For a long time a systematic attempt has been made in both Portugal and its African colonies to discredit Protestant missions. The Angola press, especially in Luanda, is constantly publishing articles setting forth the necessity of Catholicizing the colony. Statements, manifestly devoid of foundation, are continually made in Portugal to the detriment of Protestant missions, and the widespread medical, educational, social and evangelistic work done by the Protestant missions is completely ignored. Here is a recent example. At a public meeting on colonial questions, on February 20 of this year at the Geographical Society of Lisbon, which was reported at length in the papers, the lecturer opened by quoting the Minister of Colonies in 1935 to the effect that Protestant missions were working against Portugal, whereas the pupils of the Catholic schools of Benguela were proud to repeat, "We are Catholics and

'Catholic' is synonymous with 'Portuguese.'** This kind of thing could be multiplied indefinitely, with examples from both the East and West African possessions of Portugal.

Roman Catholic baptisms in Angola numbered 43,000 in 1934, and the number of adherents is put at 425,000. The figure of 291,000 was given in 1931. If these figures are accurate, it is evident that a notable increase has taken place. The prelature of Mozambique, which owing to special circumstances does not depend on the Propaganda, but on the Congregation of Extraordinary Foreign Affairs, reports only 9,250 Catholics in 1932. The subsidy of approximately £40,000 is given to Roman Catholic missions in Angola, with privileges, such as workers' exemption from customs dues and hut taxes. No subsidies are given Protestant bodies.

Belgian Africa

The difficulties of the last few years in the Congo have received much attention, but the present Governor has shown himself well disposed to maintain the provisions of the Colonial Charter and the Convention of St. Germain-en-Laye, guaranteeing freedom of conscience and the free exercise of all forms of religion. In recent years grave cases of abuse have occurred, whereby Protestant natives have been subjected to unfair treatment, and even physical violence. But the real question has been educational. The situation is peculiar in the Congo inasmuch as all education is left in the hands of missions. There has been no legislation against Protestant schools, but no government grants have been available for them, and few, if any, government posts have been open to their graduates. The educational system set up in 1927 recognizes only "national," which in practice means Roman Catholic, schools, and confines all government education to Roman Catholic teaching orders. Any capitulation to the threat contained in this situation on the part of Protestants would have the effect of leaving all education in the hands of the Roman Catholic missions.

The *Annuaire des Missions Catholiques au Congo Belge* states that Catholics in the Belgian Congo and Ruanda Urundi now number 1,232,018, and catechumens 1,032,660, making a total of over two and a quarter millions. In another article in this report it is shown that there are about a million Protestants in the Congo; three and a quarter million Christians therefore exist in the region today, among a population of some fourteen millions. Ten and three-quarter millions are still in paganism, and the struggle which lies ahead will be an effort to bring to these spiritual life in

Christ. On the outcome of this struggle will depend the type of Christianity which is to prevail in this great area of Central Africa.

In 1934 121,109 adults were reported baptized in Catholic missions. There are 805 foreign and 37 native priests, in addition to numbers of lay brethren and sisters. The total missionary force already numbers over 2,000. From one boat which arrived at Matadi in November, 1935, 80 disembarked, representing 19 orders. Over 1,200 young native men are in training for the priesthood. Pupils in Catholic schools number 454,969.

Ruanda Urundi is mandated territory, where conditions are somewhat different. Article 8 of the Mandate binds the mandatar to ensure "complete freedom of conscience and the free exercise of all forms of worship which are consonant with public order and morality." There has been some controversy over the nature of the rights thus guaranteed, and the question was recently raised at the Permanent Mandates Commission in Geneva. The Governor-general of the Congo has decided on a policy which should insure to Protestants the liberty to which they have a clear title.

Spanish and French Africa

The trend of events in this limited sphere illustrates the other tendency, namely, the determination of the government to limit some of the pretensions of Roman Catholic missions. A decree was issued in 1935 in Madrid which has also limited the activities of some of the Protestant missionaries. But as some of these questions are now being considered, it is not wise to discuss them in print.

There is evidence to show that, although in certain regions of French Africa the Roman Catholic Church is making great efforts, its success will depend on the legitimate use of its own energies and resources. If local authorities show bias, or favoritism, this is generally due to local circumstances, and receives censure rather than endorsement from higher officials and from the colonial ministry when the circumstances are explained. Nevertheless, perhaps in no part of Africa is it so necessary that missionaries should have an adequate knowledge of the language of the governing power, and a proper acquaintance with the colonial traditions which have molded French policy in Africa. For this reason all missionaries are advised to study in Paris, if possible for two years, and certainly not for less than six months. A more detailed discussion of considerations which affect all intending missionaries and all secretaries and board members of missions which carry responsibilities in French territory may be found in a paper by M. Leenhardt, of Paris, *Initiation des Missions Etrangères en*

* As reported in the *Diario de Noticias*. Lisbon, February 21, 1936.

Colonie Françaises. The essential points raised by M. Leenhardt are being set out in the review, *World Dominion.*

Although we may consider that Catholicization is a superficial form of evangelization, and is, therefore, of little importance to us, its importance arises precisely from its superficiality. The point at issue is, whether we shall regard the evangelization of Central Africa as that of a pagan people whose grosser superstitions are bound in any case to disappear; or must we, in years to come, contemplate a Catholic-pagan population and expect either a Reformation such as Europe experienced in the sixteenth century, or the type of evangelization that now characterizes Latin America or southern Europe. If we consent to the present rapid spread of Roman Catholicism in Africa the prospects of the fu-

ture will lie in one or other of these directions.

This article should not be construed as a polemic against the Roman Church. That Church has every right to use all the legitimate means within her power to advance her cause and the Christianization of pagan peoples. But it is evident that the Protestant and Catholic communions hold ideas of liberty and tolerance which differ in theory and clash in practice. Further, to the extent to which modern governments are influenced by these ideas, to that extent do they embody a broad-minded or a narrow policy in colonial legislation. It may yet prove possible to resolve some of these differences in a spirit of Christian charity. In the long run, however, it is as well to remember that Christian love alone can claim irresistible power; without it the attempt to move mountains by faith is but wasted labor.

What Christ Has Done for Banyankole

ANKOLE is only a small district of the Uganda Protectorate, and the writer belongs to this country. The Banyankole, the inhabitants of this district, are divided into two tribes: Abahima, the cattle-people, and Abairn, agriculturists. The former is the ruling tribe. To estimate what Christ has done and is doing for my people, I must touch nearly every department of their lives, and compare it with the pre-Christian state of things. The government used to be despotic. The king had all power in his hands, and had some chiefs under him. Most of the kings were cruel tyrants, and the chiefs who ruled under them were very much influenced by their king in the way they treated their people. One is likely to attribute the good government of the country, since Christianity came, and the peace and satisfaction in the people's hearts only to the British government. There is much truth in that view, but it is not the whole truth. I know that the rulers have feelings of their own, influenced by their belief in Christ. Now there is still a king who rules the country, but not despotically, and he and the chiefs are quite different from their predecessors. There are many chiefs who are honest, truthful and just, and who sympathize with their poor people.

The next thing to consider is the religion of the people. In olden days they worshiped the evil spirits and the spirits of their ancestors, and were very superstitious. Today there are thousands who have become Christians, and to these the time of spirit worship and superstition has passed.

In home life Christ has done and is doing much for the people. Men used to have several wives, and even today there are many of the Christians

who still follow that custom, but there are many Christian men having each but one wife who are living pure lives. Children who used to grow up in their heathen homes and so learned all the evil of such homes are now taken to school and are taught about Christ and His love.

As already stated, Ankole is only a small district of Uganda Protectorate, and there are many such districts in Uganda. There used to be continual wars and disputes between the various districts, and even among the people of the same district. The Abahima despised the Abairn and could not even eat with them. Now the love of Christ has been shed in their hearts and the wars, disputes and all other things which separated people are ceasing. I am writing this article while on a mission of preaching the Gospel with a team of friends, some of whom have traveled over three hundred miles, and the team is made up from different tribes, a thing which my father some forty years ago would not have dreamed of.

Several things are greatly needed for winning Africa for Christ. We need keen missionaries, men and women who are out and out for Christ and the Africans. We need money to help with the work. People have not yet learned to give as they ought, and in many of the districts of Uganda people are very poor. But I think the greatest need is to get Africans who are really converted and on fire for winning their brother and sister Africans to Christ. These would know the difficulties of their people, and they could deal with them and show them how they themselves have been helped to conquer those same difficulties.

REV. ERICA SABITI, Ankole, Uganda.

Why I Am a Missionary

By FLORENCE WALNE,
Shimonoseki, Japan

TO STAND at a crossing where all the roadways of the world come together to follow them with the mind to those far corners to which they lead—across the shining waterways of the earth—to lands unseen and peoples unmet: to know, somehow, that one of those roads is yours; to definitely set your face in the direction in which it goes; to companion by the way with Him who said, “Let us cross to the other side,” and to find at the end that one service you were put here to find!—Who but a foreign missionary can know what it is like and what foreign missionary can really tell anyone about it?

“Why do you do it?” an English neighbor in Shimonoseki (Japan) used frequently to ask me. The question was accompanied by a deeply puzzled look which indicated the sincerity of the questioner’s desire to know. She was a former actress on the London stage, whose life had held no place for religion in any form, and in Japan only because her husband was in business here, chafing constantly at the necessity which kept her in this part of the world. My being here as a matter of deliberate choice was something utterly beyond her grasp; how could I tell her so that she could understand? That understanding in some measure, did come to her, as she told me in a letter after moving to another town. “I went to a reception recently,” she wrote, “and met only one woman whose face attracted me. I was not surprised when I learned that she was the only missionary present that night. I think that before I left Shimonoseki I got a glimmer of why you are over here and why you are happy to be here and no where else.” How that glimmer reached her I do not know, for truly one does not, cannot, speak of the great forces which wrestle with one’s soul when once the hand of God has fallen upon it.

There is the silence of a spiritual crisis,
Through which your soul, exquisitely tortured,
Comes with visions not to be uttered
Into a realm of higher life.

How could I, for instance, ever communicate that feeling which comes over me with a rush some times when I stand before a group of Japanese nonbelievers—a class of young men, eager and thoughtful regarding life, but endowed with a

full measure of the skepticism which has this people in its grip; a meeting of mothers who have no conception of the meaning of a home with God in it (though gods they may have a-plenty!); an organization of young girls so apt to go adrift with nothing by which to steer their course. I stand before them with the Bible in my hand—mine the privilege, mine the sacred duty, mine the high honor of interpreting the Message of all men’s Father to these His children who know Him not. Mine the Bread of Life to give, mine the Living Water, mine the Abundant Life which comes with the possession of Christ. Like Frederic Myers’ Paul,

Then, with a rush, the intolerable craving
Shivers throughout me like a trumpet call,

and the desire to give them something, something, before they go away—some of them never to return—amounts to a passion terrific and exhausting.

And how could I tell of that joy,—surpassing other joys in depth and solemnity—which comes with the knowledge that God has let me lead one of His seeking children to where He might be found. The illuminating effect, in one’s own spiritual life, of such an experience is beyond the power of words to convey. I never felt this more strongly than when one of our loveliest girls died, a little over a year ago, very soon after she had found Christ.

Until a few short months before she died,
The Christ to her was all unknown.
But she made such haste to open wide
Her heart, and sweep it clean of faiths outgrown—
Legacies of a pagan age, far past and dim,
Of quests for the truth her forbears sought to know—
And give all its generous room to Him,
Whose beauty in that first hour filled her so.
That when (so soon it seemed to us) there came
That last great call from Him—to leave all on earth
And earth itself—it was with just that same
Sweet readiness, that quick response to worth
Revealed in Him—the Bridegroom of the soul—
That she obeyed. And tired young body all forgot,
Pain all forgot, in garments, shining, whole,
Bride-like, her spirit went to Him, tarrying not.

While I, who on a darkened way
Sought to give a fellow-traveler light,
Sharing the strength of my own dim ray,

Find the road grown luminous and bright
With a radiancy which far outshone
My own!

Not that a missionary is a constant dweller on rarified spiritual heights! I wonder if it is possible to imagine blacker despair than I have known in hours of questioning my fitness for the task to which I am committed? I heard Dr. Speer say, at a Student Volunteer Convention many years ago, that a missionary's preparation for his work consists in getting possession of the Gospel Message. (1) In his mind, "he must know what he is to say and be clear that he believes it, for the day will come when he will stand with it, all alone, speaking to men who are absolutely secure in their position of challenge and of doubt." (2) In his life, ". . . for the people to whom he goes cannot see a Christ who is not incarnated for them."

Doubt as to whether one has the first of these two qualifications may, perchance, never trouble one, but how often the doubt as to whether one can lay claim to the second requirement brings on sleepless nights and hours of agony! If we missionaries were only more completely in possession of the Message in our lives, the peoples of these lands to which we have come would not be so long in opening their hearts to receive the Christ whom we preach and then deny!

Another difficult but, to my mind, very essential thing in a missionary is the ability to give his life to the people and to the particular task to whom and to which it has been dedicated and, at the same time, keep a place in his heart for fields and phases of missionary endeavor other than his own. A missionary should be the most broad-minded, the biggest-hearted, the most widely and deeply sympathetic man on God's earth. How can a true missionary be otherwise? The missionary vision must necessarily include a *world* won for Christ. The Master's thoughts were never only for those to whom He happened to be ministering at any particular time, but "other sheep have I which are not of this fold," He said, and embraced *all* in His love. To care tremendously about the world, even as Paul, and Livingstone, and other great missionary souls have done! "Read your home letters first," said Stanley. "You must be impatient for them." "Oh," said Livingstone, "I have waited for years for letters. I can wait a few hours longer. No, tell me first, how's the world getting on?"

Forbes Robinson, in his Letters, says that his father on his death bed cried, "If I had a thousand lives to give I would give them all, all to the ministry!" If I had a thousand lives to give I believe I would want to give them all to missionary work for Christ. But since I have only the one, and so could follow only one of the many roads, I am

happy, beyond words, that it led me to Japan. I have found, I know beyond all doubt, my service here. The sense of belonging is so complete and satisfying. There is no question of sacrifice. That would come in having to go away, leaving my task unfinished. To retrace one's steps over one's road, away from "that one service" in which one found so much joy—that would be a sacrifice which I pray may not be asked of me.

When Time's little day has slipped away into the shadows of a forever-closed past—when the endless Tomorrow has dawned for souls at home with the Father, I fancy that a large company will gather about the Master, and, just as the disciples did on their return from missions upon which He had sent them, they will tell Him, each one, of what happened on the one road each had taken, of what each had seen, and felt, and said, and done! How free then will be the talk—of forest trails and lonely huts in Africa, and of black men joining the "Tribe of God"; of how India's many faiths and creeds gave way before "The Christ of the Indian Road"; of how China broke through a fog of bewilderment and uncertainty, superstition and strife, to the light shed by the personality of the Prince of Peace; of how all the many "systems" in Japan—the social and industrial, educational and religious, became permeated with the spirit and thought of Jesus; of how He was made to walk again in Bible lands, understood, received and adored; and so on around the world which God so loved that He gave His Son to save. How easy it will be then to break the silence of years and how sweet the understanding and fellowship! I would rather have a seat in that gathering of "returned missionaries" than a throne in the greatest kingdom on earth!

"PRAY ONE FOR ANOTHER"

JAMES 5:16

I cannot tell why there should come to me
A thought of someone miles and miles away,
In swift insistence on the memory—
Unless there be a need that I should pray.

Too hurried oft are we to spare a thought,
For days together, of some friend away,
Perhaps God does it for us, and we ought
To read His signal as a call to pray.

Perhaps, just then, my friend has fiercer fight,
Some overwhelming sorrow or decay
Of courage; darkness, some lost sense of right;
And so, in case he needs my help, I pray.

Friend, do the same for me! If I, unsought,
Intrude upon you, on some crowded day,
Give me a moment's prayer, in passing thought,
Be very sure I need it: therefore, pray.

MARIANNE FARNINGHAM.

How Christ Found Me in India

The Story of Ajitadass, Translated by
MASON OLCOTT, Vellore

I WAS born a Jain in Banyan Village, six miles from Tindivanam, South Arcot District. My family are the strictest of vegetarians, eating no meat, eggs, onions or radishes. They never eat after dark and strain all they drink, so as not to kill any animal life, however small. They gave me the name Ajitadass, Servant of Ajita, the Unconquerable, the second of the great Jain saints. I was scrupulous in performing all my religious duties.

Up to the third class I studied in the Banyan Village school. Then I was sent to live in the Jain Hostel at Tindivanam where we learned Sanskrit and studied the sacred books of my religion. At that time I joined the Arcot Mission High School. I now rejoice that I had this chance to study English and hear of Christ. But for years it was only out of compulsion that I studied the Bible. One day when I made up my own verses and pretended they were from the Bible, I was severely punished because I had failed to study Christ's words.

When I was in fifth form, my Bible teacher was Mr. Sundaram, the Headmaster. At 11 o'clock on the morning of September 24, 1932—I was fifteen years old, and I remember the time since it was the turning point of my life—he told us how Jesus was scourged 39 times, was spat upon, tortured with a crown of thorns and nailed to the cross. He also read Isaiah 53: 4-7; "He was wounded for our transgressions. . . . By His stripes we are healed. . . . When he was afflicted, He opened not his mouth."

When I heard this, tears came to my eyes and my heart was deeply stirred. Without speaking to anyone, I returned to the Hostel stunned, not knowing what to do. As I read from the Bible, peace came to my mind. I spent so much time on the Bible that I neglected my other lessons, about which the Headmaster warned me. Two months later I went secretly to him and said that I wanted to become a Christian. He replied, "You are only 15. Wait for three years until legally you can make your own decision. Then we shall see. In the meantime, don't tell any one." Before I was 18, Mr. Sundaram had died. Gradually the Jain religion lost its hold on me. Many noticed this but of the inner change of faith they did not know. The next school year, my uncle took me from Tindivanam High School to shield me from Christian influence. But every day I used to go to a

shady place where with great joy I prayed, was quiet and read my Bible. I carried my school textbooks outside of my Bible and used to read them when anyone came near. During the year I used to walk every Sunday to attend the mission church, six miles each way. I made no distinction in my treatment of Untouchables and was despised for doing this.

The following June I was allowed by my family to return to Tindivanam and went regularly to church. One Sunday I decided to remove my caste mark and sacred thread; even when the District Educational Officer came to our hostel, I refused to wear a caste mark. For this the Jains troubled me. Once I returned late from a Christian meeting and ate food after dark, for which I was severely reprimanded by the hostel superintendent. Cast out by my own people, I went to live with a Christian teacher. The Jains tried to put me to shame but I took courage to read the Bible in their presence. I failed in my college entrance examination partly because of severe illness from typhoid fever two months earlier. I went to Madras where I completed my eighteenth year and the next few months were spent at Katpadi and Chittoor. Then I wrote a long letter to my family explaining why I had confessed faith in Christ.

In September, 1935, Mr. Archibald's Gospel addresses in Vellore made me want to hear further, so I went to Trichinopoly. Missing the train and being delayed, for two days I went without food; but Christ sustained me and gave me peace. On hearing Mr. Archibald speak on Jesus shedding his blood to give us the Water of Life, my heart was broken and I found fuller peace and joy. This was the second great change in my life.

Later, going to Madras, I preached Christ to the despised and neglected, going to the Outcaste quarter with Christian friends. Hindus started to insult and stone us, and I underwent other persecutions, having my box, some books and my Bible forcibly taken from me. A preacher sent me to Chittoor by a roundabout way and there I coached some Christian young men in the songs for a Christmas drama at Katpadi, and gave a *kalatchebam* (songs and explanation) on "The Other Wise Man." Thank God for giving me His joy, courage and power of speech.

In January, 1936, false charges were brought

against me but I opened my Bible and read the words, "The Lord is my light and my salvation, whom shall I fear?" Several police officials came to the house to take me in a car to the police station. Before leaving, I prayed in their presence. They accused me of having obtained Rs. 250 on false pretenses from a Jain abbot and of having forged a police inspector's signature. They asked me to admit this crime and promised that, if I did so, my uncle would come to my rescue and pay the money. I asserted my innocence and when they asked me to go back to the Jain religion, I answered that I had come to Christ trusting Him, and would not leave Him, even at the risk of death. They kept me locked up from 4 p. m. on one day until 10 p. m. of the next, asking me many questions, mostly about my personal life, to which I answered nothing. I spent my time reading the Bible and praying. There were no bounds to my joy, for like Paul I was considered worthy to suffer for Christ. Men came later from Trichinopoly

to identify the guilty person and their description did not at all fit me. Because of the delay in my reaching Trichy the end of October, I had not been there when the forgery was committed. Thus God guided me and delivered me from these false charges.

Going to the Bible Training Centre of the Inter-Varsity Fellowship in Madras, I awoke at 4:30 one morning for my devotions, and was in the courtyard when two rowdies broke in and put a cloth round my neck. I said, "If you do me no further harm, I shall go with you." They covered my face and put me in a jutka and took me through the streets for two hours. When day began to dawn they took me out and walked by my side. When two motors passed, the men crossed the road, and I was able to escape from them. I stayed in a mango orchard until noon and finally was sent back to the Training Centre. Next year my hope is to study the Word of God, for I have learned that He alone is the Unconquerable.

Wanted, a Demonstration of Unity

By REV. JOHN J. BANNINGA, D.D.

Missionary of the American Board, Pasumalai, South India

THE Church of Christ throughout the world desperately needs an actual demonstration of what union in spirit and service can do for the extension of the Kingdom of God. In a multitude of ways the Church seems to have reached a deadlock in spiritual power, in social activity, and in world fellowship. Something desperate needs to be done to break this deadlock, or correct this atrophy. On the foreign mission fields the work has largely been carried out by division of the territory into mission areas so that each Church has practically had a field to itself.

Bishop Azariah, of South India, said at the Lausanne Conference in 1927, that most Indians are members of one Church or another, not because of theological opinions, but because of geographical location. He said, "I am an Episcopalian in the first instance because my father and mother lived in a district where the Church of England took up work. Had they lived one hundred miles further north I would have been a member of the American Congregational Mission." Since that is true the Indians, as well as the Chinese, Japanese and other national Christians, feel that they should not take the denominationalism of western countries but that they

should have churches expressing their faith in Christ in their own national ways.

Especially since the Great War, these Christians have realized that Christianity is not the product of western civilization, but that Jesus Himself was born in Asia and that therefore the people of Asia need not go to Europe for their Christianity but that they can go straight to the New Testament for it. Perhaps a new, direct approach to Christ, by those who have not been bound by all the graveclothes of European tradition, may enable them to follow Him better than they would if they followed European churches first and Christ second.

India has been cut up into innumerable divisions by all the forces that have entered that country. Not only has the caste system divided India into very thoroughly segregated groups, but her religious differences, even within Hinduism, have made them go further in those separations. In South India the division of the followers of Vishnu into the Cat-doctrine and the Monkey-doctrine schools has brought great bitterness. Even at the annual festivals at Conjeeveram the followers of the one doctrine are ready to fight those who hold the other for the honor of certain positions near

the temple car as it is dragged around the city. Denominationalism is known within Hinduism and this gives all the more surprise to the Hindu when he finds the same in Christianity where he expects to find unity and peace because of the historic character of its Founder. Not a few Christian converts today are hesitating to join any church because they say that by joining one church they cut themselves off from communion in another. They feel that the followers of Jesus Christ should all belong to one great fellowship, and that a Christian in one place should be welcomed as a Christian in another. When one really comes to look at it, how terrible it is that we followers of Christ have such exalted opinions of ourselves and our ancestors that we think *we* have the real truth in Christ while all others have at most only partial truth. Would it not be much better if we all would unite into one great body and recognize each other as fellow-Christians, followers of the one Lord, and sharing with each other the gifts that God has given each of us. What a rich body the followers of Christ would be if they would share their visions and their accomplishments with each other. The prayer of Christ would then be answered soon, "that they all may be one—that the world may know that Thou didst send me."

And why does each denomination assume that it is right and all others wrong? I recognize that that feeling is slowly dying out, but there are still many who essentially hold that they are right and that, therefore, all others are wrong. What is the basis for such a feeling? It seems to me axiomatic that

1. All denominations are essentially equal in intellectual ability.
2. There is no essential difference in the denominations in their loyalty to Christ.
3. All are practically equal in their spiritual insight and their resultant devotion to God through Christ.
4. All denominations try to work out practically in their daily lives what they have seen in Christ.

There is no great difference between the Evangelical denominations in intellectual, moral, social, or practical understanding and application of the principles of Christ. Why then should any denomination assert that their interpretation of a particular doctrine is the only one that is correct. The very fact that other intelligent, devoted Christians can interpret some doctrine differently from the way I interpret them gives me pause in asserting my interpretation. Perhaps there is something that I have not yet fully understood and perhaps I ought to fellowship more with those who differ from me in order that I may learn from them. The trouble is we have all built fences around ourselves and have carefully protected ourselves and our followers from seeing truth as

others see it. We are wrong in our differences and separations. We will find ourselves more nearly right in our agreements and in our unities.

For some fifteen years the churches in South India have been working on this problem and they have evolved a scheme which seems practicable to the representative Committee. Each group have given to the Scheme what they thought best in their experience. The Methodists (formerly English Wesleyans) have insisted that in all parts of the Scheme and in the duties of all its officers and church bodies the spirit of winning men to Christ (Evangelism) must be dominant. The Presbyterians have said that, in their experience, the position and work of the Presbyter (or Elder) and that of the Presbytery have been of great value to the Church. The Episcopalian says that throughout their history the position of the Bishop, as the Father in God of the Flock and the leader in spiritual and administrative work, has brought unity within and effective work without the Church. While the Congregationalists have felt that Christian forces can best work when each local group find themselves free from all outside authority and carry the full responsibility and enthusiasm for founding the Church in that locality and there setting forth Christ as the Saviour of men. In this South India Scheme these various elements have been brought together in a plan that the Committee believes to be harmonious and well-balanced. No one of the elements of the uniting churches has been taken over in its original form, but each gift from the churches has been so modified that it fits into the whole Scheme.

There are still many minor details that must be worked out and time and again the Scheme has been submitted to the governing bodies of the churches concerned; then it has been brought back to the Committee for rewording or rewriting. It is hoped that no Council will repudiate the Scheme or vote to stop negotiations. It is recognized in South India, as well as in other parts of the world, that there must be a definite setting forth in actual practice of what can be done to bring the separated branches of the Church of Christ closer together.

The Next Step

What then should be the next step in the Church Union movement? It seems to me that the thing we all want is some actual demonstration which will reveal to us what is possible in this great movement. We have so long lived in our separations that we scarcely believe that union is possible. In the San Francisco Bay, engineers are building two great bridges across the waters. After the engineers had prepared their plans and estimates, after all their scientific research work had been done, neither they nor the general public

were willing to go forward with this work until models had been made to show how the bridges would look and how they would be able to stand up against the weather, and the traffic that would operate on them. When these models and experiments had been completed, then construction on the bridges themselves began, with the absolute assurance that the bridges would accomplish the purposes for which they were built.

In the same way we need an experiment in Church Union. We need to have a model set up, so that we can see what it would look like, how it would work, and what may be wrong with it. Then larger and better models can be built until the fundamental laws of such union are discovered and we can go ahead and complete the great work.

South India seems nearest ready to adopt such a model. Both the Christians who are directly concerned in that union in South India and all those in authority in the home churches of which these mission churches are offspring, should feel the great responsibility that rests on them and should endeavor to consummate the present movement. Those who have spent years in trying to

perfect the Scheme are satisfied that they have found a way in which this work can be begun. They all agree that great improvements are still possible in that experiment, but they also realize that *something must be done besides talk*. There has been plenty of consultation and discussion. What we want now is something that we can see with our eyes and handle with our hands—something that will be really a working model. If that proves successful, well and good, others can follow its example. If it proves faulty then changes can be made and failure prevented. While unions have succeeded where there were similarities in polity and doctrine, we must now go further and unite those that differ in these things, and by actual union we will learn how to unite, until all Christians can again live together in one family. Yes, that is a hard task. That is an impossible thing for men. But it is not impossible when the Spirit of the Almighty finds men and women that are willing to be led into the fulness of His truth. He cannot have two truths or two interpretations of truth. But He can show forth a great spirit of love that will level all roughness, and straighten all crooked ways.

Missionaries as Seen by a Zulu

By JOHN L. DUBÉ, Founder of Ohlange Institute, Natal

UP TO the present time the missionary in this country has taken upon himself the task of educating, civilizing and Christianizing the Bantu. This race looks upon the missionary as Christ's messenger, and not only the teacher of the people but as a father in whose steps they walk to the enlightenment which is his through Christ.

Although missionaries work under different governments they have a brotherhood which is not subject to the State government. The law and example of Christ are theirs, and this is the basis of the stability of their policy. They are not obsessed with a fear complex, for they know that even primitive people, under good influence and guidance, can reach a state of responsibility and peace to all men.

Christianity raises the status of a man, and in this manner increases his needs with regard to health, food, occupation and recreation. It, therefore, cannot be regarded as endangering existing governments by injuring their economic resources by raising an inferior race to the plane of a higher; but it increases and stabilizes the eco-

nomic resources of a State. It provides larger markets and greater skilled labor.

Some races are inferior, but their inferiority is a matter of comparison. Missionaries are not frightened by theories of inferiority, for their work among primitive races has borne good fruit. Missionaries educate and Christianize all races, for they have been charged to "go and teach all nations." To them primitive races and those comparatively in a lower state of civilization receive greater sympathy because they deal with all men not according to nationality, but as followers of Christ.

The hardships missionary work has to encounter, with the meager support it gets, are well known, but undaunted the missionaries have pressed forward, opening schools and churches and rendering sacrificial service to the people. There is a great need of this spirit among our own people, for the time is ripe when the Bantu should shoulder greater responsibility in Christianizing and educating their own people. The need for the extension of missionary work within the Union of South Africa and the Protectorates is great.

Intimate Memories of Jean Kenyon Mackenzie

By MRS. CHARLES W. McCLEARY

THERE was great rejoicing in our West Africa Mission when in 1904 we learned of the appointment of a new young woman missionary to our field. One of the senior workers, having just returned from furlough, recalled meeting her in the United States. She had approached him with questions about the work and had expressed a desire to join us. In time Jean Mackenzie came and began her work for Africa. Since then she has been a blessing to two whole continents. Trials as well as her joys began immediately upon her arrival on shore. Her trunk was wet with sea water and we all knew the results that would follow. The colors of a little silk American flag that a friend had given her ran through her wardrobe, with the result that African women received gifts of the variegated cloth. Jean took her disappointment as a part of African mission life.

Being assigned to the first inland station, she made the jungle-trip by hammock and afoot, and then settled down in one of the tiny rooms of a bark-walled cottage. Here she became intimately acquainted with the family and loved them dearly. When some sympathizing friends in America offered to sponsor the building of a little house for her to occupy alone she realized that this sacrifice would involve a sacrifice of time needed for the evangelistic work and she dismissed it with the same fortitude that she had shown in the loss of her clothing.

Jean Mackenzie began immediately to adapt herself to the place, the customs, and language of the people and spent many hours in visiting huts and villages where she acquired the language firsthand. How the people learned to love her! One day, after having spent hours in language study, she sallied forth to put her new knowledge

into practice. Meeting a native boy she innocently said, in a friendly way, "I am going to hell, will you walk with me?" The affrighted boy said, "No. I refuse to go with you." Somewhat puzzled at this attitude, she reviewed her words and found the mistaken name of the place she intended to visit. When this was corrected the boy gladly joined her and they journeyed together to the town.

Adjustment to the food of a new country is always difficult and the new missionary missed her American favorites. Coffee was felt to be a necessity and on a long "bush" trip, when very hungry, she espied a trader's house and shop on the top of a high hill. We remember how she wondered audibly whether he might have some coffee. The house cook was wont to tell us how fond she was of his cookies. I remember a time when we were rooming together that I was awaked by Jean one night asking if I supposed we could find something to eat. A midnight prowl resulted in a "find" in the hostess' cookie jar.

Jean once told of a long, weary day in the jungle, when physical strength was overtaxed. Upon reaching her destination she called for a pan of

water, removed her shoes and stockings and plunged her poor, aching feet into the water, and in her own words "wept into it too."

At one time she was assigned to one of the coast stations where the contact with the white man had changed the people from the ignorant type of bushmen. She spent long hours with the old pioneers gaining folklore and many reminiscences. She had remarkable ability to construct most interesting stories from a little material. She confided to us one day that sometime she would write a book. Faithfully and well she has used her wonderful talent as the Church at home well knows.



Courtesy of "Women and Missions." © Bachrach
JEAN KENYON MACKENZIE

Her story about writing her father's biography is unique. She quietly questioned him at intervals about his early life, he never suspicioned her motive. One day when the *Atlantic Monthly* came to her father's home she saw him don his glasses to read it. Covertly she watched him from behind her book, saw his gaze at the title—"The Story of a Fortunate Youth"—scan it a minute and then began to read. With riveted and dilating eyes he read and then began to frown, smile, chuckle, and finally he called her a rather uncomplimentary name. Their love and mutual understanding were great, and finally they had a good laugh together.

When the monthly mail steamer arrived in West Africa everything else gave way to the reading of home letters. How she did enjoy them and the magazines! Some will recall Jean's style of penmanship, with her broad pen and lines written at wide intervals on thin stationery. Once when visiting a neighboring station, she sat by a co-worker and both were busily engaged in writing for the outgoing mail. Suddenly Jean paused and asked, "When your letters arrive home, do your people send them over the country to inquiring friends?" Upon being answered in the negative, she said: "Well, mine do but they will not do so with this one." Then taking her blunt pen she printed across the page in a horizontal line, in large letters, a slang word sufficiently prohibitive to prevent broadcasting.

We ever marveled at her self-control; but once, when overexasperated at a coworker of the sterner sex, she shook her little fist at him and said, "I am very angry at you." The argument closed immediately. Perhaps the brightest spot in her first term was the visit of Dr. A. W. Halsey and his wife to our field. This was our first secretarial visit and we all greatly enjoyed his season with us, but no one so much as Jean.

Great was our sorrow when she returned home. Later how deeply we appreciated her heroic and brave service as she again heard the call to Africa and answered it during the World War. She told us of being alone in the lower part of that big ship, in the submarine zone, and we knew that only He whom she served had kept her for us. The results of her services are written in our Mission's war history. When she again left us, she explained that she had promised her father that when he called her she would return, and the time had come. But once when I was on furlough she confided to me her great desire to return to the field. Each time she followed a company of coworkers to the steamer to say "Good-bye" her streaming eyes followed the boat, as it wended its way Africaward.

The home Church and literary world knew how, in the words of the Prophet, she "mounted upon wings" but to us who knew her there, it was given

to see her "walk and not faint." Surely the words of her Saviour to Mary of Bethany may be said of our Jean, "She hath done what she could."

Jean Kenyon Mackenzie — Interpreter*

Jean Kenyon Mackenzie was for eleven years a missionary in Africa.

She was born in Elgin, Ill., the daughter of Scottish parents, Rev. and Mrs. Robert Mackenzie. Her school years were spent in San Francisco, and later she studied at the Sorbonne, in Paris. Her father, who came to America when he was nineteen years of age, became pastor of Rutgers Presbyterian Church in New York, and during his pastorate his daughter volunteered for service as a missionary in West Africa under the Presbyterian Board of Foreign Missions.

In 1904 she went to what was then the German colony of Kamerun (Cameroun), where she saw service for the next ten years in four different stations, all but one "bush" towns in the interior. Thirty years ago this equatorial section was still "darkest Africa." Gorillas and elephants were common, travel was on foot or by canoe, or at best in the one-wheeled chair called a "push-push," or in a hammock swung from a pole borne by porters.

In 1914, because of ill health, Miss Mackenzie retired from service in Africa and devoted herself to writing about that part of the continent which is still so little known. After the outbreak of the World War, however, and with the capture of Kamerun by French forces, her return was asked by the mission staff. In the transfer of property and the establishment of missionary work under a new regime, Miss Mackenzie's fluent French and her experience on three continents would be of value. The submarine danger was at its height, but by going via Spain and the Canary Islands she made her way eventually to the African coast.

This emergency year of service ended, Miss Mackenzie returned to New York, settling down to a career of writing. The vivid recollections of her experiences in Africa resulted in a series of articles and essays in the *Atlantic Monthly*. She also wrote several books: "Black Sheep," "An African Trail," "African Adventures," "African Clearings," "The Story of a Fortunate Youth" (an account of the early life of her father), "The Venture" (poems), "Friends of Africa," "The Trader's Wife."

In 1923 Miss Mackenzie was elected a member of the Board of Foreign Missions, and three years later was appointed as its special representative to the international and interdenominational conference held in Le Zoute, Belgium, which discussed the future of mission work in Africa in view of

* Condensed from *Women and Missions*, October, 1936.

rapidly changing economic and social conditions over the continent. Here her gift of understanding all sorts and conditions of people came into full play. Out of this conference grew many of the most valuable modern developments in Christian work in Africa, including the founding of a committee to provide Christian literature. Miss Mackenzie died in New York City on September 2d of this year.

Recollections of a Fellow Missionary

Of the many high recommendations proffered at the time of Jean Mackenzie's appointment to the West Africa Mission, one given by her own father spoke of Jean's "adaptability."

Traveling with her down the West Coast, trekking through the bush for days in the rain, living with her under the same leaky roof, experiencing together a smallpox epidemic, only served to illuminate her many choice characteristics and to make us value more and more our new friend and fellow worker. Sympathetic and understanding she was, practical and efficient, ready to share with black or white not just things alone but her philosophy and attitude toward life, her friends and family, and her findings in the African heart and forest. All who have read her writings know how keenly observant she was, and how much she got as well as gave during her sojourn in Africa.

Arriving at her station, she gave herself scant three days to unpack her small iron trunks, to establish herself at a rough homemade desk and arrange her belongings in a third-hand chest of drawers. In the cramped space of a 10 by 14 room, she allowed herself but one or two at a time of her treasures and bits of art, living through the calendar with now a brass bowl, next a "Boy and Violin," or some hand-carved panels.

Self-discipline ranked high in her catalog of virtues. She disciplined herself to a routine of hours and days, sometimes stepping out and facing "right about" in an opposite direction from that in which the precious monthly foreign mail was expected. What a wealth of love and friendship, of warming one's self at the home hearth there would be in store for her, with the opening of that tin hamper of mail from across the sea! One has only to read her "Exile and the Postman" to know what it meant to her. Yet we saw her deliberately walking away from it, to return only after her self-appointed task of the day was done. She always schooled herself to the more difficult way. If perchance there was some individual who just naturally "rubbed the wrong way," then it was her practice to make an especial effort to be friendly or do a favor for that one.

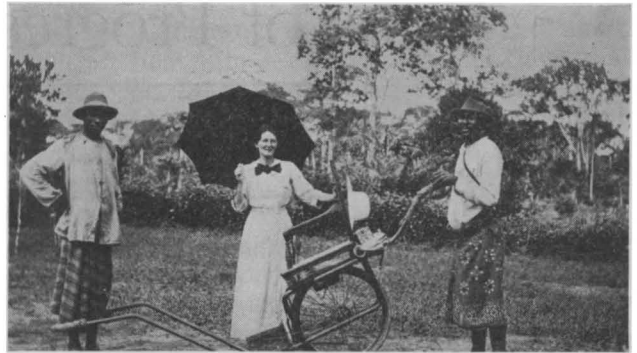
She was a sharer of good things—as much as one can share of family, privilege, appreciation of beauty, and happy discoveries one makes in the

realm of human nature. We often saw through her eyes and felt drawn with her nearer to the African mind and heart. No one else served a country or people more wholeheartedly, or rendered more acceptable service to her Lord and Master, than did our coworker, Jean Kenyon Mackenzie. (MRS. W. S.) ANNA M. LEHMAN.

A Tribute from a Friend

Jean Mackenzie was the gifted daughter of a gifted Scotch "domsie," a real child of the manse. She was as Scotch as if she had been born in Thrums. Her father never outgrew the traits which made him so definitely a Scot, and Jean inherited from him his rare and delicate humor, his keen insight and lofty imagination, his deeply spiritual nature. They looked alike and thought alike, and in her later years, as she grew older, she had so perfectly his ruddy color, his round face crowned with soft white hair, and his serene blue eyes, that the resemblance was very striking. Her "Story of a Fortunate Youth" is a beautiful tribute to him.

When she came back from Africa on her first furlough, in the fall of 1906, she, who was never very strong, during that winter in New York she



JEAN MACKENZIE TOURING IN AFRICA

did a good deal of work and speaking. Among other duties, she taught a class of girls in the Sabbath school of Rutgers Church. It was a rare privilege for those girls to have such a teacher! One can easily believe that the fascination, the charm, the devotion of that frail, earnest young woman lent a compelling force and an unforgettable impression to the message she taught, which has had an influence beyond computation in that mission in Africa.

We of Rutgers Presbyterian Church had the rare pleasure of seeing her frequently as she came to the meetings of the Women's Guild and other church services during her first, second, and third furloughs. She brought the story of God's love to eager listeners, and through her the Sun of Righteousness began to shine in many darkened hearts and homes.

Of all the missionary speakers I have ever heard, no one has ever so moved me with the feeling of the world's need and the power of God's love. With such extraordinary gifts of mind and heart and tongue, it has been hard to understand why she was not given commensurable bodily strength to use her powers to the utmost. She always worked to the limit of her strength, and when she found herself unable to do much speaking she gave herself to writing as long as she could. A large audience, in secular and religious magazines and in her books, have felt the spell of her pen.

In her the natural body could change to the spiritual body with less change than for most of us.
(MRS. JOHN H.) MARTHA B. FINLEY.

A Word from Her Pastor

Jean Mackenzie meant to the Church what high talent dedicated to a high task can mean. During the more than twenty years that she lived in Riverdale after her return from Africa, she appeared as a shining being amid the daily round of duties—reticent as one truly absorbed in God and

His love, gentle in her own indescribable way, cheerful as she made her efforts for the happiness of others, but above all, as a creative mind at work, enriching and interpreting human life.

"The Word of God is a real word," she would often say. She heard it in the creative process of the natural world, for her it was hidden in the course of things. She heard it in her girlhood, in the African forest, in her home in Riverdale. She recognized the word of God in the Bible. "I found in the Biblical stories, while at work in Africa, the actual word of God to those people," she said.

She shared the sufferings of the Master. When she was writing the devotional studies for *Women and Missions*, she worked in great weakness and almost continuous physical discomfort. She would come down the stair, obviously pale and worn with her wrestling in prayer. There was in her studies, in consequence, an almost angelic tenderness and heroism. There was in them the adoration of one who had met the Lord in the flame, and been marked with the secret fire.

GEORGE M. DUFF.

Signs of Progress in West Africa

By REV. R. S. ROSEBERRY,
Kankan, French West Africa

"**C**UT her throat! Cut her throat!" was the command of the slave driver more than a hundred years ago, as the long caravan of slaves wended its way across the Sudan to Gambia. The little slave girl could no longer keep up with the caravan that Mungo Park was accompanying on his return trip from his first visit to the Niger. The slave girl's throat was cut, and the scanty clothing that covered her body salvaged. It might be said that Mungo Park's first trip to the Niger was the beginning of the overthrow of the slave traffic in West Africa. The advent of civilized government accomplished it. The hinterland was held by powerful Mohammedan war lords who did not yield without many a battle. The closing years of the nineteenth century saw these conquered and the land opened to commerce.

French West Africa, a colonial empire of vast extent, borders the Atlantic Ocean on the west and stretches east to the Egyptian Sudan, reaching from the Mediterranean on the north to the Gulf of Guinea on the south. Only four of the colonies comprising French West Africa are cov-

ered by this account, namely, Senegal, Guinea, Sudan and Ivory Coast. These colonies have a population of approximately ten million people.

Prior to the forward movement of missions, Mohammedanism had captured the territory along the banks of the Niger westward to the Atlantic. Entering this region from the north about the eighth century, they had hundreds of years to press their conquest before the advent of the missionary of Christ. Rome had also followed closely the French conquest and was installed in a number of pagan centers.

The great Harris mass movement had stirred the southern part of the Ivory Coast, carrying everything before it like a hurricane. Pushing back from the coast about three hundred miles, it had turned many people from their fetish worship, leaving them, however, with very little conception of real Christianity. In many places where instruction failed to arrive in time they drifted into other forms of paganism.

In 1918, at the close of the World War, the evangelical advance into the interior was begun. A line of stations was opened from Faranah, near

the source of the Niger River, down to Timbuctoo and across the buckle of the Niger to Gao. This move placed us in strategic centers, giving us a working base in at least twenty-five of the more than one hundred tribes in this territory. The number of tribes increased the usual language barrier. Here were many distinct languages, some of them subdivided into dialects, a decided obstacle to rapid evangelization. By evangelizing we do not mean proclaiming the message in a territory once or twice and then passing on to the next district. True evangelization raises up and establishes groups of believers who can carry on for themselves. This was the New Testament method. It is not the drilling of men and women in a creed with the hope that they will gradually develop into a Christian community. Evangelization means the transformation of men and women by the direct power of God. Anything short of this is a waste of time and money.

Fortunately the major part of the societies that entered this territory belong to strong fundamental groups, with a resulting unity of program which greatly aids in the evangelization of the territory. Beginning with two workers in 1918, the Christian and Missionary Alliance, before the close of 1928, had placed a force of sixty on the field. Other societies soon entered, so that now more than one hundred and thirty missionaries are at work, representing at least eight societies. The larger language groups have been entered, and much has been accomplished toward giving them the Word of God in their own tongue. Translating has been, for the most part, pioneer work and consequently has required much time and persistent effort. Into at least four of these languages the entire New Testament and a part of the Old Testament have been translated. Other pagan tribes have one or two Gospels and the story of some of the Old Testament portions.

After ten years of plodding and sowing the good seed the awakening came. It swept almost like a wave over the entire field. Section after section reported a turning to God from dumb idols. Paganism began to break and crumble on a wide front until it became exceedingly difficult to care for the instruction of inquirers, and many fine opportunities were lost for the lack of reapers.

In order to take advantage of the movement, training camps have been opened in many parts of the field to teach the people to read the Word of God. It has been no small task to teach grown men and women from illiterate, pagan tribes. After a busy day on the farm they come from their fields to study the simple primers printed for their benefit. Their goal is a New Testament all their very own. How they treasure these

books which mean to them a new life. They in turn become teachers to help others. The call comes from far and near for help to reap the harvest. In order to meet the emergency workers have been shifted from less responsive Mohammedan tribes to the awakened areas. This has sometimes meant leaving good buildings vacant, but what is a building in comparison with an opportunity? The missionaries are willing to live in grass hut training camps that they may teach the needy ones. What a pleasure it is to visit these same sections where the devil reigned so long, and meet earnest followers of Christ who sit by the hour and listen to the Word! Oftentimes many tribes are represented in these gatherings, all meeting at a common mercy seat.

Pagans and Christians

The way has not been easy. Persecution has broken out which has shown the intense hatred that always follows a real work of God. The pagan forces have rallied in some sections to drive out the native workers. In one town especially their hatred became so intense that they not only drove the native teacher away, tearing down his house, but even threatened the missionary with violence. The native teacher was not to be so easily set aside and returned again and again until they beat him severely. He told them that a beating on the left side was silver money, on the other side, gold. He became rich in that kind of money before they grew tired and let him go. His face shines with an inner light as he tells of his experience.

In order to encourage these tried ones, conferences have been convened in different districts with profit. This affords them an opportunity to get together and talk over their difficulties and recite their victories over sin. It shows their strength as a body of believers and encourages them to press forward through trials and suffering. It also provides an opportunity for Bible instruction and prayer for the isolated ones who do not have the privilege of a great center where continual instruction is carried on. In a recent conference the Spirit came upon those gathered in prayer until strong men called aloud upon God to have mercy upon them. It is in hours of this kind that a new vision is imparted that gives the work new vigor and strength. Many of these simple-hearted folk travel miles to attend such gatherings. The Christians are encouraged to bring a love offering, which provides for those who are called of the Lord to go as evangelists and teachers into the district. The offering consists of grain, peanuts, and cowrie shells, which take the place of money in the more backward districts. Many of the Christians are very poor,

and consequently their offerings are not large; but they are a great help to their spiritual life. No man can make progress in his spiritual experience who does not bring an offering to the Lord.

Our hope for every town is to get at least one man to stand true to his faith. He becomes a rallying ground for others who perhaps are weaker in faith and not so courageous. The great work of the missionary at the present time is the training of native men and women as leaders. A central Bible school is being erected in the Sudan for this purpose. This will not replace the short term Bible training camps already established, but will supplement them. It is not proposed to give them a higher education, which often seems to unfit men and women for real village work. Rather we would that they have a thorough knowledge of the Word of God, with a heart set on fire by the Spirit.

The second session of one of these Bible training institutes in Habbé land was convened from March 24 to April 19 in 1936, with an enrollment of thirty-five regular and eight special students. Thirty-two of this number took the examination at the close of the session. The course was not conducted without opposition from Satan which threatened at times to disrupt it altogether; but prayer prevailed, and not one left until the close. One can understand the urge that seizes the native to go back to his farm when a heavy rain falls and prepares the soil for sowing the seed. Only the Lord can impart faith on these occasions and cause them to wait a little longer at the Master's feet and learn more of His Word.

A true and loyal native worker is a priceless boon to the missionary. The only hope of West Africa is men and women of this type. Again and again we hear the testimony of the natives: "I

did not grasp the message until I heard the Evangelist Bokari." This fiery evangelist makes Christ real and causes them to fear the wrath of God that will come upon them if they do not repent. In order to get a sick man to a recent native conference he loaded him on his horse while he walked beside him, footsore and weary, over the hot, sandy trail. To hear him pray, "Lord, call forth shepherds to feed the sheep; call them, Lord, black or white! the sheep are many, but the shepherds are few," is an inspiration indeed. One can well understand the burden that rests on his heart.

While the results among the Mohammedans have not been as great as those among the pagan tribes, yet, strange to say, our foremost evangelists, men who have been trail blazers among the pagans, were formerly bigoted followers of the false prophet. Is there not a lesson in that fact for us? The strongest fortifications once won in turn make the best strongholds. The Touaregs and Arabs on the borders of the great Sahara, the pagan cliff dwellers of Habbé land, the Bambaras and Miankas with the Black and Red Bobos, the great Mossi tribe of the central Sudan, with the Kissien, Toma, Gberese, Baouli and other tribes of the forest country, are forming to raise a chorus of praise to the Lamb of God who has redeemed them. These delegations will hail the King's arrival. Faithful God-called men and women are on the march over the burning sands of the desert, on the great open plains of the Sudan, in the somber forests, ever going forward to reach the last tribe with the message. Toiling on translation work at night, teaching men and women to read, helping to build houses and chapels, bridging streams, opening new roads, slowly and oftentimes with breaking hearts, the Gospel army presses on to a sure success.

A TRIBE OF GOD

In his letter to the Romans Paul writes, "And it shall come to pass, that in the place where it was said unto them, Ye are not my children; there shall they be called the children of the living God" (Romans 9: 26).

This prophecy is surely coming to pass in Africa. For many generations her people have been abused by all other nations. They have been harassed by merciless slave traders, exploited by ruthless traders and industrial organizations, and divided up among the various nations of Europe. With the downfall of Ethiopia, Liberia is the only bit of independent territory in all that great continent. But God has blessed the Africans with a spirit of hope and optimism so that they have endured persecution and oppression, patiently awaiting the day of deliverance. That day is dawning now, for out of every tribe in Africa God is calling forth a people for Himself and through these people Africa will be delivered out of her age-old bondage. One old woman made the remark, "A new tribe is arising in Africa in our day—the tribe of God."—*Clarence E. Carlson, in Gems of Cheer.*

Sen Lai Tsang, Missionary to Korea

By MRS. C. S. DEMING, Seoul, Korea

SOME years ago we first made Mr. Sen's acquaintance. Our little mission to the Chinese in Seoul had been opened only two Sundays and, when passing through town on his way to the steamer at Chemulpo, he came to morning service. He was a member of Dr. Mateer's church in Shantung, and had been engaged in a little bakery, but as business was bad he was returning home. Just a young lad, insignificant looking, we did not expect to see him again.

Years passed. Our hearts became heavily burdened for Chemulpo, the nearest port to Chefoo, China, with its large Chinese settlement, for nothing was being done for them. We had neither man nor funds to start this new work, but we had God who hears and answers prayer. It was not long before I saw Mr. Sen at one of our evening prayer meetings in Seoul. He had just returned from China to try his hand at the bakery business once more and he was asked to bring a word of greeting from the home church.

It was a remarkable story he told. On going to China, he had met with a certain evangelist who had been in an important position in a consulate but reading the war news in the papers, felt convinced that it was one of the signs of the Lord's speedy return. He gave up his post, and set himself to do the work of an evangelist, trusting entirely to the Lord to supply his wants and those of his large family. Mr. Sen joined him and in preparation for his work, spent hours studying God's Word and praying for the baptism of the Holy Spirit. Before long the answer came and the evangelist went out to do a great work for God.

After speaking, Mr. Sen led in prayer, the most wonderful prayer I ever heard. As he was praying, the Lord said to me, "He is the man I have sent you for Chemulpo."

After the service, I asked him, "Are you willing to go and start work for God in Chemulpo?" It was a hard task. He said, "I will pray about it, and see if it is the Lord's will." The next week he told me that the Lord had appeared to him in the night, telling him to be strong and of a good courage, that He would stand by him and strengthen him, and that he had called him to this work at Chemulpo.

I thanked God, and took courage. Then it seemed not right to send a young man like that alone into a hard place, for the Lord sent out the disciples two by two. I prayed that some Christian might be found at Chemulpo, who would be a help to him. The very next prayer meeting night, a young man appeared in foreign clothes who said that he had served his apprenticeship at Chemulpo as a tailor, and then returned home to Shanghai. His family were all Christians, and he became a Christian also, and had been baptized. Hearing that we had started a church in Seoul, he had come to join us, having returned to Chemulpo to start in business for himself. He told us that the other half of the house he occupied was vacant, and that we could probably get it for our work. We went to Chemulpo the next day, had a time of prayer in the tailor's shop, then rented the next door place for a little church.

It was wonderful to see how the children flocked around Mr. Sen. He taught them to pray sentence by sentence, and got them to pray at home morning and evening and at their meals, out loud so as to influence their parents. The children spent so much time at the mission that the school-teachers complained that they were neglecting their lessons. Mr. Sen told them to come to the church after school and he would help them prepare their home work, after which they had their daily Christian Endeavor service. He taught them to pray over their lessons, so that one boy who was bad in arithmetic, got 100 in his examination.

When the influenza epidemic was about, Mr. Sen was taken sick. His friend the tailor was away at the time and there was no coal. The weather was bitter and he was too ill to move. The children came and found the doors locked. Mr. Sen called to them that there was no coal, so they would not have their regular meeting. When they came the next day, and heard the same thing they knew that something was wrong, and asked him why he was not up. When he told them that he was too sick and could not move, one of the boys climbed to a second-story window and managed to get in. Some of them went to their homes and brought wood and coal while others brought food. Others carried water, as he had had nothing to drink. Some mothers came around also and cared for him.

Mr. Sen spent his mornings visiting in the homes and places of business, preaching Christ everywhere. There was no place in Chemulpo where the name of Mr. Sen was not known and loved. The girls and boys would go out with him, preaching after school hours or on Sunday afternoons. They became splendid little workers and then the parents began to get interested. One whole family was won through him and many others.

Mr. Sen had great power in prayer, and a simple childlike faith in the power of God. There was a young man in town who had terrible pain in his ear for a fortnight and could neither eat nor sleep for the pain. He went to the hospital but could get no relief. A church member, a young blacksmith, said, "I will take you to Mr. Sen and he will pray for you and you will be healed." He went to the evening service with the man, but found that the tailor was about to conduct the service. He had come in and found Mr. Sen overcome by the fumes of the charcoal stove he was using to cook his food. He was lying unconscious on the floor. The tailor put him in bed, with plenty of fresh air in the room, but Mr. Sen was too sick and weak to move when it came time for meeting. The blacksmith came and said, "I have brought you a man who is sick; we want you to pray for him to be healed." Mr. Sen replied, "I am too sick to get up." Then it occurred to him how foolish he was not to trust God for his own healing also. He asked God to heal him, so that he might go upstairs and pray for the sick man. Immediately the sickness left him and he went up and knelt beside the sick young man in prayer. When the young man went home, the pain had gone. He had a good night's sleep and in the morning a great abscess burst in his ear and he had no further trouble with it.

Mr. Sen used to get up at five in the morning to study the Bible. While we were on furlough he studied for a time in the Korean classes at the Pierson Memorial Bible School. A letter from Mother who visited him, reported that he had started a Bible class with his classmates, a personal work prayer group, and an evangelistic band. A man who was won by him was a young carpenter named, Wang Kong En, who suddenly came under conviction of sin as Mr. Sen was praying, and gave himself to God.

Later Mr. Sen went to Nanking, and after graduating at the Theological Seminary, returned to be the Chinese evangelist for the whole of Korea. He opened the work in Pyengyang, and in Fusan also.

Thirteen years have passed since the above story was written. Sen Lai Tsang has proved himself indeed called of God. Dr. Chee, a Chinese herb doctor, was the only Chinese Christian in

Korea to our knowledge, when marriage brought a China missionary to Korea. His prayers that someone might come and start work among his people in Korea were answered by our coming, and I believe were the cause of it.

Through the years, Elder Chee, and Mr. Sen are the two men who have felt the burden and responsibility for the whole Chinese work. Every week the officers of the church would meet with them. Down on our knees, we would each one pray in turn over the matters coming up for decision, so in an unusual way felt we had the mind of the Spirit, because of our unity. Shoulder to shoulder we have carried the burdens and responsibilities in a fellowship that has been most precious. We have sorrowed together, and rejoiced together. In time it was felt that Mr. Sen should be ordained, and at the request of the Union Chinese Churches in Korea, now grown to five in number, the Synod of the Union Chinese Christian Church of China ordained him in Moukden. Having started the work in Chemulpo, he became its pastor, but was later called to the pastorate of the Seoul Chinese Church, where he is now carrying full responsibility together with Elder Wang.

In the fall of 1929 we were transferred to North Manchuria, the mission field of the Korean Methodist Church. It was hard to leave the fellowship of the churches in Korea, but Miss Quinn who retired from work in China had been asked to help with the work up the east coast, and was asked to reside in Seoul, and help all the Chinese churches. Pastor Sen worked with her loyally for five years, during much of which time her work had to be done from her bed.

The young Chinese carpenter has developed into Manager Wang of the Gospel Building Company, started to help support the church. Ten per cent of all profits go to the church. He is now Elder Wang. Recently in building the Music Building of Ewha College, he found he had overestimated the cost of the building. An improved price of building material had reduced the cost. Without being asked, he returned several thousand dollars, which were more than legitimate profits.

Miss Quinn died on August 31, 1934. That day ill health necessitated my starting for America. Standing on the platform at the station among Chinese, Korean, and foreign friends, Pastor Sen and Elder Wang stood as the two pillars of the Chinese Church, clergy and laity. The two mothers of the church had been removed by God. The churches could walk alone, under the direct guidance of the Spirit. Thank God for both these men. Dr. Chee retired to Peiping. Pray for them as they carry on, and send them help for entering new areas when God so guides.

Home Missions in Modern America*

By the REV. E. D. KOHLSTEDT, D.D., Philadelphia
*Secretary of the Board of Home Missions, Methodist
Episcopal Church*

THE United States of America is an exceptional field for Home Missions. No other nation can duplicate the intricate, exacting task that confronts organized Christianity in this country, with its unique historical heritage, religious background, territorial expansion, governmental development, racial mixtures, cosmopolitan population, changing economic and social situations. Constructive statesmen remind us that no nation can hope to withstand the test of time that lacks at least three fundamentals to perpetuity:

A capable foundation of race;
A high standard of private and public morals;
A spirit of fidelity to tried and long-established institutions.

Despite gratifying gains, Christian constituencies record a disproportionate ratio of our total population. Mindful of the variable value of statistical summaries, we marshal the most dependable data available, as a reasonably reliable yardstick with which to measure religious progress, and to determine the validity of missionary responsibilities.

Missionary Review of the World (June Issue) 1935:

Present population of the United States . . .	134,000,000
Pre-High School Group, no Church Contacts . . .	13,400,000
Non-Church Members, including children . . .	75,000,000

The International Council of Religious Education estimates our United States youth population (ages 5-17) to be 30,034,308, and the number in that classification unreached by the Christian church, 15,000,000—a tremendous challenge to Home Missions! If the Federal Government deems it advisable to spend millions of dollars on emergency education and student aid, the Christian Church must undergird that program with an adequate religious ministry.

Social education and crime prevention was the theme for a series of discussions in the White House at Washington, May 17-18, participated in by 75 mission and social agency representatives. Juvenile delinquency is a social problem that cannot be solved by punitive methods; such a procedure is more likely to engender antisocial obses-

sions, than to develop constructive citizens. Specialists sustain our contention that, without discounting the effectiveness of what Government men were doing toward the suppression of crime and criminals, the cause and cure of crime in the United States is a matter of more immediacy; that preventive rather than punitive phases of social service demand major emphasis; that Christianity has no more imperative obligation than a faithful ministry to child life.

The late Senator Long said, concerning the solution of criminal problems:

"I understand that crime is costing our country \$12,000,000,000 annually. We spend about \$40,000,000 a year on the prosecution of federal crimes alone. The approach to this problem of reducing crime should begin with childhood, in our public and private schools, where children should be taught a greater respect for law. There should be a revival of religious training in the home, a reorganization of our correctional institutions, with a revision of our judicial methods. *We want to punish*, rather than to correct conditions by using common sense in administering justice."

Home Missions and National Life

Secretaries of American missionary agencies record seven facts that magnify Home Missions:

1. Democracy may be a promise or a peril: without religion, a peril.
2. The utter failure of substitutes for religion.
3. Applied Christianity solves social problems.
4. Increasing recognition of the Christian Church.
5. The national significance of Home Missions.
6. The challenge of unmet missionary needs in America.
7. Christianity's ability to survive depressions.

Home Missions and Social Safety

Economic security and social safety are the rightful heritage of humanity. The supreme purpose of our Master's ministry to mankind was "A more abundant life." A progressive realization of that objective is one of the major responsibilities of Home Missions. Methodism's ministry to the masses has always been characterized by a tender solicitude for their physical, social and spiritual welfare. Her concern for the totality of life is convincingly stated in a challenging document: *The Social Creed of the Church!*

* Condensed from *The Pastor's Journal*, January, 1936.

Sincerely appreciative of Federal Administration efforts to stabilize chaotic conditions in this country, and with absolutely no thought of any political emphases, the results from several years of experimentation ought to convince well-intentioned economic experts of the futility of a philosophy of scarcity that involves: the destruction of food stuffs and supplies in certain sections, for want of which humans are suffering in other parts of our fair land; substantial subsidies to a selective list of actual and absentee agriculturists as a reward for nonproduction, while grain, meat and milk-product imports show percentage increases; the twofold delusion of drinking and spending ourselves into prosperity, regardless of social liabilities. Our Government's main problem is not the disposition of a bugbear surplus, but a justifiable allotment of the available necessities of life.

Federal Social Security legislation embodies several humanitarian proposals, which merit sympathetic consideration.

The Social Security Bill is the first law of such scope to be enacted in this country, although Great Britain, Germany, France, Austria, Bulgaria, Irish Free State, Italy, Poland, Russia and Switzerland have long had some such form of protection.

The bill includes these items:

Old-age Pensions, Unemployment Insurance, Dependent Children, Health, Clearance of Slum Residence Areas, and Share-Croppers Rehabilitation.

The Exaltation of governing principles is a matter of moment to the Christian ministry; the business of blueprinting procedures belongs to specialists, who have earned the right to be heard and heeded in this phase of civic responsibility. That fact stresses the significance of services that ought to be rendered in the field of statesmanship by thoroughly equipped churchmen. But direct human contacts in the realm of religious activity ought to enable discriminating ministers to say something tangible about the application of Christian principles to the business of life. United annual conference sessions afford a real opportunity for joint appraisals of economic and social situations.

The Gospel of Christ proclaims a complete salvation: enrichment of life in all of its essential relationships—physical, social, spiritual. Scores of sincere lay leaders are as anxious as any of us to find a satisfactory solution to this intricate problem, but cannot see the advantage of tearing down the superstructure in order to make needed repairs.

Senator C. O. Holmes of Gary, Indiana, says:

The church must make greater social contributions than ever. Some of the success that ought to be made possible for social security measures in State Legislatures, for intelligent use of employment exchanges in coordination with

relief work, care of the handicapped and unfortunate, will be greatly expedited by sympathetic encouragement on the part of the great body of the church who, I believe, are for the social gospel, if they can see that its feet are on practical ground.

The Consumers' Cooperative movement, concerning which much has been written, is based upon these principles: a democratic organization of economic processes; an unrestricted membership; a limited rate of return on capital investments; one vote for each member; dividend distributions, determined by patronage. The Cooperative League of the U. S. A. claims to have 6,600 societies; 1,800,000 members, and an annual business of \$365,000,000; to reverse our economic order by paying profits to the buyer, producing goods in the interest of the consumer, instead of the promoter, taking out of business the elements of speculation, in the hope of eliminating peaks and depressions, the despair of our present system.

Every major Home Missionary project in our program is an attempt to meet urgent needs in some actual area of human life: ministries to neglected or underprivileged communities throughout Continental United States; in allocated sections of Alaska, Hawaii, Puerto Rico, and the Dominican Republic; specialized evangelistic and social services to bilinguals, Indians, Latin Americans, Migrants, Mormons, Mountaineers, Negroes, Orientals, Polyglots.

Methodist social service proposals must, of course, accord a primary place to that outstanding humanitarian enterprise initiated thirty years ago by Dr. E. J. Helms, founder and director of the

Goodwill Industries

which furnish a fine foundation for the development of cooperative economic and social life, particularly among groups that have much in common, whose interests readily respond to constructive efforts toward economic and social security. This Christlike project is a convincing, composite expression of practical Christianity.

The Quadrennial report:

For opportunity wages to handicapped people, Goodwill Industries paid \$1,628,486.11; for service wages, \$392,920.97. The following service has been provided:

Different persons employed	46,510
Hours of employment	6,580,495
Sales in Goodwill Stores	3,315,376
Goodwill bags filled	2,733,709
Homes from which bags and furniture came ..	1,333,642
Aggregate attendance daily Chapel service ...	545,596
Adults enrolled in community service activities	5,862
Children enrolled in community service activities	12,306

Superintendent R. E. Scully says: "Everybody knows that only by the help of the Board of Home

Missions would we have been able to continue the religious work in the Cincinnati Goodwill Industries."

Social situations in America threaten the destruction of fundamentals to the perpetuity of our national life. Christianity is challenged by: a slump in ethical ideals; an indifference to cardinal virtues; the propagation of pagan philosophies of life; the ravages of an uncontrolled, federally fostered liquor traffic; the menace of movies that persist in the unpatriotic pastime of discounting their country in the eyes of the world by magnifying the worst features of American life, idealizing crime and criminals, caricaturing Christian leadership, confusing the ethical ideals of impressionable children; the divorce evil, with its tragic trail from Reno to Hollywood and Washington.

Cooperation and Church Comity

Christian cooperative movements in America are a fulfilment of early ideals. When contacts

were effected between the colonial settlements of Salem and Plymouth, characterized by divergent creedal concepts, local leaders discovered the reality of a practical basis for Christian fellowship. Puritan Governor John Endicott wrote to Pilgrim Governor William Bradford:

God's people are all marked with the same mark; they have the same heart, guided by the same spirit of truth; where this is, there can be no discord, but sweet harmony. May we, as Christian brethren, be united by unfeigned love, bending all our hearts and forces in furthering a work beyond our strength.

Federal Church and Home Missions Councils were organized in 1908, when a new spirit of cooperation among our evangelical communions and their respective missionary agencies began to register. We have witnessed practical applications of the principle of cooperation until office files are cluttered with convincing cases of progress. More has been accomplished during the past twenty years than in all the earlier years of American church history.

The Handwriting on the Wall in Japan

A Story Told by A. E. AURELL, Tokyo
Agent of the American Bible Society

THE following story is told by a Japanese young man who was discouraged and planned to commit suicide.

Not being able to see eye to eye with my father there was often strife leading to divisions in my home. In moments of quiet reflections it did seem awfully regrettable that a son should be so obstinate. It was ruinous not only to me but to the whole family and an annoyance to the neighborhood. One day in desperation I decided to run away from home and day after day without rest and sleep I traveled afoot till I reached Atami, the place widely known for "casting away of life." For a few moments before taking the fatal jump into the deep water at the foot of the famous cliff somehow I was able to control the terrible feelings of excitement of my heart while I took paper and pen out of my pocket to write a farewell note. In anguish I flung my head back and what should happen but that my eyes fell on the words written on the smoothly cut mountain wall to the very right of me:

"Wait a moment! Reconsider!"

Reading those words again I read what followed them.

"Come unto me all ye that labor and are heavily laden and I will give you rest."

Those gracious words of Christ made me reconsider indeed and almost unbeknowningly my feet began to take me to the Christian church, the address of which also was given on that wall.

Upon arrival at the church I was kindly welcomed by a man of God, and, to make the story short, I was born again! What an experience! It seemed to me I had awakened from a bad dream! By the power of the Holy Spirit obstinacy and wickedness were removed from my heart. Bitterly crying over the good-for-nothing past life I repented from my innermost being, and the bright star of hope shined forth on the pathway of life.

I was awfully ashamed of the way I had treated my parents, and at once I set out on the way home detouring a bit to see an uncle in Tokyo. Finally, in true humility and shame, in torn bodily garb, I returned to the presence of my longed-for parents. I had run away hoping to wash out sin and unrighteousness in the ocean waters at Atami but instead of that mistaken attempt I met Jesus Christ who renewed and clothed me with the robe

of His salvation. What a joy has come into my heart!

"Next I called on the pastor of the church in our community and met with wonderful kindness. Now I am praising God for the power of the Gospel of Jesus Christ which was first brought to my attention on the mountain wall at Atami."

This is one of hundreds of similar stories of lives that have been saved by the reading of the

Word of God, written on the above mentioned wall about twelve years ago—rewritten many times since—by an elderly Japanese man of God. His implicit confidence in the saving power of the pure Word of God has been abundantly honored and he and his wife have had all they could do in dealing with the lost who have come to them for instruction and guidance into the restful peace of Christ which He promised in Matthew 11:38.

Korean Christian Testimony

By F. S. MILLER, Chungju, Korea

WHEN one of the Korean evangelists was working among Chinese across the border in Manchuria, a Chinese woman asked:

"Are you preaching what these Koreans believe?"

"Yes, the same Jesus."

"Then I want you to tell me more about it. I have been to their church to find the secret of their happiness and peace but I cannot understand what they say."

After listening to the Gospel she started homeward. The evangelist visited her on the following day when the woman gathered all the family to listen to the Christian message.

In the early colonial days in America, the Scotch-Irish scattered through the forests of the new territory built churches and schoolhouses everywhere. In the same way the Koreans are scattering their churches and schools over Manchuria and East Mongolia. As in America, many leading men in business, politics and the professions came from those little log churches and schools so we confidently expect that the young now being trained in the Christian churches and schools of Manchuria will take a leading part in the development of Eastern Asia. Some years ago a young Korean who moved to Manchuria from a Choong Chung church became a magistrate and boys reared in the first Christian schools of Korea have become physicians in Manchuria.

As God chose little Judea, set in the midst of what were then the world's largest nations, to be His seedbed from which He sent evangelists to all the known world, may He not have chosen Chosen to be His seedbed for the Far East? Japan has already felt the influence of Korean Christians and Japanese Christians say that they have something to learn from the Korean Church—from their prayerfulness, their liberality, self-support, their

interest in the Bible, their Sabbath observance and their zeal for souls.

The Korean Presbyterian Mission in Shantung Province, China, has helped to change the neighborhood and has proved that self-support will work in China as in Korea. Reports come also that Korean Christians who migrated to Mexico have wielded the same helpful influence there and a missionary in India recently translated and printed stories of Korean experience to stimulate the Christians of his own province.

A former Jewish rabbi writes in a recent book that one day he entered a store in Philadelphia and saw two Koreans in very earnest conversation. He asked what the trouble was and was told of the struggle of the Koreans for freedom. The story won his sympathy and he invited the Koreans to his home to talk further over the matter. When they met, one of the Koreans said, "Let us pray first." As the rabbi listened to that prayer he became convinced of the power of Christ even in the non-Christian world and eventually gave himself to the Master.

The Korean Christians take their new faith seriously and simply. Prayer is a real and regular part of their lives. They have their faults, and we missionaries, with thirty generations of Christianity behind us, may expect too much from first generation Christians, but we thank God for their genuine qualities and for their widening influence. The story of what Christ has done in Korea has given new faith, courage and hope to Christians scattered all over the world.

The results of Christian missions in Korea are the fruit of conservative, spiritual Christianity which accepts the Bible as the Word of God, believes in the miracles as the workings of an ever-present and active Creator, and is convinced that there is "no other name under heaven, that is given among men, wherein we must be saved" than the name of Jesus Christ, the Son of God.

The Missionary and His Native Colleague

FIFTY or more years ago it was comparatively easy to lead and guide a people newly conquered, not only in warfare and material things, but also in those deeper spiritual beliefs which had been there since time began. The white man and his science had brought doubt to the minds of even the most conservative as to the reality and truth of his own magic, his religion, and his ancestor worship. The white settler beside him was uninfluenced by his superstitions; he prospered in spite of his unbelief and his jeering at the much feared witch doctor; his cattle increased; his fields were fertile; his children lived and were healthy, without his depending in any way on those things on which his black neighbor depended. This was bound to affect the Bantu adversely and make him doubt very seriously his own background and his ways of living and thinking, and an almost complete lack of confidence in himself and his fellows was sure to take place.

The missionary, in his most admirable zeal and ardor to civilize and Christianize, helped to increase this doubt, and in breaking down as savage and barbaric all native institutions and customs, helped to increase this ever growing lack of confidence in what belonged to the people and was part of their life. This process has gone on for over a hundred years in some parts of South Africa. But now the Bantu has got used to the new ways. Many of the young people of today have grown up knowing no other life but that which the missionary preached so well to their great-grandfathers and their sons. He has grown up with a clearer vision of what life really is and has been able to view his white neighbor, not as some wonderful god who knows all, but as a human being with faults and misdeeds like his own. Hence the old state of worship of the white man because he is white is fast dying off, and the Bantu is becoming more critical and ever so much more "difficult to manage." He is becoming mistrustful of even the best amongst his white friends because he has so often trusted and been disappointed. He is suspicious, and is more confident in himself and in guiding his own life. His secrets are now his own and not to be shared with the missionary who used to be his father's trusted guide and helper. He is becoming race conscious and nationalistic, nor does he now hide his head in shame when the "immoral customs and habits" of his race are mentioned, because he has learned that such customs and habits are to a greater or lesser degree the heritage of all people, his white neighbors included.

His own people are beginning to attain to heights in education and scholarship which were regarded by his forefathers as only the rights of the white man. He is therefore becoming very conscious of these achievements and is beginning to wonder if he really needs the white man to work out his salvation, whether the trust he has placed in him so long has not been in vain, in the real things of his everyday life. He is beginning to look to his own black fellow men for guidance and help, and the white man at the head becomes a mere figurehead to whom only certain things can be told and the rest left untouched. He is literally becoming "difficult." He is learning every day to be like his white fellow worker, outwardly polite and civil, hiding a great deal of what he thinks of him, but nevertheless seeing through a great deal and despising much, thus creating a state of affairs in which real harmonious and co-operative effort is an impossible task. He and his fellows discuss fully what they think of their white colleagues, their work amongst them and their influence, but it is in very rare cases that the Bantu worker will be frank enough to tell his white fellow workers what he and others of his race really think. They have found to their sorrow that such frank declarations on their part are greatly resented. They are considered inferior, and any suggestion of criticism of their superiors is considered altogether presumptuous. The relations between the two parties are therefore so strained and stiff that very seldom do you find real intimate friendship existing between white and black in our native missionary schools and churches. If this state of affairs is as I have pictured it and as many others know it to be, the inevitable question amongst Bantu youth working under such conditions is, "Apart from his academic qualifications, which he uses within the precincts of his classroom and therefore to a very limited group, what is the gain in having white teachers in our native schools? Is it not far better to have men of our own race, perhaps not so well equipped academically, but yet giving of their all, being one with their fellow workers and with the students and making life much more natural and easy, as the Bantu like it to be." This question will have to be faced more and more in future and resentment on the part of either white or black over frank discussions of some of these topics will only help make the situation more acute.

MRS. F. Z. MATTHEWS, a member of the Xosa race, wife of a native professor, and herself a teacher.

Effective Ways of Working

Tested Methods for Increasing Interest at Home

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

World Peace and Evangelism

Never before was the subject of Peace and War so integral a part of the Christian program for World Redemption as now. The testimony of missionaries is universally to the effect that overgrown nationalism and its offspring—the war spirit—are well-nigh insuperable obstacles to progress in spreading the Gospel of Christ, the Prince of Peace. Without exception the missionary plans and literature of the denominations that have sent material for use in this department give a prominent place to endeavors for shaping up the Peace Mind. It is especially fitting that in this month which commemorates the birth of Jesus Christ and echoes the Angels' Song of "Peace on earth: good will to men" we should present materials majoring upon that great theme. Your Department Editor's earnest injunction is that every reader should *do something to stimulate the purpose and forward the plans of the Mind for Peace*. We are glad to present herewith an article written especially for the department by an outstanding leader in this line.

CHRISTIAN RESPONSIBILITY FOR PEACE

Fifteen years ago the former American Chief of Staff, General Tasker H. Bliss, said: "The responsibility is entirely on the professing Christians of the United States. If another war like the last one should come they will be responsible for every drop of blood that will be shed." Now that we know more about how wars are made and understand their far-reaching

results, this statement is accepted by many as even more true than it was fifteen years ago. If there ever was a time when warfare was necessary or desirable, that time is now past. The peoples of the world are waking up to the fact that twentieth century warfare no longer exemplifies the spirit of glory, patriotism and supreme sacrifice that has characterized past wars of humankind. War today is a "racket"; and the sins of greed, falsehood and suspicion, hatred and murder are its very life-blood. If wars are still inevitable it is because people are unwilling to abandon selfishness, or are blinded by greed and profit, or crazed by racial prejudice and false propaganda, all of which are at variance with Christian teachings. The time has come when the Church must choose between Christ and Mars, for war is everything that Christianity is not.

The deep abiding spirit of Christ and His way of life is expressed in the word "love." It includes not only love for God and love of neighbor but love for one's enemies. Out of this fundamental spirit of love spring two Christian concepts: first, belief in the supreme worth of every human being; and, second, faith in the brotherhood of man without regard to race, color or political state. In contrast war thrives on hate. It violates human personality and regiments human beings. Because of the new hatreds and new problems it creates, war is the relentless foe of human brotherhood.

Not only must followers of Christ oppose war because of its repudiation of His teachings, but because it seriously inter-

feres with missionary endeavors. Thinking Christians are aware that the last war dealt a severe blow to the churches and mission work. How can we, as disciples of Christ, send the Gospel of love to other peoples and at the same time condone and support the destruction of our neighbors and of ourselves by prejudices, lies, discriminations and violence? It is difficult to conceive of a more insincere or two-faced situation.

It was proclaimed that the World War was going to make the world more "safe for democracy," but the opposite has been proved more nearly true. Not only have dictatorships flourished since the conflict but religion itself has been jeopardized. In addition, nationalism with its deification of the State is becoming so nearly a substitute for religion that, if it continues, governments will take precedence over the claims of conscience and of faith in God. Christians must not allow patriotism to degenerate into selfish, un-Christlike nationalism.

We should be reminded of the existence of a peace movement within the Church. Three denominations—the Church of the Brethren (or Dunkards), Friends and Mennonites are known as the historic "peace churches" because from their beginnings they have opposed war, upheld freedom of conscience and have placed allegiance to God above allegiance to earthly rulers. Members of these churches who refuse to participate in war are called "conscientious objectors." Very reluctantly other denominations, including the Methodists, Congregationalists and Christians and the Unitarians have asked that

the same exemption from combatant service be accorded their conscientious objectors. The spirit of the early Church, upheld by the small historic peace churches during centuries of strife and persecutions, bids fair to become the prevailing force of modern Christendom in its turn toward the nonviolent way of Christ.

With the coming Christmas season it is incumbent upon churches and missionary organizations everywhere to make definite provision in their programs for the proclaiming of Christ as the Prince of Peace. Every church should have a peace committee headed by a wide-awake, interested chairman. Encourage your pastor to preach peace on Armistice Day Sunday, Christmas, Goodwill Day and other appropriate dates. First there must be the will for peace. If your church has been slow in teaching peace, strive for an impressive Christmas program on international goodwill and for at least one program on peace each quarter during the coming year in the church school. The young people will enjoy giving one of the many excellent peace plays now available. If the will for peace is well established in your congregation, then embark upon a plan of action. Study groups are recommended among young people and adults to make clear the social and economic causes of warfare and suggest peace action programs and projects. The need is great for intelligent Christians to pioneer in this vital and urgent field of goodwill among nations and help the idealistic lovers of peace to keep their feet on the ground through practical achievements.

MRS. OLIVE SMITH BOWMAN,
Pennsylvania State Chairman of
Religious Contacts Committee,
Women's International League
for Peace and Freedom.

PLANS AND MATERIALS

The Department Editor has found the panel discussion one of the best ways of arousing interest and spreading information. This form of discussion aims at education and inspira-

tion, not a decision, and often achieves its results better by being an indirect appeal, in the form of a discussion among a platform group, talking as if spontaneously among themselves. Sending for an abundance of varied peace literature, organizing and assigning it to several good woman speakers at the Lakeside, Ohio, chautauqua, last August, the Editor led such a panel after this fashion:

Everything was carefully prepared but not memorized or recited as in a dialogue. Five women entered and sat down in a living room scene to do fancy work under soft shaded lamps while they talked as if spontaneously. The leader explained her motive in calling these friends together to counsel with her on the peace-and-war situation, expressing her own troubled confusion of mind. She called on Mrs. A— to give the gist of a private conversation they had had the other day, and the latter responded in an eight-minute talk covering the peace educational plans and methods.

Mrs. B— breaks in at a pre-arranged point and says that is all very well but something more practical— something with "teeth" in it—must be done. She talks for another brief period on auxiliary political, legislative and organizational methods.

Mrs. C—is so full of enthusiasm she can hardly wait to tell of ways for attacking the subject from the purely religious side.

The leader then asks Mrs. D—, who has been listening intently and taking notes from time to time, to give the group the benefit of her tabulative, systematic mind; whereupon Mrs. D— partly talks and partly reads a well organized outline of the things churches, young people's groups, Sunday schools, women's missionary organizations, clubs and community citizens in general can do.

The leader then rises and addresses the audience for the first time, asking them for their reaction upon the subject.

The Lakeside audience as represented in the women's club, was so enthusiastic and eager

that several were on their feet to speak simultaneously until time had to be called and the meeting closed. The participating panelists then took their places at a peace literature table and dispensed free leaflets and pamphlets and recommended pay materials to an eager throng. In the foregoing, the speakers had notes (but no manuscript) concealed beneath the fancy work in their laps. Comments and remarks were made all through the talks but not in such a way as to throw the speakers off their line of thought, as, "I believe that too"; "I don't quite agree with you"; "That looks feasible," etc.

The following literature is recommended:

The W. I. L. discussion group outline, "World Peace the Responsibility of the Church," with study packet, 35 cents.

"Publication List with Prices," free.
"World Citizenship and the Religious Program," free.

"Women's International League for Peace and Freedom—Programs and Policies," free.

The foregoing may be ordered from The Women's International League, 1924 Chestnut St., Philadelphia, Pa.

"What Can Christians Do for Peace?" by Theodore A. Greene; a syllabus prepared for use by church discussion groups. 25 cents.

"Is War the Way?" by John L. Lobingier; a six-session course for individual reading and church study groups. 25 cents.

"Proposed Roads for Peace," by Richard M. Fagley; adult education series. 35 cents.

Order the above three from The Pilgrim Press, Boston, Mass.

"The Price of Peace," by E. Guy Talbott; a handbook on America's international relations. 25 cents. National Council for Prevention of War, 532 17th St., N. W., Washington, D. C.

"Thinking It Through," by Evelyn R. Nicholson; a discussion on World Peace. 10 cents. Methodist Book Concern, New York.

"Youth Action in Building a Warless World." 15 cents. International Council of Religious Education, 203 N. Wabash Ave., Chicago, Ill.

"What Shall We Do About War," by Sherwood Eddy and Kirby Page. 15 cents. Eddy and Page, 347 Madison Ave., New York.

List of Material and Suggestions for Exhibits, free.

"Peace Action"—a monthly paper giving news and suggestions for practical action. 5 cents per copy.

Order the above two, also a variety of plays and pageants, from The National Council for the Prevention of War, 532 17th St., N. W., Washington, D. C.

"Suggested Selections for Programs for Armistice Day, Good Will Day and Other Peace Days," for Sunday schools, elementary schools and high schools, free. American Interracial Peace Committee, 20 S. 12th St., Philadelphia, Pa.

Much is being attempted by the Youth Division of the Emergency Peace Campaign, in which more than 225 college men and women spent two months last summer organizing, instructing and stimulating people all over the U. S. to work for peace. They tried to "strengthen the pacific alternatives to war, make political and economic changes necessary for a just and peaceful world order, and unite in one dynamic movement all those individuals and organizations willing to work against war . . . They plan to work on 1,000 college campuses in the U. S. Twenty-five field secretaries covering every state in the union will recruit volunteers for next summer's program—peace patrol teams to do work in the communities surrounding the colleges." (*Woman's Home Missions.*) Try to have your church young people link themselves up with this promising movement.

PLAYS AND PAGEANTS

Among suitable plays and pageants for Christmas meetings are the following:

"A Christmas Carol"—original dramatization of Dickens' charming story portraying the true Christmas spirit. 20 characters. 1½ hours. 35 cents.

"Christmas for All Nations"—introducing children of all nationalities who describe their customs and beliefs. 15 or more young folks. 40 minutes. 25 cents.

Order these two from March Brothers, 208 Wright Ave., Lebanon, Ohio.

"A Christmas Mystery"—finest of Christmas songs and carols sung by audience while Christmas story is presented in pantomime culminating in final tableau. 15 cents.

"At the Door of the Inn"—good reader and 30 or more characters. 1½ hours. 20 cents.

Order these from The Pilgrim Press, Boston, Mass.

"Around the World with Santa Claus"—American boy and girl persuade Santa to take them on his journey around the world, a typical scene in each country thus visited being shown. Four adults, 10 or more children. 10 cents. National Council for

Prevention of War (address as previously given).

"Christ Is Born in Bethlehem"—beautiful nativity play introducing prophets, shepherds, kings, angels and a chorus singing familiar carols. Three scenes, 16 or more characters. 50 cents. Woman's Press, 600 Lexington Ave., New York.

"Eagerheart"—Christmas play suitable for use on Sunday evening. Fifteen or more characters. 1½ hours. Chappel and Co., 41 E. 34th St., New York.

"Long Ago in Judea"—unusual working over of the Christmas narrative. Two scenes. Seventeen characters. 30 cents. Samuel French, 25 W. 45th St., New York.

Similar list of 60 good Christmas dramatizations, also lists of Easter, Children's Day, Thanksgiving, temperance, stewardship, Mothers' Day, Home and Foreign mission and general plays and pageants in a pamphlet entitled "Catalog of Plays and Pageants," a veritable treasure house of usable material. 10 cents. Send to The Baptist Board of Education, Department of Missionary Education, 152 Madison Avenue, New York.

Program Suggestions:

"The Life of Christ in Song." Hymns and songs given by young people, with appropriate Christmas readings between each two numbers.

"Tuning in on Christmas." Platform arranged to represent broadcasting studio with microphone, etc. Leader taking part of announcer stands at microphone as program begins, her opening announcement including call letters suitable for the particular group and statement that a Christmas program is about to be broadcast from the studio (place of meeting). As each number is announced the person taking the part should be ready to step to the microphone that there may be no awkward pauses. Announcer reminds audience at the start that there can be no Christmas observation where the Christ story is unknown and that the program will bring messages from our representatives who are telling the Story around the world. (This plan fine for incorporating material from THE REVIEW and denominational missionary magazines.)

"The Real Christmas Tree" (Tree of Life). Its branches spread over all lands and its leaves are "for the healing of the nations." After song service of the familiar music, read Isaiah 9: 6 and the Christmas story as told by Luke, followed by the singing of "Hark, the Herald Angels Sing." Leader points out that as our missionaries tell the Christmas story they see the fulfilment of the promise, "light and life to all He brings." Several members then tell (not read) stories of the work at home and abroad (see THE REVIEW and denominational leaflets). Close with hymn, "In Christ There Is No East nor West" and prayer of gratitude for

God's great gift to us. (The use of a Christmas tree on which each storyteller places a large gold star to represent her field adds to the interest.)

For a woman's missionary meeting. Open meeting by singing "Hark, the Herald Angels Sing," followed with prayer. Christmas carols played on the organ are echoed to adjoining lecture room where audience is seated. Devotional period culminates in cornet solo, "Silent Night." Van Dyke's Christmas story, "Let Us Go Even unto Bethlehem," is told or read; then a mother holding her baby reads a Christmas poem. At this time the room is darkened and a star shines out revealing the spirits of Christ, Love and Service bringing gifts. A lighted cross brings to view a small Christmas tree covered with tinsel but no ornaments. During singing the three spirits distribute to audience tiny white stockings. Place offerings in these and marching to the tree, hang stockings on it, thus decorating tree and receiving the offering. A social hour may follow.

"Christmas Around the World." This program consisted of tableaux behind a large veiled frame, giving the appearance of a picture. A chorus of women sang the accompanying carol while tableau was being shown and between tableaux. (1) Carol, "God Rest Ye, Merry Gentlemen." Tableau, six carollers grouped around tall English lamp post, holding books and appearing to sing. (2) Carol, "Tannenbaum." Tableau, The Home of the Christmas Tree. A little German boy and girl, each with a toy, stand near lighted tree, a table, chair, etc., adding home touch. Joy is the theme. (3) Carol, "Silent Night." Tableau, A Christmas Eve Midnight Service in France. An altar with cross and lighted candles in center of picture suggests cathedral interior. Worshipers kneel in prayer. (4) Carol, "While Shepherds Watched Their Flocks by Night." Tableau, Christmas in a Chinese Mission. American missionary seated holding open Christmas box from which she is handing out gifts to Chinese girls grouped around. Use Chinese costumes, furnishings, curios. Fine for stressing White Cross gifts.

(5) Carol, "Up on the Housetop." Tableau, Christmas in the U. S. Little boy and girl in night clothes peek through door watching Santa Claus empty his pack in front of fireplace. Lighted tree at side. (6) Carol, "The First Noel." Tableau, Unity in Adoration. Manger scene. Carol is sung as introduction preceding showing of picture. When curtains are drawn at close of scene, audience joins in singing "In Him There Is No East Nor West."

All the foregoing suggestions are taken from "Program Pointers," a mimeographed sheet issued monthly by Miss Elizabeth I. Fensom, Program Secretary, Baptist Council on Finance and Promotion, 152 Madison Ave., New York City. Subscription price, 25 cents per year.

BULLETIN OF The Council of Women for Home Missions

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

Bring an Old and Crippled Child

Alfred Noyes in "A Spell (An Excellent Way to Get a Fairy)" leads one through man's various attempts to capture the quality in life often symbolized by "a fairy." Each unsuccessful trial, he concludes with the words,

If this fail, at break of day,
There remains a better way.

The "Spell" is concluded by words, the wisdom of which cannot be escaped, and the counsel of which few persons accept lest someone call them "foolish!" But during the "Christ-child" festival, we seem more free than at other times. Our hearts are more gentle and our wills are more swift to perform lovely acts. The poet in his "Excellent way to get a fairy" suggests that we act so—

Bring an old and crippled child
Ah, tread softly, on tiptoe!—
Tattered, tearless, wonder-wild,
From that underworld below,
Bring a wizened child of seven
Reeking from the City slime,
Out of hell into your heaven,
Set her knee-deep in the thyme.

Feed her—clothe her—even so!
Set her on a fairy throne.
When her eyes begin to glow
Leave her for an hour—alone.

And then Noyes concludes "A Spell" with the assurance that

Though her head
be old and wise,
You shall know
that she has
seen them
By the glory in
her eyes.

and that

When she lifts her
head and sings,
You shall hear
and under-
stand.

Prayer

"When wilt Thou save thy people, Lord?" When we behold the wonder of the Christ-child, born among good, poor folk and outside an inn, and consider what the life of our Lord Jesus Christ has meant to us and myriads like us, and then remember before thee, our sin against thy love and sin against our fellowmen—yea, neglecting even the little ones of our own neighborhood, we cry for thy loving kindness! *"Be merciful unto us, and bless us."*

Cause us to see and serve the children, Lord, not only those of our own household but even these little old ones who are crippled and wizened at seven. Keep us from shirking our responsibility for these hurt children. Make us see the futility of bringing children into the world only to spoil and despoil them. Help us to do what we can to feed them—clothe them—leave them "for an hour alone." Teach us how to tell them aright the meaning of this saying, We will listen, Lord. Thou art the Way—the Truth—the Life! Thou hast said we all must be more childlike in order to enter Heaven. Teach us the stories of the Christ-child, of his early

home life, why Mary and the angels sang, why the Shepherds and wise men came bringing gifts. May no Christmas gift of ours to the children be unworthy of thee, the gift from God. For the sake of the little children of the world, help us to consecrate ourselves to Thee and thy Way of Life. Amen.

Call to the Twelfth Conference on the Cause and Cure of War

The Twelfth Annual Conference on the Cause and Cure of War will take place in Chicago, at the Palmer House, January 26-29, 1937. The theme will be *"Today in Peace and War"* and delegates from the eleven national organizations of American women participating in the Conference will consider the barriers to international cooperation, and the building up of effective peace machinery. Some of the highlights will be the "Interrogation Luncheons," the University of Chicago Round Table, and the Marathon Round Tables luncheon. The number of delegates allocated to the church groups is only two hundred. Register early. The fee is \$5.00 payable at the Conference. For the first time the Conference is to be held in the Middle West

thus enabling many women to attend who have been unable to go to Washington. Please write immediately either to the Foreign Missions Conference, 156 Fifth Ave., New York, N. Y., or The Council of Women for Home Missions, 105 East 22d St., N. Y.



THE ONLY CHRISTMAS THIS MIGRANT FAMILY WILL HAVE

Introducing Miss Lowry

On October 15, your editor closed gently the doors on the last five years of "life and work," and turned toward the new paths ahead. Of first importance is the remarkable fact that on the same day Miss Edith E. Lowry, my associate in the work of the Council of Women for Home Missions, became Executive Secretary, and the new Editor of the Bulletin, and Miss Charlotte Mary Burnham became Associate Secretary.

What may be called "full tide of life" moves through all the work of the Council of Women for Home Missions. It seems to the Editor, signs of good health that her resignation could take place in June, that a Committee on program rather than personnel was named, that the new Executive Secretary could accept a ready adjustment to be made in the set-up of the work (Miss Lowry continues to direct the Migrant Work) and that the farewell luncheon was also the welcome luncheon to the newly elected secretaries. The last days were like a prolonged festival with friends — flowers and gifts, laughter and tears, and altogether of more significance than words can tell.

In response to the gracious and witty expression of appreciations at the Luncheon following the last Administrative Committee meeting, your Editor gave briefly an explanation of her personal satisfaction in the responsibilities that had been hers since January, 1932.

In introducing Miss Edith Lowry to you, the brief explanation is again given on request:

"The work of the Executive Secretary of the Council of Women for Home Missions has been one of teaching, preaching, writing and administrative work, both on the field, as we say, and at headquarters. Through this work, many new friendships have been made, and

old friendships strengthened. And I thank you one and all.

"The work lies in what I call the religious-social area, diverse enough in factors and flexible enough in form (although thirty years old) to be considered a genuine 'laboratory' for effective Christian service. In this area of service are definitely new forms of cooperation among quite different church groups; also, there are unified programs

remedied the difficulty or made the matter understandable as a part of the process of growth and change. True, there has not been enough financial resources to care for advance in work which seemed essential. That has caused the Executive Secretary 'concern' both in the general and the Indian work. Nevertheless, each year has seen advance in the conception that this interdenominational work is denominational responsibility. Many of you receive me as a member of your own denomination, reporting to your membership either in person at Annual Meetings or Institutes, or by written reports. And this has greatly helped in the work of the Council of Women for Home Missions.

"The work is one of increasing comity among the Boards. It was thrilling to come into a work which was closing a Five-Year Period of Survey and Adjustment (and adjustments had actually taken place); and now to have participated in a second period of five-year planning known as Strategy and Planning for advance on the whole task of the church. Then, too, the beginnings of coordination in program of four interdenominational bodies as shown in the active Inter-Council Field

Committee indicates, at the very least, the will to good spiritual health of Protestant church forces. And this took place when national life was characterized by what we call 'the depression.'"

You will find the Editor at home, The Westchester, 4000 Cathedral Avenue, Washington, D. C.
ANNE SEESHOLTZ.

* * *

The Annual Meeting of the Home Missions Council and the Council of Women for Home Missions, including the National Conference on the City Church will be held at the Berkeley Carteret Hotel, Asbury Park, New Jersey, January 11-14, 1937.



EDITH E. LOWRY

secured through the coordination of varied social skills and resources, and other programs in the making; and the coworkers are consecrated Christian leaders. If asked to do so, I could make specific the description of the area just given.

"The program of work places clear emphasis on the functions of the Christian Church with a mission to proclaim the Gospel of the true way of life. Organizational difficulties, personality clashes, financial worries, have during the years found secondary emphasis, except occasionally, and then the good spiritual health of the whole work soon

Our World-wide Outlook

A Missionary Newspaper of Current Events

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

NORTH AMERICA

Cutting Suicide Rate

Some one in the United States commits suicide every half-hour. Annually, for thirty years, 20,000 persons have taken their lives; 40,000 more have tried and failed. But *The Spectator*, insurance agents' magazine, estimates that suicides had ebbed to 17,000 in 1935, lowest number in ten years. Next to economic upturn, the chief factor in this decrease is the National Save-a-Life League. Ministering to 400 would-be suicides a month, Doctor Harry W. Warren, the president, has saved 30,000 persons since he founded his organization thirty years ago.

Some cases require medical or psychiatric treatment; others legal or financial aid. Last year, staff workers called on 1,387 Greater New York homes where suicide had been committed, 1,991 homes where it had been attempted.

Dr. F. L. Hoffman, statistician attached to the University of Pennsylvania, has clipped suicide items for 25 years and makes the following deductions: the west coast had a rate nearly double that of the New England states.

Suicides, depressed by winter discouragements, tend to pick summer and late spring for their acts.

Men make up three-quarters of the deaths. Main cause: business failure. But girls, more often than boys up to the age of nineteen, take their lives. Main cause: unrequited love. Up to thirty-nine, only one-half to one-third as many women commit suicide as do men; beyond forty, only one-sixth. Married people show a lower suicide rate than

single persons; and single lower than widowed or divorced persons. —*Literary Digest*.

Boys' Gospel Team

The Asheville Farm School for Boys has a Gospel Team. Five active, and eleven associate members have divided into three groups for the work for the following month. One group is working on the morning devotions program, the second group on the program for the young people at Marshall, and the third on the program for the missionary society at Farm School. The boys have set a definite goal to work toward, and are trying for vast improvement over last year. —*Owl and Spade*.

Helping the "Share Croppers"

Moved by the suffering of the "share croppers" in the South, Sherwood Eddy, from funds raised by appeal, purchased over 2,000 acres of rich delta land in the State of Mississippi, and has invited dispossessed families to come and settle, in cooperative communities. These poor people, largely Negroes, who have cultivated small sections of land of large owners under a share system, have been so systematically ground by the owners that they have joined hands in self-defence, and have as a result been evicted from their tenancies. The whole South seems to be suffering from the evils of this sharecropping system, and this effort to help them on a large scale on a cooperative plan is described by one expert as "on the verge of the biggest thing in human welfare in this country. The possibilities of this constructive program are staggering."

—*United Church Review*.

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Scripture Hunger in Virginia

A group of Christian workers last year opened a Sunday school in an abandoned church near Beldor, Virginia, in the Blue Ridge mountains. Last May, accompanied by a minister, they held a service at the mountain home of a cripple, when 66 were present. This cripple promised, if he knew when the minister would return, to have 100 present. Two weeks later, 104 came. The next visit, a week later, was rewarded with an attendance of over 150. People came from various directions, while only one house is visible from the place where the meeting is held.

One family living more than four miles away has not missed a service since the work began. The parents and two of the children walk, while the three smaller ones are placed on an old mule, which the father leads.

The best pew is a flat board about six inches wide, and many in the audience are seated on round poles about six or seven inches in diameter. The workers say they have never seen such a hunger for Scripture truth.

—*Moody Institute Monthly*.

Increased Gifts

For the first time since 1929, one year's contributions of the local churches of the Presbyterian Church in the U. S. A. showed an increase of more than \$1,000,000 during the year ending March 31, 1936. The 8,975 local churches contributed \$36,801,474. This is a gain of \$1,082,943 over the preceding year, which had registered an increase of \$421,304 over the year ended March 31, 1934. From 1929 to 1934 an annual decrease had been reported.

More communicant members were added during the year, both on profession of faith and on certificates of transfer from other churches, than in the preceding year. Additions on profession totaled 78,207 and on certificate 43,940.

Of the \$36,801,474 contributed by the local churches, \$25,539,999 was used for local congregational expenses. Gifts to benevolence causes made by living givers amounted to \$4,852,481. Per capita the church gave for all purposes \$19.18, which is 62 cents more than during the preceding year.

—*Presbyterian Tribune*.

Plans for Presbyterian Centennial

On June 24th the Presbyterian General Council, meeting in Philadelphia, adopted several basic principles to be followed in the raising of \$1,000,000 or less for the world-wide work of the church and \$10,000,000 or less for Christian higher education; among them the following:

(1) That the centennial celebration of the Board of Foreign Missions is primarily inspirational and educational, and that the financial aspects of the centennial will be subordinated to these primary purposes. (2) That during the calendar year 1937 the Board of Foreign Missions in presenting its financial program will make reference to the "Capital Purposes Fund" of the Boards of Christian Education and National Missions which is to be raised in the three following calendar years, 1938-40. (3) During the calendar years 1936 and 1937 a publicity approach to the church will be made by the Boards of Christian Education and National Missions in reference to the "Capital Purposes Fund" which is to be sought in the three years following. This approach will be against a background of "conservation of the spiritual values which are necessary to the preservation of American democracy; the free church in the free state; the indispensable contri-

bution of higher education under Christian auspices to such conservation; the responsibility of the Presbyterian Church in the U. S. A. to play its part in making this indispensable contribution to the conservation of these spiritual values."

—*Presbyterian Banner*.

A "Million Unit Fellowship"

The Methodist Episcopal Church, comprising 4,000,000 communicants in the U. S. and 1,000,000 in 40 mission fields, is launching a new movement to be known as the "Million Unit Fellowship."

The purposes are: (1) the inspiration and renewal of personal devotion to the ideals, life and social standards of Christ; (2) to mobilize the resources of the church for study of, and action upon, the social and economic problems of the day; (3) the stabilizing of Methodist opinion in support of the "Christian Way" and (4) the renewal of personal devotion among Methodists to the world mission of the church.

Bishop Frederick T. Keeney, who is Director of the new Fellowship, says:

"So far as the 4,000,000 communicants of the Methodist Episcopal Church are concerned and three to four million other persons who are the natural constituency of our church, *we are going to try for the spontaneous, creative and internal type of ordered living.*"

The Sabine Field

An area known as the "deep woods of the Sabine River bottom," lying between Louisiana and Texas, has a population almost as needy as the dwarfs of darkest Africa. On the Texas side of the Sabine River the Spanish language is spoken; on the Louisiana side there are some 6,000 people speaking English.

They are a people apart. There are settlements in the "deep woods" that are only fifteen miles from the highways, but in which are men and women who have rarely, if ever, ridden or walked through the wood

paths to that highway and the outside world. There are almost no doctors, only a few schools, and only six churches, three Baptist and three Catholic. Lack of Christian education have left these people debased and degenerate in the extreme.

—*S. S. Times*.

Moody Still Speaks

About forty-two years ago Dwight L. Moody founded the Bible Institute Colportage Association of Chicago. The extent to which this service of the printed page has grown is shown in the latest annual report of the association. During the past fiscal year, the association has published and distributed no less than 4,184,357 copies of its own publications, (a gain of nearly 450,000 copies over 1935), besides the sale of thousands upon thousands of Bibles, books and magazines printed by other evangelical publishers. All this literature was distributed throughout the United States and several foreign countries as a missionary effort. Those receiving free literature include prisoners, patients in federal, state and city hospitals and sanatoriums, children in mountain and pioneer schools, seamen on ocean vessels, young men in CCC camps, and the neglected peoples of Alaska, Africa, India, Latin America, the Philippines, Spain and French Louisiana. Teachers in 115 mountain counties received during the year 210,696 copies of the Gospel of John (with helps) for their scholars, together with 82,881 colportage books and 72,858 Evangel booklets, and to those scholars who read the Gospel of John and memorized selected passages, 47,561 New Testaments and Pocket Treasuries were given as rewards. These teachers report about 250 conversions, and many others have been established in their faith.

The Gospel car "Evangel" has visited sixty-seven cities and towns of Florida, Georgia and the Carolinas during the year, traveled over 5,000 miles, and participated in 238 services.

—*The Presbyterian*.

Carville Leper Hospital

Dr. H. E. Hasseltine, Director of the Leper Hospital at Carville, La., says that a leper can come anonymously, change his name while at the Hospital, and, if cured, leave the place to resume his real identity, his experience never to be known outside of the hospital's secret records. When patients wish to conceal their identity, the hospital authorities cooperate.

Since the founding of the institution, 1,130 lepers have been sent (or gone voluntarily) to Carville. The inmates are from 37 states. Four states have each furnished more than 100. These are: Louisiana, 507; California, 158; Texas, 121, and New York, 101.

Since 1921, 196 lepers have been paroled, apparently well. Thirty others, also apparently cured, remained voluntarily. Of these sent out apparently well, Dr. Hasseltine said, 23 have returned with active leprosy. Since 1921, 235 have run away. Eighty-five of these are recorded as still "out," Dr. Hasseltine said, although it is known that some of them have died.

Czechoslovak Center—Chicago

At the annual Czechoslovak Baptist Convention of the United States and Canada, held in a Czechoslovak church in Chicago, several thousand dollars were collected for missionary work which the Convention is undertaking in America, Canada, Czechoslovakia and Poland. This meeting commemorated 40 years of Czechoslovak Baptist work in America.

Chicago is a great Czechoslovak center, as 300,000 Czechoslovaks live there, and there are seven Czechoslovak Baptist churches, with eleven meeting places.

—*Missions.*

In Baffin Land

Baffin Land, probably the northernmost of all mission stations, is one of 128 countries to which the Scripture Gift Mission has sent the Bible. Speaking of Scripture distribution there, Mr. Duncan says:

We are not faced with illiteracy—nearly all can read. They seem to have learned to read in some extraordinary way—how, I do not know. We are working among a people who cover an area greater than that of the British Isles, where there is only one Mission Station working among two or three thousand people, the majority of whom are inaccessible. Yet a large proportion of them come to the Mission Station at least once a year when in the city to obtain supplies. Then we bring to them the Word of God. We do not yet have the whole Bible in Eskimo.

LATIN AMERICA

Conversion of a Merchant

Don Feliciano is a general merchant in the Indian village of Cacahuatpec, in an isolated section of Oaxaca, Mexico. To get needed medical treatment he traveled by airplane and bus to Puebla, and during his stay started reading a book that gripped him. After returning home he wrote to Dr. F. L. Meadows (medical missionary in Puebla), asking for a copy of this book. It was a translation of Paul Kanamori's "Three Hour Sermon," which covers the whole scheme of salvation. Other books followed this one. He wrote that he had been a slave to his own ignorance, but that now he was free and could talk to others on religion. A year later Don Feliciano returned to Puebla, and on a Sunday night in the Baptist church publicly accepted Christ as his Saviour. He has now asked an evangelist to come to his little town.

—*Missions.*

Hopeful Signs

Senor Gonzalez, the secretary to President Cardenas, in an open letter to Mexican Catholics, insists that the Catholic clergy are inconsistent in demanding liberties that they cannot, according to their dogmas, grant to others. He says: "The government guarantees to everybody the free exercise of his religious beliefs."

Christian work is now permitted among the 5,000 prisoners of the penitentiary in Mexico. One visitor has a list of 120 who have accepted Gospel portions,

and asked for prayer that they may find Christ.

—*S. S. Times.*

Seven Year Campaign

The Latin American Prayer Fellowship is undertaking to place a Gospel and a tract in every home in Mexico, in a systematic house-to-house visitation. They expect to complete this task within seven years. The work began with three weeks of prayer and preparation. One leader tested the plan in the fanatical town of Patzcuaro. In two days over two hundred homes were visited, and men and women gladly accepted the Word.

—*S. S. Times.*

Ingathering in Guatemala

Marked advance is reported in the work among the Quiche Indians of Guatemala. Last February there were twenty-eight professions of faith. Two weeks later, at Huehuetanango, more than fifty Indians joined the church. During the week preceding Easter nineteen more became active Christians. In May there were thirteen at Barillas, twenty-one at Retalhulen, and seven at the dedication of a new chapel. In three months Rev. Paul Burgess saw 167 publicly dedicate themselves to Christ. His own congregation, at Quezaltenango, became so large that a new church edifice had to be built.

—*The Presbyterian.*

Evangelical Work in Paraguay

It is hoped that the end of the Chaco war will allow Christian enterprises to go forward unhampered, but the change to military government may cause some embarrassment to evangelical missions, and there is a possibility that the religious question will be handled after the Mexican model. On the whole, however, Evangelicals are satisfied with the favorable assurances that have been given them. Evangelical work in Paraguay is limited in extent, but that among the Indians in the Chaco has acquired a wide

reputation. Evangelistic effort, social activity and a mission among lepers are all represented, and the International College in the capital is one of the best of such institutions in South America.

Vital Work of Bible Societies

The British and Foreign Bible Society has been at work in Chile for almost a century; the American Bible Society joined them later. Their remarkable circulation of the Bible has led a zealous priest, the Rev. Cosme Julien, to urge the Archbishop of Chile toward a nation-wide campaign of preaching based on the Bible. A Chilean correspondent for the *Presbyterian Banner* says: "I have just received a Roman Catholic edition of the four Gospels which bears the *imprimatur* of the Bishop of Argentina. In the introduction to this attractive little Biblical manual the Bishop writes: 'To make the reading of the word of God easy is to prepare the way of the Lord. Heaven grant that it may reach the hands of the people and great numbers of them. There is no other way of reconquering the world for Christ.'"

EUROPE

Paris Evangelical Society

For the first time in thirty years, with the exception of 1915-16, the Paris Evangelical Foreign Missionary Society has closed a year without a deficit. Pastor Andre Monod writes: "It is no longer a question of amputating our work; we are able on the contrary to send out all our missionaries on leave and to send out the indispensable reinforcements."

This Mission has a long history behind it. At a time when Protestant missions were forbidden in French Colonies the Society, founded in 1822, was given an opening in British South Africa, where it established stations in Basutoland, and later in Southern Rhodesia; and when the way was open, started missions in French for-

eign territories, notably in Senegal, New Caledonia, Tahiti, and the Loyalty Islands in the South Seas, where, as in Madagascar, it took over the missions founded by English, American and Norwegian Societies. After the War, it shared with American missions the German missionary work in the mandated Cameroun territory. Some of its missionaries labor in Togoland and on the Ivory Coast.

—*The Life of Faith.*

The Bible in Germany

The German Bible Societies had a remarkable year in 1934. Persecution has driven the people to the Scriptures. In face of repressive measures of the Hitler régime on churches and the ministry, the Bavarian Society issued 15,269 Bibles as against 11,970 the preceding year; the Saxony Society, 46,994 against 31,062; the Prussian, 169,762 against 138,990, and the Württemberg, 844,383 against 715,542.

—*Christianity Today.*

The Church in Poland

The annual conference of missionaries and delegates from the indigenous churches in Poland, connected with the Russian Missionary Society, was held this year at Lutsk.

The conference, which is held as much for the teaching and inspiration of the workers, and for the preaching of the Gospel, as for the conduct of business, covered a full week.

The record showed that over thirty mission stations had been opened during the year, and that there were thirty-four new workers. The total membership is now over 9,000, and the number of evangelists, preachers and workers is about 250, most of whom are supported by indigenous churches. During the year these raised a large sum of money for the support of the workers, and the maintenance of the girls' orphanage at Constantin. Sixty-nine Sunday schools are now established, but there is need for many more, which can be opened as soon as funds per-

mit. In these there are more than 1,500 scholars, and over 150 teachers.—*The Christian.*

Protestants in Bulgaria

Protestantism is stronger and more progressive in Bulgaria than in any other Balkan state. The Bible School grew out of a Bible Conference supported annually for twenty-five years by the Bible Lands Missions' Aid Society. It has two sections—one for the training of Biblewomen (some of whom are pastors' wives); and a three-year Biblical Theological Seminary course for pastors. In the five years of its history, fifty-five students have enrolled, and many are now working effectually for Christ as ordained pastors, itinerant evangelists, or lay workers.

There is an annual summer school, to which over 100 pastors and Christian workers gather for a season of Bible study and Christian fellowship.

—*The Christian.*

Polish Jews' Demands

The Jews of Poland have recently made ten demands of the government. Among these demands are (1) That the name "Christian" shall not be used in any inscription where Jews and Gentiles live side by side; (2) that the Jewish Sabbath shall be officially recognized and that the Jews shall have the right to conduct their businesses on Sunday as if it were a workday; (3) that schoolbooks objectionable to the Jews shall be prohibited from the schools; (4) that the title "Christian" as applied to land, nationality, or church shall be totally prohibited.

—*World Outlook.*

AFRICA

Cooperation in Egypt

Rev. E. G. Parry, of Cairo, writes in the *C. M. S. Outlook* that churches in Egypt are becoming more and more unity conscious, and that so far as possible the two great missionary societies in Egypt, the American

Presbyterian Mission and the C. M. S. have so arranged their work that there shall be no overlapping.

The Egypt Inter-Mission Council, formed in 1920, has done most valuable work and, through its Committee on "Missions and Government," has been able to present a united front on many questions.

Under the inspiration of the Anglican Native Church, effective work is being undertaken with members of the Coptic Church among both Moslems, and Copts. This is chiefly a lay movement, led by the Secretary of the C. M. S., an Egyptian priest and an evangelist from Old Cairo Hospital. A group of Anglican and Coptic laymen are being trained to preach and to conduct services in village homes in districts where there is no church within close distance. The work is extending, and there is a children's meeting run by English and Egyptians from the Old Cairo Hospital.

Fellowship of Unity

It is some seventeen years since the Fellowship of Unity was inaugurated in Egypt as a means of cooperation for the members of all the Christian communities. It has regularly held services where all the Christian churches, with the exception of the Roman Catholic, have worshiped together. Three years ago the united service was celebrated in the Armenian Church in Cairo, in 1934, in the Greek Orthodox Cathedral and in November, 1935, in the Coptic Orthodox Cathedral of St. Mark. No less than eight Archbishops and Bishops were present on this last occasion, and clergy from French, Lutheran, Anglican, American, Greek and Scottish Protestant churches. The Coptic Choir opened with a hymn, which together with the thanksgiving prayer that followed, delivered in Arabic by the Coptic Bishop of Beni Suef, are from the ancient Coptic Liturgy. All joined in the Lord's Prayer, made unusually impressive by the unique appeal of French, English, Armenian, Greek, Egyptian and German spoken simultaneously. The address was given by the *Wakeel* of the Patriarch on the subject of the reunion of Christendom.

Literacy—Test of Progress in Egypt

Illiteracy in Egypt is slowly decreasing. In 1917 the census showed that less than 10 per cent of men and only 5 per cent of women could read. Ten years later (1927) the census showed that 17.5 per cent of men and 2 per cent of women were literate. Today Egypt has a national school system largely through the generosity and interest of the late King Fuad. Thirty-nine dailies and 257 journals are published. A new book comes off the press every day. Illiteracy is not an unsurmountable bar to instruction, for, as in seventeenth-century England, the fluent reader reads aloud to illiterate groups in coffee houses, shops, private houses, or even in the street. The desire for general literacy is growing, and Egyptian women are demanding schools, equal educational privileges for girls and marriage reforms. The Egyptian University has 2,500 students; Government secondary schools, 16,000 students; high schools, 4,100 students, and Al Azhar University, 2,600 students.

—*World Survey.*

A New Opening

New work has been opened up in Kibondo, an isolated place about 150 miles from Kigoma. The people are primitive, but ready to listen to the Gospel. The ruler of the district is a woman, very intelligent, and friendly towards the missionaries. She and her husband are Moslems; but she is a "hearer," although her husband at present shows no interest in the Christian message. One of the workers writes:

"We have many out-schools with African teachers in charge, and we are hoping to train young evangelists each year. Only this week eight young men have been placed with good teachers for twelve months' experience, after having had three months' training. When they have gained this practical experience they will come in for

further training before being placed in little churches in the district." —*C. M. S. Outlook.*

New Church at Nshinga

Christians of Nshinga, Portuguese Congo, now have their own substantial house of worship. In 1932 there was but one Christian there; today there are eighty-eight loyal followers of Christ. At the first service in the new building four hundred and fifty people were present to share in the dedication of this new church. Several incidents gave the occasion special significance. A boy of about twelve recited the whole of the Scripture lesson faultlessly in excellent Portuguese, and a woman shared with four men in the singing of a special hymn.

The service was not without its touches of African humor. The paramount chief was present, and expressed in a speech the joy of himself and his people at possessing at last a prayer-house of their own. "But our bell is cracked and won't ring. What about a new one?" he asked. Quite determined to strike while the iron was hot, a little later he preferred another request. "What about a doctor?" He seemed to think that one could produce a church bell and a medical man at will.

—*C. M. S. Outlook.*

Quick Results in Nigeria

A native evangelist has recently started work among the Eggon people in the district around Lafiya, connected with the Sudan United Mission. One of the first results appeared when a great man among the fetish worshipers came, and with his wife asked the evangelist to help him to burn his idols. After this open profession of faith in Christ, the convert asked that his son-in-law, who lived two days' journey away, might be visited and told. As a result he, too, asked that his fetishes should be destroyed, while yet a third idolater followed suit. In this district a number of raw pagans who are being trained by the Government

as schoolmasters, are attending the missionary meetings.

—*The Life of Faith.*

Appreciation of Missions

The Governor General of the Belgian Congo has expressed his sincere appreciation of the excellent work performed by Protestant missions, and emphasized the importance of their medical work done in cooperation with the Government. He thanked missions for the service they were rendering to the colony, and commented on the fine Christian character of many of the Congo converts. He further assured the Council that no confessional discrimination would be exercised in the choice of candidates for the medical schools at Leopoldville or elsewhere, and Protestant boys attending these schools would be able to follow their own religious instruction.

The Governor does not consider the Evangelical Church in the Congo strong enough to stand on its own feet. If, for any reason, the missionaries were recalled at this time to their own countries, leaving their converts to struggle alone, native Christians would not long withstand the backward pull of paganism.

Church Discipline in the Congo

Perhaps if the church at home were as strict in discipline as the Congo Church there would be few left on the roll. Native pastors and elders are even more severe in such measures than are the missionaries.

Because of these very strict rules about Christian life and behavior there are necessarily many backsliders. At Luebo, a personal workers' class has been organized, and each week every worker is given a list of five or ten people to hunt up, talk with, pray with and endeavor to bring back to the Lord. Responsibility for a neighbor's spiritual life is a new idea in the Congo, but it is growing, and young men, working with pastors and evangelists, have been literally combing Luebo with the result that

the spiritual life in the whole section has been greatly strengthened and enriched; many have been restored and many others have been encouraged to desire to return to the Lord. —*Congo Mission News.*

WESTERN ASIA

Christian School Contacts

Two of the six members of the graduating class at Aleppo, Syria, Presbyterian High School are girls. This may not seem worthy of mention, but probably no other high school in Syria can make the same boast. Also, two are Moslem boys; both will be speakers on the commencement program, one in Arabic and the other in French. The father of one of them was a prisoner during the recent nationalist demonstrations in Syria. The other is a nephew of one of the high officials in the Department of Education. One of the greatest experiences these two Moslem boys have ever had is their being in a class with two very nice Christian girls.

Moslem Morality League

A Morality League, with branches in the towns and villages of Palestine, has been formed by Moslems under the name of "Do and Don't," to maintain the purity of public morals and insure proper behavior in public. The league has asked the Palestine Government to ban immoral theatrical performances.

Toward a United Front

A plan of organization has been agreed upon by the churches at work in Syria. Churches affiliated with the British Reformed Presbyterian and the American Reformed Presbyterian missions, the Friends' Yearly Meeting, the Damascus Church of the Irish Presbyterian mission, the Lutheran churches connected with the Danish Mission to the Orient and the Evangelical Synod, are represented in this move toward unity. The chief purpose is to

enable the Protestant churches to present a united front in their governmental and other public relations, and to unify the treatment of legal matters. In ecclesiastical and doctrinal matters the different units composing the synod will retain independence.

Social Changes in Iran

Mrs. Cady Allen, Presbyterian missionary in Kermanshah, tells how radically social life has changed in Iran.

Men and their wives call and receive callers to gether. At first it all seemed delightfully new and interesting, but I soon began to realize that the men made most of the conversation, the hostess was always too busy serving the guests to sit down and really visit with us. Lately I have been to several parties where just ladies were present, and they have all seemed to enjoy the greater freedom and informality, for as yet they are not at ease in mixed crowds. I am glad for the removal of the veil because I have felt quite a change in some of my friends—it seems as though they feel closer to us, more open and ready to take us into their lives, more ready to share with us their problems. When I visited one of my veiled friends, or walked with her on the street, however near and dear we might be to each other, there was a difference. But now we visit each other, or walk together on the street—the difference has disappeared.

Doctors Go to Church

Here is a church with 10% of its membership in the medical profession. In Hamadan, Iran, is a Protestant church with 150 members, including Iranians who were former Moslems, Assyrians, Armenians, Americans and Jewish converts. Fifteen of the members of this church are doctors and three of the four elders are doctors. This is partly explained by the fact that in the earlier years of medical mission work, before there was a government medical school, ambitious young men were taken into the mission hospital, and trained as physicians by the medical missionaries. Most of these young men, through their Christian contacts and training, became earnest Christians themselves, joined the church, and take an active part in the various departments.

INDIA

Converts Among the Bhils

The Bhils of Central India offer special opportunities for evangelization. Their homogeneity and comparative isolation make less difficult the spread of the Gospel; their concepts seem to have no subtleties that require explaining away before they can accept the truth in Christ, and they respond eagerly to the Gospel. Furthermore, the acceptance of Christ means no very great change in their general life. Simplicity is the order of their being. A change of religion is mostly a change of loyalty; there is no social upheaval.

It is characteristic of the Bhils that so many new converts are eager to carry the message to other members of their family scattered over the villages of the area. The need for arousing interest no longer exists; but teaching is required.

Where the question of a school building has been raised, the people themselves have come forward with an offer to erect it, and plans are being made to secure a group of promising Bhils who will be fitted to give elementary education. Such teachers will serve a group of villages.

At a conference, arranged by the Mid-India Christian Council, it was decided to make an effort to secure the cooperation of all Missions working among Bhils, with a view to coordinating methods of work, pooling experiences, and establishing common centers for training along special lines, wherever this may prove possible.

—*National Christian Council Review.*

Rural Education Problem

The Christians of India are greatly concerned because of the difficulty in providing primary education for the rural Christian community. In the United Provinces the Government set aside a sum of ten thousand *rupees* (about \$3,300) to be used as scholarships for Chris-

tian children, making it possible for rural children to attend school. Opposition has arisen to the use of this grant and the Legislative Council has voted to suspend all payment under the present terms of the resolution. The fear has been expressed that it would operate as an inducement to members of the Depressed Classes to become Christians in order that their children might receive a grant. Under the present agitated state of affairs in India regarding the conversion of the Depressed Classes, it is easy to understand that both Hindus and Mohammedans would oppose such a grant.

At present Hindus and Mohammedans are receiving over a hundred thousand *rupees* a year in the United Provinces for the support of their communal schools. —*Indian Witness.*

Triplets in India

The arrival of quintuplets would not have been welcomed at this Chamar home where a Bible woman reports that when triplets came the caste relatives said: "No woman should have triplets. The mother must be punished." The babies all died in a few days, yet the punishment was given. The mother was ordered to bathe in the sacred Narbudda River in order to help atone for the sin she must have committed in a past incarnation. The Panchayat (council) of five demanded twenty *rupees*, which the family was too poor to pay. Then they put the mother on a donkey and made it run to the home of its owner, a washerman. The parents were informed that the *bai* could be rescued by the payment of any amount which the washerman demanded. That, too, would be difficult. In vain the Bible woman tried to make them see the Christian ideal.

—*World Call.*

Literature Caravan

The year 1935 brought a new venture in the work of the British and Foreign Bible Society in India. One of the great prob-

lems of Christian literature in India is that of distribution, and to do this more effectively various experiments have been tried; among them is a motor caravan provided by friends in England. Throughout 1935 the caravan was touring India. It started in the Madras Presidency in January and during its two-and-a-half months there it sold 10,369 Scriptures. It spent April in the Mysore State, with a circulation of 2,694 portions. Then during May, June and July it was in the area of the Bombay Auxiliary, finishing in the Central Provinces. It was hampered by monsoon conditions both in actual traveling and in its selling work, but 7,529 portions were sold. It then spent August and September in the area of the North India Auxiliary, with sales of 9,155 portions. During the last quarter of the year it was in the Punjab.

One Chamar's Witness

The *C. M. S. Outlook* has an account of a Chamar, who, two years ago had been led to Christ through a Christian sweeper, and started a movement among his own class. Through this man's testimony, Chamars from neighboring villages became inquirers. A group of about forty men and women from two villages expressed their desire to become Christians. Later, fierce persecution from the caste people partially stamped out the movement; but during the past year it has revived and has spread from village to village.

Many new Christians are learning to pray; the few who can read are not only feeding on the Word of God themselves, but are teaching others; they are learning to give to God's work out of their deep poverty, to stand persecution, and to win others for Christ. None of them has yet been baptized, except the original Chamar.

Lucknow Ashram

The latest development of the work, which Dr. E. Stanley Jones has been doing among ed-

ucated Indians for 22 years, has been the founding of an Ashram at Lucknow, from which medical, educational and social work of various kinds is carried on. It grew out of the Ashram which he had founded in the Himalayas where some 200 people live together in Indian fashion. They include, he said, Europeans and Indians, Government officials and ardent nationalists, fundamentalists and modernists, conservatives and radicals, high caste and low. "Leave behind all race and class distinctions, all ye who enter here," is one of the mottoes on the wall. "Christianity has many critics," says Dr. Jones, "but no rivals in the work of human redemption."

Under the supervision of Dr. E. Stanley Jones and those associated with him in the Ashram, a series of pamphlets and tracts on the Christian message is being prepared for mailing, month by month, to the leaders of the Depressed Classes and the aboriginal tribes of India, groups numbering perhaps 70,000,000 people.

Among the first materials printed and mailed are: the Gospel of St. Luke, with helpful comments and the story of Ditt, a humble Chuhra convert, who refused to be segregated in the mission compound, and led, under God, a mighty movement of his former caste fellows into the Christian Church.

—*Christian Advocate.*

Leper Clinics in Siam

Various estimates of the number of lepers in Siam have been made from time to time, but none of these is accurate. Fear of discovery, leading to ostracism, persecution, and much suffering, causes large numbers to go into hiding or to cover all signs of their affliction as long as possible. However, an estimate of 20,000 is approximately correct.

The number of patients being treated at present in leprosy hospitals in Siam is less than 1,000, or only 5% of the estimated leper population. For the past three or four years most of the patients on leaving

asked to be supplied with equipment for home treatment. This gave the missionaries the idea of establishing clinics in various districts. Twenty of these have been opened, all under the supervision of former leper patients, treating more than 500 patients. The only cost involved is that of medicines, but no medicine is given any group which fails to report monthly on the number of injections given. Practically all clinics show increased attendance, in some instances over 100%.

One of the most important and encouraging features of the work is the evangelistic opportunity offered by these established clinic groups. All the patients come from non-Christian homes, but the majority, upon leaving, have accepted Christ. Christian centers have thus been established and two churches have been built.

—*Siam Outlook.*

CHINA

Successful Preaching

Rev. R. W. Porteous, of the C. I. M. Bible Training Institute at Nanchang, reports that a new Gospel Hall has been opened and a chapel seating 200. The Gospel message has been delivered there to attentive crowds almost every night for four months and hundreds have indicated their desire to accept Christ as their Saviour. This provides opportunity for students to do personal work. Two student bands were assigned to evangelize two neighboring markets and as a result several families destroyed their idols.

Mr. Porteous writes:

God has been doing a great work among the wounded soldiers in the military hospitals in the city. Many have responded to the Gospel appeal, though quite a number who, we believe, were saved, did not have an opportunity to be baptized before they were called to rejoin their regiments, be discharged, or return to their homes; we had, however, the joy of seeing 114 baptized in the C. I. M. Church. These have all left for other provinces or different parts of Kiangsi, and some to their homes, but each with a New Testament or Bible in his kit.

—*The Christian.*

Chefoo School for Deaf

Those who contributed to the Chefoo School for the Deaf have made it possible to keep in school fourteen children from destitute homes, ten others whose relatives cannot pay more than five or ten dollars towards food, and fifteen who cannot pay more than one-half the cost of food. Fifteen of the children come from homes where one or both parents have died. Fifty-five deaf children, eleven girls and forty-four boys between the ages of seven and seventeen, have made satisfactory progress in learning the language necessary to communicate with their home people.

An hour and a half is spent on Saturday mornings in preparing for the Bible lessons which they have on Sunday. One little boy from a very poor home in the country asked for a Bible when leaving for vacation. As he had been in school only two years, his ability to read it was questioned, but when by the use of speech, writing and pantomime, he made it plain that he would not knock his head to idols and he wanted to learn how to pray to the true God in Heaven, he was given a copy of the Gospels, and his delight was unbounded.

—*Chefoo School Report.*

Christ Speaks Through the East

An American woman who has lived fifteen years in China, Miss Helen W. Dutton, testifies to the contributions which that country has made to her life; best of all, she says, her discovery of the Christ of the East, the Jesus who bade men go the second mile; who bade men forgive their brother unto seventy times seven; who told men to love God and their neighbor as themselves, who told the rich man to sell all his goods and feed the poor if he would gain the Kingdom of Heaven; who sought the lost sheep and brought it to the fold again; who bade men lose their lives for others that they might save them — this Jesus the East understands and will accept. "The

Oriental is truly a literalist," says Miss Dutton. "He expects to see in an individual who calls himself Christian those qualities which Jesus called 'blessed.' Let him exemplify those traits in his daily living—he will have no substitute. . . . I see more of the gentle, patient Jesus in these Eastern friends of mine. I am glad for my years in China, where I have come to understand better the Oriental Christ." —*Advance*.

Child Slavery Today

It is thirteen years since Mr. Winston Churchill told the House of Commons that he intended to abolish child slavery in the British possession of Hongkong within one year—and still the evil continues. A special commission has now been sent out from England to look into the whole problem. It is doubtful whether there is anything within the realm of slave systems so revolting as child slavery—the sale of thousands of little girls say of five years of age, at half-a-crown apiece—bought for "appreciation"—bought for sale again at eight to ten years of age, for drudgery—or worse, without the glimmer of an understanding of what awaits them. The cruelties imposed upon them are of such nature that publication of them would be prohibited in the British press.

A wealthy Chinese gentleman, who has decided to devote his life and means to the abolition of this gigantic evil, declares that there are more than 4,000,000 pitiable little slaves within China proper; probably there are about 10,000 in British Hongkong and Malaya. It is the job of this new commission to discover their numbers and whereabouts, and to propose to the government means for putting down the unholy traffic going on between Chinese in China and Chinese inhabitants in British territories.

—*The Chronicle*.

Changes Show Progress

Seventy-nine missionary societies are engaged in giving

Christian training to the children and youth of China. Their pupils represent 950,000 Protestant Christian families.

Sir Frederick Leith-Ross, in his report on financial conditions in China, fully corroborates the report of the American Economic Mission that "a vast change is coming over China, a modernization that as compared with ten or even five years ago marks many centuries." This opinion is confirmed by those familiar with conditions in widely separated provinces; beyond question, China's youth is in the forefront of the struggle for progress.

The determined attack upon the opium scourge is part of this effort for national salvation. Mr. Hoo, the Chinese delegate at Geneva, stated last May that nearly 1,000 drug addicts, and drug traffickers were shot in China last year. The life of the Chinese nation, he added, depended upon victory in this fight against opium. —*World Survey*.

"Central Asia Trio"

The British Weekly publishes a letter from Miss Mildred Cable, written July 1 from Kansu province, where she and her colleagues, the Misses Francesca and Evangeline French, have arrived after their journey through the Gobi desert. She writes:

We have left the "great and terrible desert" behind us for the fifth time. As Christ's ambassadors we have been able to tell the Good News in every oasis on the main trade route. We have had a most touching welcome everywhere. The people last saw us hurrying away from the "Thunderbolt" and his troops, and many saw me on that same journey with my head bandaged, after the bad kick which a donkey belonging to a Moslem gave me. The fact that we have returned after all this has made many realize the urgency of our commission.

We are now once again in Tunhwang, the City of Sands, and have been able to revisit the beautiful Lake of the Crescent Moon and the Cave of the Thousand Buddhas.

Every afternoon we hold a service in the large room of our rented house—we call it the Blue Palace. You would be interested in the crowd which gathers there. It always includes a strange variety of listeners, from beggar maids to the wives of the principal military officials. Thanks to

Chinese democracy, which is so real as to be unconscious, all meet together not only for service but enjoy meeting afterwards, and do so with great *savoir faire*. The group is often joined by lamas, some of whom come from very distant lamaseries in Tibet.

Students' Problems

Prof. D. L. Phelps was recently asked to address a mid-week assembly at West China Union University, Chengtu. He asked the students to send in questions about religion in advance, and in the hour allotted, attempted to answer them. So many questions were handed in that Prof. Phelps was given the following week's assembly hour.

Dr. H. Bruce Collier of the faculty analyzed these questions and found that they could be divided into five groups: fundamental questions of God, prayer, meaning of religion, 29 per cent; doctrines, miracles and superstitions, 23 per cent; personal relations to religion, and personal benefits, 20 per cent; necessity of religion, and uniqueness of Christianity, 14 per cent; political problems, 14 per cent.

The largest percentage related to the nature of God and prayer. Typical questions were:

"Why do you believe in God?" "What is the real meaning of prayer?" "Can religion really discover the 'way out' that is the goal of all life?" There were several very searching questions:

"Jesus said that 'whosoever shall smite thee on the right cheek, turn to him the other also.' Now Japan has occupied by force our three eastern provinces; should we not take the five northern provinces and give them to Japan, too?" And "The Powers of Europe and America are nations that worship God. Why, then, are they guilty of acts of aggression toward the weaker nations?"

The experiment revealed the type of religious problem which occupies the student thought.

—*United Church Record*.

Difficult Mongolia

Work among Mongols was started about a century ago, and taken up afresh by James Gil-

mour in 1885. A little over a year ago the new capital of Inner Mongolia was opened at Pailingmiao formerly a caravan center, but nothing more. Missionary work had never been carried on there, but Prince Teh Wang granted permission on this occasion. The opposition from the lamas caused the liberty previously granted to be restricted, but good services among the Mongols, and much interest in the Gospel are reported. For several months a Bible Class was carried on among government secretaries, and medical treatment has been given. Today, Pailingmiao is developing rapidly and boasts a temple, with more than 1,000 lamas.

JAPAN

"Year of the Monkey"

Once every twelve years comes the "Year of the Monkey," when young people ask "whom shall I copy this year?" with a somewhat sincere belief that thus they may improve. The seventy-five children in the Morning Star Kindergarten at Yamaguchi do not wait for the twelfth year. When they "play kindergarten" there is the piano teacher, the teacher who leads the circle hour and the one who conducts the prayer period. The little mimics do not forget to be gentle and smiling; the three real teachers looking on are struck by the skill in mimicry, smiling as they see themselves so perfectly portrayed with all their little mannerisms. It is not to be wondered at when they say to one another. "Well, if they copy even us as closely as that, we'll have to see to it that we lead them to copy in all seriousness the One who is Best."

A Model Village

A notable experiment in temperance was made by the village of Kawaidani. In 1925, the mayor proposed that the village "go dry" for a period of five years in order to rebuild the village school, which had been destroyed in a fire. So successful was the plan that the term of

prohibition was continued for another five years, which came to an end on March 31, 1936. During that period it is estimated that the village has saved 173,000 yen, although most other villages have "gone into the red." Of this sum, 45,000 yen was spent on the new school, 50,000 yen on new homes, 74,000 yen was invested in cooperative associations, and 4,000 yen in the postal savings bank. In addition, the mayor proudly reports that the children of the village are better fed and clothed, that the children's death rate as well as the general death rate has decreased, that the number of persons seeking medical attention has decreased 40%, that lawsuits, illegitimacy, crime, gambling, police court cases and election offenses have been done away with.

—*Japan Christian Quarterly.*

American Missionary Excluded

The refusal of the police to readmit into Japan Rev. Dr. J. Spencer Kennard, American Baptist missionary, is in the nature of a bombshell. It is thought there may be a blacklist of other American missionaries suspected of anti-war or labor sympathies. These missionaries do not expect to be deported, but fear their next furlough may terminate their careers in Japan. They are social workers of Kagawa's type, but the police draw a distinction between a native, like Dr. Kagawa, and foreigners who come on what many Japanese consider the superfluous mission of bringing Japan a new religion.

There is no fear that any missionaries will run personal risk or find their freedom of preaching interfered with, but in the future they will have to avoid quasi-political activities, such as the propagation of peace or international idealism of the type represented by the Fellowship of Reconciliation and kindred organizations. They may preach their faith and teach English, but nothing more. A number of younger missionaries regard the police action as a shattering

blow to the propagation of civic idealism; but many older, experienced missionaries hold that "preaching, teaching and philanthropy" sum up the missionary's whole duty, and they disapprove all activities capable of arousing political suspicions.

—*New York Times.*

Rural Newspaper Evangelism

Dr. Daniel C. Buchanan of Kyoto finds a wide field for rural newspaper evangelism. He writes:

The personal interview is the method par excellence in our work of newspaper evangelism in rural districts. If a member lives in another part of the Empire, too far away for us to call on him when the time seems propitious, we send his name and address to the nearest missionary or Japanese pastor with the request that he call on the inquirer and try to get him linked up with some church. Those members who live in our field we try to call on as often as possible. We also encourage them to come to our office whenever they visit the city. Thus we have found that the best way to win a man for Christ is to have heart to heart talks with him, pray frequently with and for him, and love him into the Kingdom.

Newspaper evangelism is establishing groups which will later develop into churches. The work is carried on through advertising in newspapers and magazines, correspondence, monthly magazines sent free of charge to all members of the church and for three months to all inquirers who have not joined the church, by tract distribution, and through a loan library, as well as through the use of stereopticon and moving pictures, and personal interviews.

Christian Literature

A group of far sighted missionaries and Japanese Christian leaders began in January, 1935, as one of the activities of the Christian Literature Society, a Central Christian Library to house a collection of Christian books, especially those published in Japan since the beginning of Protestant work. About 4,000 volumes have been purchased or received as gifts to date and catalogued, the expenses being met largely by Japanese Christians.

Some of the books assembled are records of martyrdoms, others tell of methods of expressing the Gospel. A reading room well supplied with reference books in English for the use of clergy, Bible students and evangelists; commentaries, dictionaries, etc., and a loan library by mail for distant workers is part of the ultimate plan.

Another timely piece of work in Christian literature is the aggressive program of the five-year-old Brotherhood of St. Andrew in Japan. More than 22,000 copies of the Forward Movement booklets, adapted and translated from the American series, have been printed and distributed throughout the 271 parishes and missions of the Episcopal Church.

—*The Living Church.*

Result of Teacher's Testimony

Mr. Sakata, Principal of the Mary L. Colby School for Girls in Yokohama, arranged a series of evangelistic meetings with Mr. Kimura. Thirty-five years before, Mr. Sakata, a young soldier about to be called into service, was converted by Mr. Kimura and made up his mind that instead of spending his life killing people he would spend it showing them how to live. Almost immediately he was called to Manchuria and was there for ten years. When he came back he trained himself to become a Christian teacher.

Mr. Kimura told of going to see the young man off when he was about to leave for Manchuria. He clasped his hand, never expecting to see him again, but God had work for him and brought him back.

The effect of this story was direct and fruitful. Almost the whole school stood to indicate that they too wanted to follow Christ. Mr. Sakata had them go to their class rooms and there, if they so desired, they were to write out their decision, signing their names. When they were counted there were 307. Committees set to work immediately and the result is that there is one period a week de-

voted to intensive teaching of what the Christian life means.

—*Watchman-Examiner.*

ISLANDS OF THE PACIFIC

Samoa Schools

For nearly a century the people of Samoa have been able to read and write their own language, through the untiring efforts of their own Samoan village pastors, who have acted also as village schoolmasters. In addition to ordinary school subjects the boys are given practical training in agriculture, carpentry, music and craft work. It is the secret desire, however, of nearly every schoolboy to become some day an ordained pastor.

There are two schools for girls; the one at Papauta accommodates 150, who enter only on recommendation of village pastors. The school itself is a village where all food supplies are grown on the hillside plantations and the girls take their part in caring for the gardens. All practical training can be carried out by the girls in their own homes when they leave school, after four or five years' residence.

Atauloma school has the three-fold aim of helping the students, finding ways for them to help the school and of keeping in touch after they leave. Graduates work to give financial aid. By bazaars or direct giving from their funds they have raised enough to give four Aladdin lamps for the main hall, \$14 toward other improvements.

—*L. M. S. Chronicle.*

Typhoon Damage

With the return of typhoon season in the Philippines, it will be recalled that last year a great landslide buried 73 people in the town of Balogang, near Sagada. At the time and ever since then the missionaries at Sagada have been trying to get the remaining people of the town to move to a new site, but the old men, dominating the situation, have refused, ostensibly because "it is

safe now," but really because of their deep-rooted pagan fear that if they move away, the spirits of the 73 who were killed will pursue and punish them.

Due to the perseverance of the Rev. Clifford Nobes, the provincial government has taken a hand and by the latest report has given the people thirty days to move away, promising help in moving expenses and in getting new land. The situation is really perilous for there are big new cracks in the mountainside, waiting for a typhoon to start more slides.

Protestant Strength in Philippines

The National Christian Council of the Philippines gives the following numerical strength of Protestantism in the Islands:

United Evangelical Church (including all members in regions where Presbyterian, Congregational and United Brethren missionaries are serving)	42,910
Methodist Episcopal	82,910
Iglesia Evangelica Metodista en las Islas Filipinas	18,000
Iglesia Evangelica de Cristo	15,000
Baptist	10,000
Disciples of Christ	8,000
Association of Baptists for Evangelism in the Orient	2,500
Philippine-Borneo Faith Mission	250
Total	179,570

"God Hath Spoken"

In a letter received recently from a worker in the Philippine Islands, the following story is told:

"Soon after our arrival here we came across a young man who had no other book except the booklet 'God Hath Spoken.' In all his conversations with his friends he always tried to find God's guidance in this little book, so much so that his friends gave him the nickname *An Dios Nag-yakan*. Needless to say he soon became an Evangelical Christian, and the proud possessor of a New Testament." This booklet is issued by the Scripture Gift Mission in many languages.

—*Life of Faith.*

MISCELLANEOUS

Faith Missions

A recently published pamphlet summarizes the service of popularly called Faith Missions. The Interdenominational Foreign Mission Association of North America was formed in 1917 by a group of foreign missionary societies that were not denominationally related, but which held identical doctrinal convictions and adhered to similar missionary principles and practices. Prayer fellowship, conferences concerning missionary policy, and united appeal for world evangelization are aims of the organization.

Listed in the order of their inception, the sixteen societies that are now members of the Association are: The Woman's Union Missionary Society of America, the China Inland Mission, the India Christian Mission, the South African General Mission, the Central American Mission, the Sudan Interior Mission, the Ceylon and India General Mission, the Africa Inland Mission, the Bible House of Los Angeles, the Inland South America Missionary Union, the Bolivian Indian Mission, the North East India General Mission, the Evangelical Union of South America, the American European Fellowship, the Orinoco River Mission and the Latin America Evangelization Campaign.

The pamphlet contains a list of the officary of each Mission, and a brief statement concerning each society's origin, aim and ministry. Copies of the pamphlet may be secured without cost from the headquarters of the various mission agencies listed, or from the Secretary of the Association, George H. Downkott, 113 Fulton Street, New York, N. Y.

—*The King's Business.*

Bible Reading for Catholics

A "back-to-the-Bible" tendency is noted among Catholics. A noted archæologist's wife—a Roman Catholic—has published some booklets, commending the reading of the Word of God, and

pointing out that the Bible is not merely a Protestant book, as so often alleged. The remarkable thing is that her work is commended by the Cardinal Archbishop of Paris. The movement had its origin in Italy, where a Waldensian pastor describes it as a real Reformation within the Catholic Church. Roman Catholic writers have also been drawing attention to archæological discovery and its bearing upon the truth of the Bible.

—*The Christian.*

Jews of the World

Jews throughout the world today number 16,291,000 as compared with an estimated 4,200,000 in 1850, according to a summary of the work of the noted Jewish statistician, Dr. Erwin Rawicz, appearing in the *C.-V. Zeitung*, of Berlin. The rapid increase coincides with the emancipation of the Jews in most European countries and the growth of industrialization, it is declared, following a heavy decrease in the Jewish population in the previous twenty or twenty-five centuries. Since 1800 the general population of Europe rose from just below 190 millions to some 500 millions today. The summary shows that there were about three Jews per thousand in 1800, about seven in 1900, and about eight in 1935.

The Jewish population of Great Britain, according to the survey, is 340,000. The Jewish population of Germany is given as 400,000, compared with an estimated 550,000 at the time of Hitler's advent to power. Jews in Palestine numbered 395,000 in 1935. By continents, there were 9,736,000 Jew in Europe, including Turkey in Asia and Russia; 560,000 in Africa; 936,000 in Asia; 5,031,000 in North and South America; and 27,000 in Australia and New Zealand.

—*The Jewish Chronicle.*

International Christian Police

Founded 53 years ago the International Christian Police Association is now world-wide in its activities, and binds the Christian police in England with

those in Japan, Canada, Australia, South Africa and other countries. A large proportion of the South African police are members of the Association, and about 1,000 joined last year, while more than that number of New Testaments were circulated among the men, besides thousands of tracts and leaflets. In Japan the work has gradually been becoming more difficult, chiefly because the police are under the military authorities. Each week Captain Gerrard visits the Tokyo Police Training School, where he distributes tracts and Testaments among 200 men. When the men leave they are often drafted to remote country villages, and may be the only possessors of God's Word in the place.

There is also a work for wives of policemen.—*The Christian.*

A Century's Achievements

The American Baptist Foreign Mission Society sums up its achievements of the past century in a comparison of figures which include the work of both the General and the Women's Societies:

	1836	1935
Number of missionaries on the foreign fields	46	590
Number of organized churches	9	3,226
Members of churches abroad	888	352,413
Number of schools of all grades	11	4,372
Number of native workers		10,529
Number of hospitals		32
Number of dispensaries		55
Patients treated		344,560

The number of baptisms by decades indicates the steady growth on the mission fields:

1835-1844	6,653
1855-1864	12,617
1875-1884	42,762
1895-1904	68,375
1915-1924	125,743
1925-1934	187,536

Many churches have developed their own leadership; among these are the Chekiang Shanghai Baptist Convention, East Japan Baptist Convention, the Convention of Philippine Baptist Churches, Inc., the All-Burma Baptist Convention and the Bengal-Orissa Baptist Yearly Meeting.

—*Watchman-Examiner.*

Our Missionary Bookshelf

Books Briefly Reviewed for the Readers' Information

Indian Thought and Its Development. By Albert Schweitzer. Translated by Mrs. Charles E. B. Russell. pp. 272. Price, \$2.50. Henry Holt and Company. New York. 1936.

Dr. Schweitzer has distinguished himself as philosopher, musician, and doctor in the equatorial primeval forests of Africa. He tells us that Indian thought attracted him from his youth, especially through the writings of Schopenhauer and his conviction that Indian ethics were concerned with the behavior of man in relation to *all* living beings and not merely to his fellow man.

He speaks of

"the difficulty of describing definite lines of development in a philosophy which possesses in so remarkable a degree the will and the ability not to perceive contrasts as such, and allows ideas of heterogeneous character to subsist side by side and even brings them into connection with each other. But I believe that we, the people of the West, shall only rightly comprehend what Indian thought really is and what is its significance for the thought of all mankind, if we succeed in gaining an insight into its processes."

Beginning with a comparison of Western and Indian thought, Dr. Schweitzer sketches the rise of world- and life-negation in the Vedas, the teaching of the Upanishads, the rise of Jainism, Buddhism and its later development outside of India. There are also chapters on present-day Hinduism, the Bhagavad Gita, and modern Indian thought.

The basic distinction between Western thought and that of India is that the former makes the affirmation of the world and life, while the latter makes its negation. This negation, he holds, is void of ethical value, and therefore Hinduism itself, and more especially Buddhism, modified

its world- and life-negation in its later development. The book is thought-provoking, and is packed with accurate information regarding the philosophy and history of Indian thought.

We believe, however, that the author does not place due emphasis on the debt of Western thought to Christianity. The error of Hinduism and Buddhism is not world- and life-negation only, but the denial of world- and life-reality. In Jesus Christ we have both the affirmation and negation. His disciples are not to be taken out of the world, but to be kept from the evil that is in the world. The Son of Man came eating and drinking. The world and life in the New Testament are not *maya*, illusion, but a great reality. We are not to leave the world, but to overcome the world. We are not to suppress life, but to seek its fullest development. The things that are seen are real, but they are also temporal. The things that are not seen are real and eternal. There is only one reference to Paul's philosophy and ethics, and the author always uses the word Jesus, not Christ, when referring to our Lord.

At the close of the preface the reader is told that neither in Western nor in Indian thought do we find the ideal or the finality.

"For there must indeed arise a philosophy profounder and more living than our own and endowed with greater spiritual and ethical force. In this terrible period through which mankind is passing, from the East and from the West we must all keep a lookout for the coming of this more perfect and more powerful form of thought which will conquer the hearts of individuals and compel whole peoples to acknowledge its sway. It is for this that we must strive."

If we must *look* for another, what about the thought of Jesus Christ? Paul's philosophy was based on it and is still valid and potent.

S. M. ZWEMER.

Levucka Days. By C. W. Whonsbon. Aston. pp. 95. Paper, 40 cents. Society for Promoting Christian Knowledge. London.

This small book recounts the experiences of a clergyman of the Church of England who spent three years in the Fiji Islands. The Bishop of Polynesia writes a commendatory introduction. The narrative illustrates the various interests and problems which face a missionary in a field which includes numerous islands separated by broad ocean spaces in which navigation is rendered dangerous by currents and coral reefs.

A. J. BROWN.

Korean Young Folks. By Frederick S. Miller. pp. 189. \$2.00. Fleming H. Revell. New York. 1936.

These glimpses of life in Korea are not dry descriptions but are a series of interesting sketches of real young people. With such quaint names as White Dragon, Great Mountain, Seven Stars, Jewel and the like, these young folks figure largely in the stories of country and village life. The reader learns about rice farming and fuel cutting, paper-making and house building, how candy and puffed rice are made and how kites are flown; about weddings and funerals and ancestor worship.

We read about Seven Stars who butted the goat; about Piggie who rolled off the bridge in his sleep; about Skylark the donkey who could bray noiselessly and helped distribute tracts by holding them in his lips; about

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

Kim the gambler and how he knew he was a Christian; the narrow escape of Pak who wouldn't hit back, and a score of other stories of humor and pathos, rascality and heroism and victorious Christian living.

Children and adults alike will read with profit and pleasure how a missionary works, how Gospels and tracts are distributed, how Christ changes lives, how Christians testify to non-Christians and how and why the Gospel spreads in a foreign land.

Those who have been entertained and instructed by reading "Our Korean Friends," by the same author, a veteran missionary in Korea, will need no urging to secure his new book.

WALTER C. ERDMAN.

Across the Years. By Charles Stedman Macfarland. An Autobiography. pp. 367. \$2.75. The Macmillan Company. New York. 1936.

Dr. Macfarland was for several years secretary of the Federal Council of the Churches of Christ in America, a post to which he was called from a Congregational pastorate in 1911, when forty-five years of age. The Federal Council was then a new venture, small, weak and with no dependable revenue. It was strenuously opposed by some denominations and by many ministers and laymen in the churches which gave it scanty support. But its secretary proved to be a born promoter, and was strongly reenforced by the growing demand for unity and cooperation in Christian work. By his energy and executive ability Dr. Macfarland developed the Council into a large and influential organization. After twenty years, he retired in 1931 as Secretary Emeritus. Now, at the age of seventy, he reviews his life's work, describing his early career and varied personal experiences, and the controversies in which he and the Federal Council were often involved. Of special interest is his account of the various interdenominational and international movements of recent decades and the eminent men in America and Europe with whom his of-

ficial relationships brought him into contact. ARTHUR J. BROWN.

Christian Giving. By Clarence Edward Macartney, D.D. 15 cents. Zondervan Publishing House, Grand Rapids. 1936.

This is a sermon and — the preacher being Dr. Macartney — it is in approved sermonic style, Scriptural, clear, cogent. It is well that it has been published, so as to reach a wider audience. Giving is, of course, only a segment of the circle of Christian Stewardship which Jesus presented whole in his teaching, but giving is the trait "likest God within the Soul," and it deserves to be stressed in "at least a sermon every year," as Dr. Macartney plans, making this the first of the series. D. McC.

A Story of Child Life in Old Peking. By Margaret Rossiter White. pp. 91. \$1.00, cloth. Fleming H. Revell Co. New York. 1936.

Every child who likes a good story will find this one of the best. In picturing the home life of a well-to-do Chinese family the author gives the pattern of Chinese culture and civilization in a way that the grown-up, as well as the child, will find interesting; and the result cannot but develop a bond of understanding between the races.

H. H. F.

Stories From Brazil. By William Anglin. With eleven illustrations. 96 pages. \$1. Pickering and Inglis. London, Glasgow, Edinburgh.

In Brazil there are two distinct types of missionary work. The first is carried on in the great centers of population and at certain points along the Atlantic coast where civilization and customs are only slightly dissimilar to those of North America. The second is being carried on, for the most part, among the more backward sections of the population.

These "Stories from Brazil" relate distinctly to the second type. They bear the authentic stamp of pioneer missionary experience, including travel after the most primitive fashion and preaching the Gospel to underprivileged people, despite persecution and ever imminent dan-

ger. It is a true picture of that heroic type of work which has been done in Brazil for more than half a century. The author, William Anglin, himself a legitimate descendant in the long line of missionary pioneers, has written these simple stories of conversion to give a fresh sense of the saving grace of our Lord and the wonderful power of His Gospel. It will inform, and inspire the reader and stimulate a greater missionary passion.

J. E. MORELAND.

Ethiopia. By John H. Shaw, Consul General of Ethiopia.

This paper-covered booklet on Ethiopia, comprising ninety-five pages, is, as the author states in his Introduction, an attempt "to portray an honest, truthful picture of this comparatively unknown Christian empire, with a short outline of the historic background, the natural resources, the people, the government, and some of the undercurrents that have led to the present difficulties." The aim is too broad to be carried out successfully in so short a volume and the book as a result is very sketchy.

The author is very open in his pro-Ethiopian sympathies and makes many statements highly commending the Emperor Haile Selassie The First. Had it been possible for the author to place this book on the market before the cataclysmic downfall of the Ethiopian Empire the book would have filled a greater need than at present. Events moved so rapidly that even this booklet, published in 1936, is out of date. The predictions made, such as "this nation of warriors would fight to the bitter end. The Ethiopian Empire can only be subdued by killing every man and woman in it" have proven false and the author is no doubt as keenly disappointed in the unexpected collapse of the morale of the Ethiopian army and the flight of Emperor, and as disillusioned in the outcome of the struggle and the altruism of protector nations, as is the writer of this review, who has himself spent five years in Ethiopia. STUART BERGSMAN, M.D.

New Books

As I Saw Africa. Eva Alice Springer. 243 pp. Powell & White. Cincinnati, Ohio.

Almanacs—Daily Light, 1½d.; Our Home, 1d.; Bible Almanac, 2d. Pickering & Inglis. London.

China Year Book. Edited by H. G. Woodhead. 510 pp. North China Daily News and Herald Co., University of Chicago Press, Chicago.

Christians in Other Lands. Compiled by Dorothy M. Horne. 1s. 6d. S. P. G. in F. P. London.

Calendars—Daily Meditation, 1s. 6d.; Golden Grain, 1s. 3d.; Golden Text, 1s. 3d.; Daily Manna, 1s.; Grace & Trust, 1s.; Young Folks Calendar, 1s.; Pickering & Inglis. London.

The Church and the Churches. Karl Barth. 92 pp. 75 cents. Wm. B. Eerdmans Pub. Co., Grand Rapids, Mich.

David and Jonathan. Lucy Laing. 96 pp. 1s. Pickering & Inglis. London.

Golden Grain Almanac. Small-type edition, 2d. and 6d.; large-type edition, 3d. and 1s. Pickering & Inglis. London.

Golden Grain Diary. Vest-pocket edition. 1s. to 6s. 6d.; Standard Edition, 1s. to 6s. 6d. Pickering & Inglis. London.

High Lights in the Near East. Reminiscences of nearly 40 years' service. Abdul-Fady (A. T. Upson). 128 pp. 2s. 6d. Marshall, Morgan & Scott. London.

Mexico Today. Col. Irving Speed Wallace. 364 pp. \$2.00. Meador Pub. Co. Boston.

My Robber-Captain. C. G. Kilpper. 166 pp. \$1.00. Wm. B. Eerdmans Pub. Co. Grand Rapids.

New Testament Principles and Modern Missions. By a Missionary Secretary. 6d. 22 pp. World Dominion Press. London.

New Testament Commentary. Edited by Herbert C. Allerman. United Lutheran Pub. House. Philadelphia, Pa.

Portuguese East Africa—A Study of Its Religious Needs. Eduardo Moreira. 104 pp. 2s. 6d. World Dominion Press. London.

Reflections of a Pioneer. W. R. S. Miller. 5s. 226 pp. C. M. S. London.

The Silent Oak. Armine Gabriel. 298 pp. \$2.50. Revell. New York.

What Maurice Found. Laura A. Barter-Snow. 189 pp. 1s. 6d. Pickering & Inglis. London.

Why Quit Our Own. Geo. N. Peek, Samuel Crowther. D. Van Nostrand Co., New York.

Christmas in Other Lands. Compiled by Dorothy M. Horne. Illus. 63 pp. 1s. 6d. S. P. G. in F. P. London.

Through the Eye to the Heart. Edited by Hy Pickering. 2s. 164 pp. Pickering & Inglis. London.

Popular Commentary on the International Sunday School Lessons. 1937. 90 cents. 224 pp. Revell. New York.

The King's Palace. Pen Pictures from Ephesians. H. E. Anderson. 125 pp. 1s. Pickering & Inglis. London.

With Christ Into Tomorrow. Hunter B. Blakely. 160 pp. 60 cents. Presbyterian Committee of Publication. Richmond, Va.

China Calling. Frank Houghton. 200 pp. \$1.00 cloth; 50 cents paper. China Inland Mission. Philadelphia and Toronto.

The China Inland Mission.

By Love Compelled. The Call of the China Inland Mission. Marshall Broomhall. 126 pp. 35 cents. China Inland Mission. Toronto and Philadelphia.

Obituary Notes

(Concluded from 2d cover.)
and director of Indian missions. He was the author of "Mormonism, the Islam of America" and other books.
* * *

Bishop Wilbur Patterson Thirkield, retired, of the Methodist Episcopal Church, leader in Negro education in the United States, died on November 9th, after several months' illness at 82 years of age.
* * *

Col. George Wingate, the founder of the Central Asian Mission, and a highly honored Christian and promoter of Christian work, died recently in England at the age of 84. He was a member of the board of the Regions Beyond Missionary Union.

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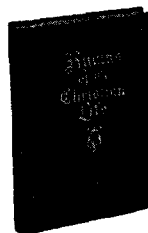
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Dr. William S. Bovard, Secretary of the Methodist Board of Education from 1924-1932, and since then the head of the Board's promotion work until his retirement last June, died at Sierra Madre, California, on September 16.
* * *

Hon. Hampei Nagao and **Rev. M. Akazawa,** two Japanese Christian leaders, died recently. The former used his political influence to further the temperance cause; and the latter was Bishop of the Methodist Church.

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