

THE MISSIONARY REVIEW WORLD

This Enlarging World

Arthur J. Brown

Kil Sunju—Korean Evangelist

C. F. Bernheisel

Religious Destitution in Maine

Charles W. Squires

The Divine Constraint of Missions

The Archbishop of York

The Christianity the World Needs

Frank C. Laubach

From Bondage to Liberty in Chile

Laura Jorguera

Foreign Missions Marching On

Fred Field Goodsell

Dates to Remember

- April 29-May 5—National Convention, Y. W. C. A., Colorado Springs, Colo.
 May 1—General Conference, Methodist Episcopal Church, Columbus, Ohio.
 May 12-15—National Council of Federated Church Women. Dayton, Ohio.
 May 20-24—Northern Baptist Convention. St. Louis, Mo.
 May 27—General Assembly, United Presbyterian Church of North America. Pittsburg, Kansas.
 May 28—General Assembly, Presbyterian Church in U. S. A. Syracuse, N. Y.
 July 6-12—Twelfth World's Sunday School Convention. Oslo, Norway.

* * *

Personal Items

Rev. Lewis B. Chamberlain, D.D., has retired as Recording Secretary of the American Bible Society. He was born in India, the son of Dr. Jacob Chamberlain, and after his education in the United States returned to India as a missionary for 25 years.

* * *

Rev. William Paton, Secretary of the International Missionary Council, has been making an extended tour of North China, and is now spending three months in India.

* * *

Dr. Graham Scroggie, formerly a pastor in Edinburgh and recently in New Zealand, is now established in London as Director of the Mildmay School of Sacred Instruction.

* * *

Mah Nyein Tha, headmistress of Morton Lane Girls' School, a Baptist institution in Moulmein, Burma, is in America under the auspices of the Oxford Group. She is a third generation Christian, her grandmother and grandfather having been baptized by Adoniram Judson.

* * *

Dr. J. Waskom Pickett was elected Bishop of the Methodist Episcopal Church by the Central Conference of Southern Asia on December 30, 1935. He shares this office with the Indian Bishop J. W. Chitambar.

* * *

Miss Jenny deMayer, the Evangelical Russian Christian, who has been in prison and exile in Russia (without trial or known accusation) for over thirteen years, has at last been released and has taken refuge in Switzerland. The only reason for Miss deMayer's arrest seems to have been that she was engaged in Christian mission work, had translated the Gospel into the Sart language and had received money from her sisters living in other countries of Europe.

* * *

The Rev. Charles Tudor Leber, pastor of the Green Ridge Presbyterian Church, Scranton, Pa., has been elected to secretary in the Board of Foreign Missions of the Presbyterian Church, to take office about April 1st. He plans to make a tour of some of the foreign mission fields

Passages to Memorize

To encourage the committing to memory of choice passages of Scripture, three series of four-page folders, six folders to a series, have been prepared under the direction of Helen Gould Shepard. Those who memorize these Scripture verses store away spiritual riches and those who scatter them will plant living seed. These folders are envelope size and contain from thirty to forty verses, centering around one theme.

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and will then assume his office duties at the time of the retirement of Dr. Cleland B. McAfee next October.

* * *

The Rev. Harold Street, American member of the Sudan Interior Mission and the Rev. John Trewin of Canada, were reported as having been imprisoned recently in Chencha, the capital of the Province of Gamo, Ethiopia.

Mr. Street and Mr. Trewin were stationed at Shamo, about two hundred and fifty miles southwest of Addis Ababa. It is said that the missionaries were arrested by an over-zealous local chieftain because they were unwilling to leave the war danger zone. They were immediately ordered released by Crown Prince Asfaou Wassen who has permitted them to return to their mission station.

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Editorial Chat

Look on the back cover of THE REVIEW if you would like to see some of the interesting topics we plan to publish in our special numbers of THE REVIEW (June and October). Both white and Negro writers will make these colorful and valuable numbers.

* * *

Does your pastor subscribe for or read THE REVIEW regularly? If not, why not? It will stimulate his interest in missions and will keep him informed on present world conditions and the progress of Christ's work in all lands.

* * *

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You will be rendering a good service if you persuade others to become regular readers of THE REVIEW. Here is what one of the leading preachers in North America has to say in a recent letter: "The February number of THE MISSIONARY REVIEW is a gem. There are so many things in it which are helpful and inspiring. I do not know when I have enjoyed a number more. You are doing a great work with that magazine. It reviews the world field and inspires us all with far distances of faith."

REV. JOHN TIMOTHY STONE, D.D.
Chicago, Ill.

* * *

"This is just a little word of appreciation of your wonderful magazine. My copies are passed on each month to one of our National Mission workers in a miner's camp. The articles by Mrs. Stanley Jones and Dr. Frank C. Laubach fitted in very well with our 'Youth Problem' meeting."

MISS STELLA A. MINNEMEYER.
Pittsburgh, Pa.

Obituary Notes

Mr. Dwight H. Day, who was for 18 years (1906-1924) the efficient treasurer of the Board of Foreign Missions of the Presbyterian Church, died in New York on February 9th. Mr. Day was born in Chicago fifty-nine years ago, the son of Mr. and Mrs. Thomas C. Day. He was graduated from Yale University in 1899 and since he left the Board of Foreign Missions he has been an independent broker. Mr. Day traveled widely, visiting the mission fields in Asia and Latin America. He was greatly beloved by a wide circle of friends. Surviving him are his wife, Clara Bradford Day, two sons and two daughters.

* * *

The Rev. Roderick M. Gillies, D.D., honorably retired missionary under the Presbyterian Church in the U. S. A., died at Wooster, Ohio, on February 2d. In the 32 years which Dr. Gillies spent in Siam, much of his time was devoted to itinerating in the northern section of the country,

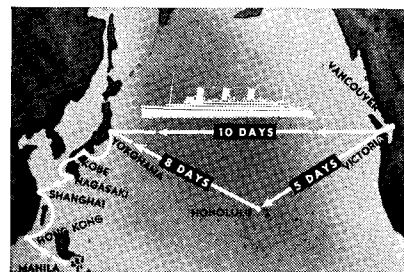
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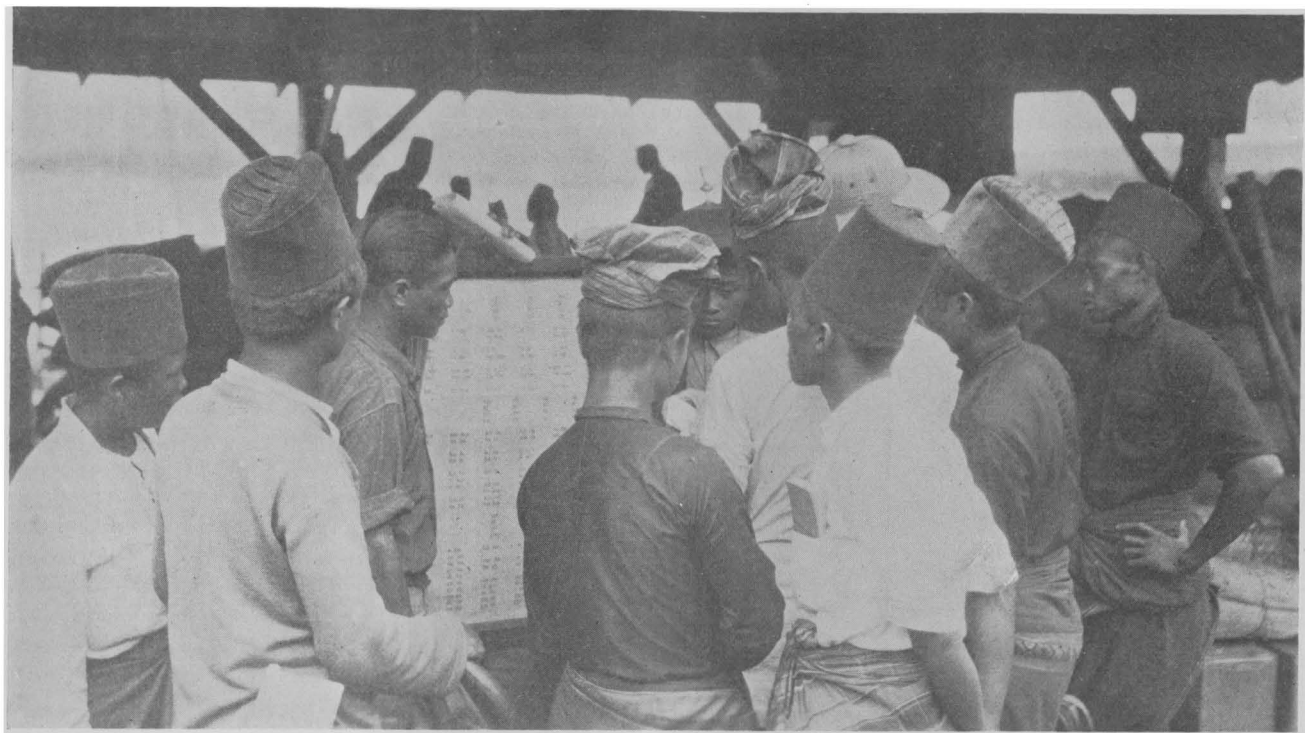
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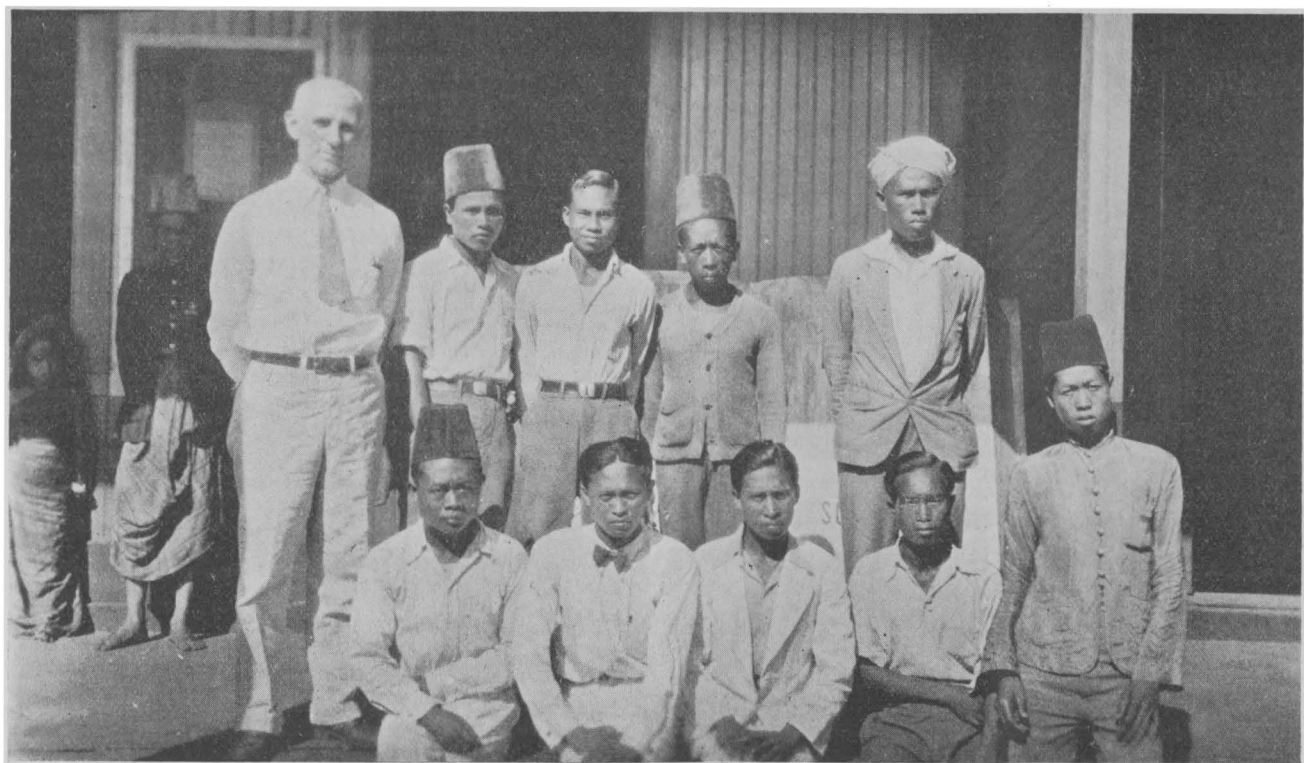
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THE MISSIONARY REVIEW OF THE WORLD

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Topics of the Times

THE JAPANESE SHRINE PROBLEM

Communism is supplanting religion in certain minds, as in Russia; nationalism is dominating religion in Germany, Italy and Turkey; even so the demands of patriotism and reverence for the Emperor seem to threaten to raise the issue between loyalty to God and obedience to governmental edicts in Japan and Chosen. This should not be necessary. Loyalty to rulers is enjoined in the Christian Scriptures and true patriotism is accounted a high virtue, in full harmony with the supreme claims of God as the object of human worship and obedience.

The Japanese constitution (article XXVIII) guarantees religious liberty "within limits not prejudicial to peace and order, and not antagonistic to their duties as subjects." For many years the Japanese have rendered to their Emperor what is regarded as practically worship. As late as 1934, when a Japanese Christian pastor expressed doubt as to descent of the Emperor from the Queen Goddess Amerarasu Omi-Kami, he was imprisoned and fined. More recently when a missionary referred to the Emperor as "a man" he was warned by officials not to repeat the offence.

The Japanese Government has issued a decree requiring school children and other students to visit certain shrines at stated times, there to pay homage to the Emperor and to recognize the spirits of deceased Japanese heroes. The ceremonies at these shrines (Jingu) include offerings made to these spirits, bowing to them, and assuming an attitude of reverence before a picture of the Emperor.

Christians in Chosen (Korea), where this edict has recently been enforced, look upon some features connected with these ceremonies as constituting worship such as should be rendered only to God. They declare their loyalty to the Em-

peror and their readiness to take part in any ceremony showing respect for him as their supreme earthly ruler, and to honor deceased statesmen and heroes. The Japanese Imperial Diet in 1932 appointed a committee to consider whether the required ceremonies involve religious worship and whether they could be revised to meet the conscientious objections of Christian subjects. After two years' consideration the committee failed to agree on any plan. Another committee has now been appointed, with Dr. Tagawa, an eminent Christian, as chairman, to attempt changes in the language used so as to make the ceremonies clearly nonreligious, as the Government declares them to be.

In the meantime, there is a serious issue and problem, especially in the minds of Korean Christians. While some secondary schools conducted by Christians have obeyed the Government edict, practically all the church officers and missionaries look upon the ceremonies as worship at a non-Christian shrine and say that the Government declaration does not change their nature. They feel that they cannot compromise by performing acts that should be connected only with the worship of the supreme God. Because of this refusal one of the most eminent missionaries and Christian educators in Chosen has been deprived of his status in secondary school work. If some satisfactory solution of the problem is not found there seems danger that the teaching qualifications of all nonconforming Christian teachers will be cancelled; in that case the Japanese Government may either close the Christian schools or take them over entirely.

In the meantime the missionaries, Chosen Christian leaders and Japanese are seeking a solution of the difficulty, either by persuading the Government to make some change in the ceremonies, or through a recognized interpretation of their significance such as will satisfy the Christian con-

science, or by securing permission for conscientious objectors to omit taking part in some features of the ceremonies. Evidently the question, Diana or Christ that faced the early Church, has not wholly disappeared. The missionaries and other Christian leaders in Japan and Chosen need our prayers for wisdom and courage, with the clear guidance of the Spirit of God.

OUR MISSIONARY OPPORTUNITY

The Christian Church has today the greatest opportunity it has had in generations. The world over people are disturbed and restless. Many are seeking earnestly for the stabilization of life's purposes and look for an anchor which will hold them to definite moral moorings, without knowing where they may find this anchor.

On a recent journey to Africa and the Far East I found the missionaries fully aware of their opportunities. Despite the reduction of missionary appropriations, the withdrawals of missionaries and the recession of missionary activity in the United States and Canada, they were forging ahead, undaunted and unafraid. They are creative and courageous, preaching the Christian gospel of love and reconstruction, fully cognizant of its social implications. They are extending their missionary ministry and activities into the broad areas of human aspirations and are coming to grips with human needs and human living. Many are obliged to "make bricks without straw."

The resourcefulness of the missionaries, during the period when the missionary passion and support in the home-base churches have been in recession, is gratifying in the extreme. The most hopeful thing I saw in the whole range of missionary activities was the enthusiasm and conquering faith of the missionaries. It will be to the everlasting shame of the churches, that sent them to the world's frontier and have promised to support them, if Christians at the home base persist in the spirit of defeatism, with respect to the "world enterprise."

No backward pull is evident among missionaries. The national Christians in these lands are awake and alert, and are bearing constant and convincing testimony. There is no lack of appeal from the younger churches to the strong Christian centers of the world for help in this critical time.

An African woman of the Batatela tribe in the Congo-Belge sent a message to the young people of America, saying: "Tell the young people of America that they came in the past and awakened our sleeping souls. Tell them we have peace but we also have unrest—unrest because multitudes of our people are lost. Tell the young people of America to come, not cringing and hopeless. Tell

them to come without clouds in their eyes. Tell them to come looking at the light that is on the face of Jesus Christ and knowing how to laugh at impossibilities in His name."

This is the voice of the world today, crying out for help. Young men and young women are ready and anxious to go upon the great adventure of sharing love and salvation with the needy world. The only disturbing thing in the present situation is that the great churches of America seem hesitant and uncertain. The world is lost and knows not the way out. Wherever the Gospel is preached people hear gladly and many believe, but how can they hear without a preacher and how can he preach except he be sent? W. G. CRAM.

CONFERENCE ON THE RURAL CHURCH

During the past eight years the Home Missions Council, with the cooperation of the Council of Women for Home Missions and the Federal Council of Churches of Christ in America, has held three national conferences; the Comity Conference in Cleveland (January, 1928), the Home Missions Congress in Washington (December, 1930), and the recent Conference on the Rural Church, in Washington (January 15-17, 1936).

Each of these conferences was made up of delegates from all parts of the United States and from Canada. Each had its special emphasis and objective. The Comity Conference was concerned with principles of better cooperation between denominations to meet the need of our American communities. The outcome of that conference was "The Five Year Program of Survey and Adjustment in the Field of Interdenominational Comity and Cooperation in Home Missions." The report is contained in the volume entitled "Home Missions Today and Tomorrow."

The Home Missions Congress was by far the largest and most inclusive of the three national assemblies. It considered the whole range of the home missionary enterprises, and produced a body of data and missionary information which has been distributed throughout the Church. It has been generally regarded as the most significant home missionary meeting ever held in America, and is frequently referred to as the authoritative deliverance on home missions.

The recent conference in the national capital was more restricted and specialized. It was concerned only with the rural church and was held in connection with the annual meetings of the Home Missions Council and the Council of Women for Home Missions. The total attendance was about four hundred, including 257 registered delegates, representing eighteen denominations, and coming from thirty states and Canada.

As was pointed out by a discerning delegate, in both the Comity Conference and the Home Missions Congress the rural church was considered as a *problem*, while in this recent conference the rural church was considered as an *opportunity*. In the prior conferences, the question was: What can be done to save the rural church? In this third conference it was: What can the rural church do to save the communities?

The program was characterized by what it did *not* discuss, as well as by what it *did* consider. A number of things were taken for granted. For example, it did not discuss evangelism but included in its program a presentation of the National Preaching Mission to be held next autumn in twenty-five centers over the United States, and stated its conviction that evangelism is the first and basic responsibility of the Christian Church and must undergird all activities of the rural church.

At the recent conference there was also noted the absence of special deliverances upon matters of general interest in our national life. The program held strictly to the consideration of the rural church as a religious agency in the total life of the rural community. One big objective was to disclose the importance of religion to the rural life of America, and the unique opportunity and responsibility of the rural church as a guiding, serving and saving agency.

The general impression was that the rural church of today is set in a combination of circumstances and conditions that are both its despair and hope. It was made most evident that the church will either be crowded out by the factors and forces of modern rural life or it will find its life and power by meeting these factors and turning them into assets for the Kingdom of God.

An illuminating scientific analysis of recent important population trends in rural America was presented by Dr. O. E. Baker of the Bureau of Economics of the U. S. Department of Agriculture; and a discussion of recent social and economic trends which influence the church, by Dr. Carl C. Taylor, of the Government's Resettlement Administration. The consideration in broad outline of how the church in town and country is relating itself to the present rural situation, was opened by Rev. Mark A. Dawber of the Board of Home Missions and Church Extension of the Methodist Episcopal Church, who gave a penetrating analysis of the rural church, pointing out both its defects, and its possibilities. The study of the program of "The Rural Church of Tomorrow" was a most interesting and profitable discussion of how to reach the people of the rural community. Rev. Perry Smith of Southwest Harbor, Maine, spoke for the Larger Parish Plan and

Rev. Tertius Van Dyke related illuminating stories of his own pastorate in Washington, Connecticut.

The Fellowship Luncheon was a special feature of the conference. Dr. Warren H. Wilson, the dean of rural life specialists, presided and was mentioned as one of the six outstanding pioneers of country church work. Dr. C. J. Galpin, for many years connected with the agricultural department of the Government and an active laymen in a country church, spoke on the layman in the country church; and Mr. Brooks Hays of the Resettlement Administration of the Government answered the question: What shall we do about tenancy?

On the general theme of Planning and Strategy in the Rural Church Advance, Dr. Malcolm Dana, a special champion of the Larger Parish Plan, read a striking paper on the elements of a satisfactory national plan for the improvement of the rural church.

Findings* of the conference present a challenge to the Church, and definite recommendations to mission boards and rural churches. This conference should result in a new advance in country church life and work. One of the older leaders of the church said, "This conference could not have been held ten years ago. We have come a long way." Some of the younger rural ministers expressed themselves as having had a new vision of the country church. One said, "I am going back to my church a new man." WILLIAM R. KING.

FURTHERING THE GOSPEL IN MEXICO

Gonzalo Baez Camargo, of the National Council of Evangelical Churches of Mexico, calls attention to some benefits of the present agitation of the State against the Church in Mexico. While many officials are opposed to the activities of the Roman Catholic clergy in political matters and are determined to take education out of the hands of the church, still they have not succeeded in turning the Mexican people against religion. The following benefits may be noted as having resulted in evangelical work from the taking over of education by the State, from making church property communal property and from limiting the number and functions of the clergy.

1. The Protestant churches are beginning to experience a spiritual revival, which is quiet but steady.

2. There is developing greater unity and closer cooperation under present restrictions. This is not organized union but the spirit of closer harmony and fellowship.

3. There is a growing emphasis on united

* These findings, with the papers presented at the conference, will be presented in a volume to be published about March 1.

prayer in the church. Each week day all the Protestant pastors of Mexico City meet for prayer at 6:30. A national convention of Evangelicals for conference and prayer was recently held in Pueblo.

4. Religion has become less formal and outward and more personal and inward. In church groups less time is spent in organization business, giving more time for prayer.

5. Christian life and work are becoming more spiritual as Christians face difficulties and are led to depend more on God. Less emphasis is placed on numbers and financial strength. Church schools cannot undertake secular training, but they can devote themselves to Christian training in the home and church—to character development and spiritual training. Outside organized activities are prohibited so that more attention is given to personal evangelism.

6. Laymen are doing much that was formerly considered only the function of the clergy. This is a great means of development.

7. The women are coming forward and are entering a new and larger experience in service. They have union societies and a union paper, and are becoming a greater force in church life.

8. The Evangelical young people are taking more responsibility. They have formed "Christian Patrol" groups for personal work in the slums; the camps are being conducted to train leaders among Evangelical university students.

In the early Christian Church and in the days of the Protestant Reformation, opposition and hardship strengthened rather than weakened the Christian Church. With spiritual life and emphasis on things of the spirit may we not expect the same results in Mexico?

AMERICAN CHRISTIANS IN RUSSIA

There are at present about 2,000 American citizens in Russia. The majority of them live in or near Moscow and in the other large cities. Among them are Jews, Roman Catholics and some who have no interest in religion, but there are also many Protestants who would appreciate having church services in English. It is estimated that about 15,000 tourists go to Russia every summer, a large percentage of them being Americans.

A European correspondent who has recently been in Moscow made careful inquiries to find out whether there might be the possibility of establishing there a Protestant church service in English for American and British people. When America recognized the Soviet, President Roosevelt insisted that all Americans have full religious liberty in Russia. The Roman Catholic Church has in Moscow a young priest, Father Braun, who

lives in the French Embassy and mingles with Americans. It is commonly believed that this priest serves as a kind of agent of the Papacy.

The only Protestant service in the English language that is held in Moscow, so far as we are informed, is held about once a month by a chaplain of the Anglican Church who lives in Helsingfors. He comes to Moscow and holds a service in the British Embassy for British officials and a few Americans.

It seems time that American Protestants take the initiative in starting an English service in Moscow. The Soviet Government could not object if it were run as an American church because the Soviets expressly stated that all Americans are free to worship God according to the dictates of their conscience. In the Union American Church in Berlin and in the American Church of Paris even Jews and Roman Catholics come to the services occasionally to meet other Americans. Nearly all come to Thanksgiving services and to Memorial Day exercises, and Jews come even at Christmas time. Children are born in Moscow, tourists sometimes get sick and are compelled to stay a long time, and some American Protestants die on Russian soil. The right kind of minister should render great service to Americans on these occasions. Usually, when people are far from their native land they tend to degenerate and the right kind of service in Moscow might help to hold some back from a life of sin. The right kind of man might also win converts from the ungodly. If an English-language service is held in Moscow foreigners from other nations who understand English would, no doubt, come. Such a church might never have a very large congregation and would probably not be able to pay its expenses. It should be backed by some Protestant organization in America. Although the number of British in Moscow is smaller than the number of Americans, the entire British colony can be counted on for sympathetic cooperation.

The minister sent to start the work should be young enough to have a flexible mind but should be a man of experience. Any man serving as pastor of such a church for a few years would be able to learn the Russian language and could advise Protestant Christians with reference to conditions and opportunities.

God might send His angels to fly in the midst of the heavens and proclaim the everlasting Gospel, but what would become of the believer? He would be a dwarf and a cripple. The reflex influence of evangelistic effort upon the Church itself is scarcely less important and valuable than the direct influence upon unsaved souls.

ARTHUR T. PIERSON.

The Divine Constraint of Christian Missions^{*}

By the VERY REVEREND WILLIAM TEMPLE, D.D.

Archbishop of York

ZACHARIAH'S song, which we call the Benedictus, begins: "Blessed be the Lord God of Israel, for He hath visited and redeemed His people!"

The first element in the divine constraint of Christian missions is the sheer truth of the Gospel. We have the responsibility of making up our minds whether or not we accept it as the truth. But if we accept it as the truth, we have no longer any real option in the matter of being or failing to be missionaries. If it is the truth, it lays upon us its missionary obligations.

"All authority is given unto Me in heaven and in earth," said our Lord. "Go ye, therefore, and teach all nations." Therefore, because the authority is His, and because the only right and wise way for men to order life is under His authority, if they order it otherwise they are ordering it foolishly and wrongly.

The world is what God sees it to be. So far as our vision of it is different from His, it is a false vision, blurred and distorted by the impurities of our organs of spiritual perception. The truth consists of the realities in the mind of God, and it is only when we act according to the mind of God that we act in accordance with the truth. Everything else is making a mistake.

The claim that all authority is given unto Christ, is either true or false. The power of the Gospel depends upon its truth. In these days there is much to confuse our perception on that point, particularly what is badly described as the "science of comparative religion." Never use that expression, because there is no such thing as "comparative religion." Many people are comparatively religious, but it is not their beliefs and practice that are studied in this science—it is a comparative study of religions.

While this study may be interesting and very valuable and may help us to present the Gospel to the people of these traditional religions with a sympathetic understanding of their own outlook, this study is liable to take our minds away from

the question whether anyone of these *is true*. That is the first question.

If the Gospel of Jesus Christ, the Son of God, is true, it is true in the ordinary everyday sense of the word, not in some remote rhetorical and emotional sense. Many have the habit of thinking of religion as a kind of drug for the curing of the world's disease; we ask whether the Gospel suits the African or the Arabian, the Indian or the Chinese or Japanese. If we adopt this point of view, we assume quite wrongly that the Gospel is European. But it is not. Geographically it is Asiatic in its origin, though at the point where Asia is in contact with both Europe and Africa.

If the Gospel of Christ is true, then the question is not whether it suits us, but whether we suit it. It is not the question whether it is adapted to the Arabians, but whether they are adapted to it. If not, and if it is the truth then we had better submit ourselves to Christ and ask Him to alter us; we can't change ourselves. If you treat the Gospel as a drug, you are apt to say: "The diseases of the Western world are so-and-so and we think Christianity is the remedy for them; and the diseases of India are so-and-so; and Hinduism is the remedy for them." It would be rather odd if the culture which produced the disease also supplied the remedy. Sounds like feeding the dog on its own tail!

Truth is truth wherever you are. If an American man of business should conduct negotiations with a skilled merchant in China who insisted on adding up two and two to make five when he was going to charge an account and to make three when he was going to pay a bill, you would say: "Nonsense! Two and two always make four." You wouldn't be at all impressed if he were to reply that such a rigid rule does not suit the mercenary temperament of the Oriental. You would say, "Temperament be blowed! Two and two make four."

If a thing is true at all, it is true always and everywhere. It is impossible that the Gospel should be true for us without being true for everybody else. If it is not true, it is a delusion every-

* Condensed from an address delivered at the S. V. M. Convention, Indianapolis. Not corrected by the author. The full address will appear in the Convention Report. Price \$2.00.

where. Its power to help us depends upon its truth and if it is true then things incompatible with it cannot also be true. Then everyone who conducts life on any principle other than that of the Gospel is making a fundamental mistake. He is building his house upon the sand.

The Obligation to Impart

The Gospel is true for all, if it is true at all. If so, then whoever receives it is under the inescapable obligation to impart it to others. Here alone is the foundation on which to build a world civilization. On what principles is it to be built? Are we going to discover these principles by making a complex calculation of the various desires and aspirations of the different countries of the world? We must not ignore them, but could there be any more shifting sand than that on which to build any great structure? A world civilization must be built upon truth which affects basic human life. As Christians we believe that the Gospel of Christ is that truth. It is the one possible foundation on which a world civilization can be reared. A great deal of the difficulty in bringing about adjustments of claims between the nations and the races of the world arises from the fact that there is no agreement among them with regard to the standard by which they agree that their conduct should be judged. As long as they admire different kinds of things mutual agreement on the things required for the progress of mankind becomes impossible.

The truth that is most vitally needed to bring together in one spiritual fellowship nations, now forced into communities by the abolition of distance through the triumphs of science, is a simple standard by which all are to be judged. Until that happens there will be, strictly speaking, no solution at all to a great variety of problems. Until we have a common ground to start from irresistible arguments can be advanced to support incompatible claims.

Some people have proposed that we abolish all our divisive beliefs, and gather together a conference representing all the religions and moral aspirations of mankind. Try to picture them, with all the divergent traditions from which they come; shut them up together and tell them they will not be let out until they agree upon their common formula. They would probably not get beyond saying it is very desirable that everyone should be good, while they would mean quite different things by the word "good."

There is no prospect of finding any standard which all men can rightly accept unless there is a God, who is Father of all mankind, whose love embraces all mankind, so that in His purpose all will find their welfare secure, and unless that God

has made His will and purpose known. Our claim is that the Christ reveals this Father of all mankind and that in the Gospel is disclosed His character and purpose. It is possible that here is the truth that the whole world wants; and we do not believe that there is not even the possibility of it anywhere else. Thus our first element in the constraint of foreign missions is that the Gospel is true and is the one standard by which it is conceivable that all men should be willing to be judged. We may fail to live in harmony with that standard but our failures will be failures either of understanding or of weakness of character; they will be not failures due to divergence in the direction in which men wish to walk.

"I am the way," says Christ. We must claim that He means it not only for individuals but for all men, for nations and for races. He is the one and only Way.

The world vitally needs what Christ through the Gospel can give. Is this only a claim; do the facts substantiate it? There is already the beginning of an acceptance of this claim in that process of redirecting the other religions under a Christian influence. Moreover there is the evidence of it in the fact reported from every quarter of the globe that as people come to understand Jesus of Nazareth, they come to regard Him as their own fellow countryman. It is most astounding that from the villages of Africa, and the great plains of India, out of the civilizations of China and Japan, men fashion to themselves a likeness of Christ to make him as their own fellow countryman. There is no other figure in the world about whom that is true. That it should be possible when all this impression is based upon the brief record contained in the four Gospels is utterly amazing.

The Fulfillment of All Hopes

What does this mean? It means that here indeed is He whom the nations recognize as the fulfillment of all their own hopes and longings. Christ is in truth the "desire of all nations." As the missionary enterprise goes forward, it perpetually vindicates the principles on which it rests, because those things happen which ought to happen if it is true. He claims all authority is given to Him and the nations of the world as they come to recognize Him, see in Him their own Lord. He is not looked upon as an alien potentate imposed upon them, but as their own to whom they naturally turn. When they depict Him in pictures for their children they make Him with the features and in the garments of their own people.

Again, if we are Christians, we believe that the gift that we have received from God through the Gospel is our greatest treasure. We may not al-

ways think that, because our feelings are still so unruly and undisciplined; but with our minds, at least, we believe this if we are Christians.

Next we ask: What is the gift of God through the Gospel? The answer is that what God gives through the Gospel of Christ is Himself. God is love and if love is come into my heart it means that I become loving. Salvation means that a man is changed from being selfish into being loving as God is love. "We know that we have passed out of death into life because we love the brethren." Incidentally, this means that we are also delivered from the pains and penalties of being selfish and ungodly.

If we have received the salvation of God, through Christ, that means that our hearts are full of something which they cannot keep but must give out. Your Christian experience is something that you cannot possibly hold to yourself; you feel constrained to impart it to other people. Otherwise it is not God's best gift in the Gospel; it is not salvation. But if what you have received is the gift that God offers, then you cannot keep it to yourself. To receive it and to share it are parts of one experience; the two sides of the one precious coin, by which we may purchase that fellowship with God, which is Eternal Life. One side is His love given to us; the other side is that love reflected in us toward other men. There is the Gospel of Life, so that wherever it is received, there of its own force it is passing out again to others. Those who receive it are naturally and inevitably missionaries.

Every Christian a Missionary

We have often heard it said that anyone who goes from a Christian country, so-called, to one of the other countries, has not to choose whether he will be a missionary or not, because he will be taken as a representative of Christianity. What he has to choose is only whether he shall be a good missionary or a bad one, but missionary he will be. In our day we must go further, because we recognize that the Christian nations are only half Christian, and wherever a Christian lives he must be a missionary, a good one or a bad one, but by his life, by his influence, he is either drawing men to Christ, or sending them away from Him.

But if to be a Christian is to be a missionary, then think what our calling means. Think of the honor; think of the glory that can be if only we are faithful as we bring the world to Christ by bringing Christ to the world.

We have thought of the world's need and how the Gospel of Christ and the Gospel alone, can meet it, even in this world, to say nothing of the Life Beyond. We have thought of the nature of the Gospel itself and that to believe it is to preach

it, by life at least, and by word when opportunity comes. There is another term, greater than these, in the real divine constraint; that is the hunger in the heart of God. If you rejoice in His love, how can you dare rejoice in His love when that love is longing for an answer from those to whom you might be declaring it, and you do not do so? That is the real divine constraint. Since our Lord hung on His cross we have tried to see in that picture, drawn once for all by God himself, the revelation of the love which is eternal in His heart—and still He waits.

Our own response in our lives is poor enough, but there are those multitudes to whom we might be turning, and still He waits. He honors us by making us His agents, His ambassadors. It is His will that the Gospel of His love should now be made known through us, who have received it, or it will not be known at all so far as we can tell. He could, no doubt, do quite well without us, but because of His love for us and all men, He has made it the priceless reward of those who receive and obey His Gospel that they shall have the honor of being His ambassadors.

We cannot penetrate far into the secrets of the Eternal mind and heart of God, but we do know a little of what love means, and we know that the divine love must be far more than any that is known on earth, and we know that He is waiting and that He invites us to be His fellow-workers, "That He may see of the travail of His soul and be satisfied." When we look out over this bewildered world, so sorely needing to know the Way of God and the power to follow it, let us not only remember that Christ is the Word that calls us to walk that Way, but that, after the passing of 2,000 years, there is the divine constraint to give the Gospel to others. The uppermost thought in every mind and the uppermost longing in every heart should be to witness for Christ.

God, who has called us to be witnesses, knows every limitation of ours, and yet He has called us—and think what it is to which He calls.

I began by quoting the opening words of the Benedictus. Let me end by quoting its closing words. "Thou, child,"—not only John the Baptist, but every child that has heard the Gospel of God's love—"Thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare His ways; to give knowledge of salvation unto His people for the remission of their sins"—not through any wisdom of yours—but "through the tender mercy of our God, whereby the dayspring from on high visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet"—where the whole world most needs guidance—into the way of peace.

The Christianity the World Needs

By REV. FRANK C. LAUBACH, Ph.D.,
Mindanao, Philippine Islands

*Portions of an Address Given at the Student Volunteer Convention, Indianapolis, Indiana, December, 1935**

THE Christianity the world needs is the kind that Christ was. How did He differ from the rest of us and from other religions? In the quality of His love. It was so hot and so far-reaching and so self-denying.

Contrast him with the world's best. Some people say that Abdul Baha has combined all the best and made the final religion. Listen to one of his prayers. "O God, O God . . . open before my face the doors of prosperity. Give me my bread." Imagine Jesus praying for his own prosperity! Christians often do; Jesus never.

Most men seek for those who can help them. Jesus gravitated toward need. From the moment He awoke in the morning until He closed his eyes at night He gazed right and left, asking:

"Father, whom can I help and help. Whom can I heal, or teach, or encourage, or save, or defend? Who needs me next, and next?"

Every moment of his waking life was spent in this way until the people said:

"The love in that Man's heart is hotter than the sun and wider than the world."

If everyone spent his time like that, asking only: "Whom can I help? Who needs me next?" we would have Heaven on earth.

God himself must be as good as the best; so the Apostle John wrote: "God is love." This is one of the highest tributes ever paid to God.

When Jesus fell under the Cross on His way to Calvary, the soldiers compelled Simon of Cyrene to take it up and carry it. Then His friends saw something of the meaning of His words: Unless you take a cross and follow Me, you are not my disciple.

That terrible, final act on the cross made His words and deeds real. Kind words and acts do not convince unless they cost something. When the Roman captain saw him hanging on the cross, moaning: "Father, forgive them," he said, "Surely this man was a son of God." The way Jesus died was too noble for human nature.

When those who mocked Him said: "He saved

others, but he cannot save himself," they uttered one of the truest things ever spoken.

That word spoken before the cross, still rings down the centuries: Choose, every man; you cannot save others if you save yourself. Men who would save themselves have cursed the world, but men who would not save themselves have helped to save the world.

No one knows what he is capable of until Christ's love sets him on fire. Nobody suspected that a young fisherman, named John, would catch on fire and write the world's sublimest book. Nobody suspected that a little Jew, named Paul, would catch fire and try to capture the Roman Empire for Christ. Fascinating books have been written of men and women who stood amazed at what they found they could do through His help. "I can do all things" they say in glad surprise, "through Christ."

Why then has the world not been transformed? For two reasons:

First, it is a bigger task than we realized. The world is very large, and we have a new generation to deal with every thirty years. Though we may evangelize the world in this generation, it will need resaving at least three times a century. . . .

The second reason the Kingdom seems slow in coming is that the word "Christian" is being used as a label for a very cheap substitute for the religion of Christ. His demands are so terrific, so mind-stretching, that to become a real Christian means a funeral. The old self must die and be buried. But men have found a way to hang a symbol of the cross over their hearts instead of putting it inside, where the old self remains very much alive.

The most tragic thing Jesus ever said, and the thing He has had to repeat frequently since, is: "Why do you call me Lord, Lord, but do not the things which I command you?"

"Ye cannot serve God and mammon," He said, and yet millions have accustomed themselves to

* The full report of this address will appear in the convention volume, soon to be published by the Student Volunteer Movement.

living compartmentalized lives, until they develop into well-meaning, sincere, self-deceived hypocrites.

I think that the greatest hindrance to Christ in non-Christian lands is that so many of us talk like Christians and act like heathens in business or social relations.

Michelangelo used to wear a light on his forehead so that his own shadow would not fall across the picture he was painting. Today, the ugly selfish shadow of our pagan life stands like a dark cloud between Christ and the non-Christian world.

. . . It was because Russia saw so much of that kind of Christianity that she now spurns the word Christianity, or even the word God. It is bitter irony that she has adopted more of the economic principles of Jesus than have nations called Christian. It is this misuse of the word Christian that led Mr. Gandhi to decide not to call himself a Christian, though in many respects his life is equalled by few Christians. . . . Christian nations and Christian civilization—there are none. They have stolen the best Name in the world and stretched it as a cloak over a wretched social order. . . . We have taken sacrifice out of the word Christian and have made it huge and pudgy. "Not by might nor by power" saith the Lord, "but by my Spirit."

If we could purify the word Christian so that it contained Jesus' passion to serve and give life, there would be another Pentecost.

If the Christianity which we are offering to the non-Christian world seems unreal and false, Gandhi and Kagawa tell us to look in upon ourselves and ask:

"Am I real? Do I live as I talk?"

If reality is important in America, it is far more exacting on the foreign field. Being a missionary is much harder than I had supposed. We carry a Bible with us and say: "Read this wonderful book."

But they cannot read it—they do not even try. They keep staring at us. We are white, and strange, and speak a dreadful accent. They can't read books but they can read human nature.

If we say: "Listen to the story of Jesus," they do not hear the story; they are so interested in gazing at us. The Bible they read is our faces. The Christ they see is the missionary. If they fail to see Christ in us they have no interest in our Book or in our stories of Christ. This is a terrifying responsibility. This is why many missionaries I know have gone through a period of acute suffering, until they have given themselves up to Christ and to serve others in a new and more complete surrender.

This thirtieth day of December has been the greatest day in the Philippine year. In every town and village throngs have gathered reverently about the statue of a young man, which stands at the center of every plaza in every town in the Islands. They have been commemorating the death day of Jose Rizal, their martyred hero. He is one of the most beautiful illustrations of sacrifice since Christ. As a mere boy Rizal saw his mother thrown into prison for petty spite, his neighbors robbed and beaten and exiled and murdered. The pain struck into his young heart. "What can I do," he asked God, "what can I do for my family and my country?"

He had to flee from the Philippines at the age of nineteen. Over Europe he went, seeking in every university and every book for the answer to his question. He found it at last in "Uncle Tom's Cabin."

"I will write a book," he said, "which will reveal the truth about the Philippines as Harriet Beecher Stowe revealed the truth about slavery."

When the book appeared his countrymen wept and his enemies gnashed their teeth. Unable to reach him, they chased his parents from their home and burned it, threw the bones of his relatives out of their graves, drove all his brothers and sisters into exile, began to destroy the very town in which he had lived.

Rizal, working on the sequel to his book, was driven nearly frantic at the news, but he finished his work. Then he said "They will never be satisfied until I give them my life." He wrote two letters, one to his relatives and the other to his country. On the envelope of each he wrote: "To be opened after my death," and sailed to Manila and death. As they led him out to be shot he said:

"My Saviour's sufferings on the cross were long and terrible. Mine will last but a moment. Father, I forgive every man from the bottom of my heart."

At thirty-five he died as nobly as he had lived. His life of service, crowned with the supreme sacrifice, has done more for the Filipino nation than all the speeches made in four centuries. It has put a passion in noble Filipino hearts that will never die. But if you were to separate Rizal from his sacrifice, he would be just another man. He has saved others from oppression and death because he would not save himself.

If you would serve Christ with a burning heart, go into the slums, as Jane Addams or Kagawa did, and let misery break your heart. Then people will listen to you for they will know you are real. Young ministers who are juggling for a high salary will never find a burning message. You cannot save others if you save yourself. Forget about

salary and go where the need is greatest. And if you cannot marry a girl who will go there with you, do not marry at all.

I have been an unworthy man, with my past strewn with sins and mistakes, but there is one decision I made, thanks to a book written by Robert E. Speer. There I saw that Jesus gravitated toward the hardest place and the neediest people and took the consequences. I made up my mind that I would put my one life in the spot where I found the most acute need. In the slums of New York I saw the great burning heart of Roswell Bates beating out his life against sins and poverty until he died.

One day I heard that the neediest place on earth just then seemed to be the Moro field in the southern Philippines. I decided to go there. But when we reached that country the government officials were having war with the Moros and would not hear of our staying among them. I waited ten years, working in other parts of the Philippines and then, in 1929, leaving my wife and son in Luzon, I went to Lanao. I wrote to my father that day:

"I have at last arrived to undertake the most difficult task under the American flag and one of the most difficult in the world."

It was. Government officials opposed my coming because they were having a hard task keeping the peace. Most of the Moros did not know that I was a missionary, and those who knew it disapproved. My first year was the loneliest, hardest of my life. I thought I was facing disastrous failure. I climbed Signal Hill back of my cottage and told God he had called me to a task beyond my powers. My dog Tip, under my arm, looked up in my face and wondered at the tears. Night after night I talked aloud from that lonely hilltop. One night my lips began to talk, but they spoke to me:

"My child," they said, "You are suffering because I am not yet satisfied with you. I am in travail to set you a flame with Christ. How fully can you surrender and not be afraid."

I flung up my arms and said:

"God, if thou art speaking through my lips, come and do my thinking for me. Walk through my brain, burn up my heart."

That lonely misery on Signal Hill six years ago now seems to me to be the only thing in my whole life you cannot take away for it drove me into the waiting arms of God. From Signal Hill came the suggestion that I study the Koran. So I told a Moslem priest that I wanted to study his book. The next day my house was crowded with Mohammedans, trying to make a Moslem out of me. We discovered from a Moslem book, printed in India that one man brought with him, that they believe in four holy books: Torah—the

Books of Moses; Jabur—the Psalms of David; Kitab Injil—the Gospel of Jesus; the Koran!

"Friends," I cried, "you know the Koran, and I know your first three holy books. We will share what we have."

Two pundits sat beside me as we translated many of the Old Testament stories which we and they believe, and the entire Gospel of Luke.

Then from Signal Hill came the thought of teaching the Moros their own language with our Roman letters. Not a word had been printed in their language, so we bought a printing press, adopted an alphabet, prepared lessons and began to teach.

They have but sixteen sounds, and we thought we ought to teach that small alphabet quickly. With enthusiasm my Moslem friends experimented with me, trying a new plan weekly, until at the end of a year they and I together evolved the easiest method of teaching illiterates. We can teach some people to read their own language, slowly but intelligently, in one day; our usual time is four or five days. Thousands thronged our school, and went out to teach other thousands, until two-thirds of the province were studying or reading. Hadjis wearing turbans went about selling the Bible portions we had printed. We discovered that to sit down beside a man and teach him to read with your heart full of love is a wonderful way to win his friendship so that he will listen to anything you have to say. Positively I believe many of those Moros would die for us. Last year one fierce old man I had taught put his arm around me and whispered in my ear:

"You and I are the greatest friends in the world, and if there is anybody you want me to put out of the way, tell me who he is."

I often go to their mosques, and they return the visit by attending in deep reverence our Christian service. Last January, as I was leaving, four truck loads of Moro priests and datos and sultans followed us to the seacoast. They crowded the deck of the steamer. After they had made speeches, they asked the chief *imam* to pray. Very reverently they held out their hands as he prayed that this American friend whom they had helped to make the easiest method of teaching in the world, should have the blessing of Allah as he started across the world teaching the Moro method to all the illiterate nations of the world. They all wanted to go with me. As they kissed me good bye with their Arab whiskers, many of them wept as they said:

"We will pray for you in every mosque in Lanao."

Then they bowed reverently as our Christian church members prayed and sang, "God be with you till we meet again."

Hundreds of letters have come from Asia, Africa and South America asking about this method of teaching illiterates to read and write. More than half the people in the world are still illiterate. India alone has 340 millions of illiterates, nearly three times the total population of the United States, and China has even more. Most of the people of Latin America are illiterate, and Africa is more than ninety per cent illiterate. Missionaries in many countries are baffled by the stupendous fact that over a billion people cannot read the Bible or any other book in any language.

When I showed these letters to my Moro friends, they said "God wills it." You must go. The Moslems have helped me never to ask whether I have ability, but only whether God calls me. There is a great map on the wall of our school, and these Moros are drawing a broad red line on it to show where their method has followed me through the Philippines, Malaysia, India, Egypt, Palestine, Syria, Turkey, across Europe to the United States. Every week new doors open to larger ventures in such swift succession that they make me catch my breath. I feel that the billion illiterate half of the world, these forgotten men, lie heavy on the heart of God, and that He seems eager to use anybody who will meet that titanic need.

Six years ago I thought I was facing disaster. Now I know that suffering drove me to act my love before I talked about Christ, forced me to enter this great needy field of illiteracy. When we understand more will we see that human suffering is necessary to drive us out of stupid conceit and prepare us for service?

The great need in our pseudo-Christian age is for men and women who will serve daringly. We do not need more good books so much as more good men and women sharing the sufferings of West Virginia coal fields, or South African gold mines, or the slums of Kobe. One illustration like Kagawa is worth a million brilliant sermons. Thank God anybody can live sacrificially. Most of the people who are doing it are not wise or famous; they are unknown saints who are changing the world. There are no "Christian" nations, but thank God there *are* glorious Christians in most unsuspected places.

The acute problem that most young people face is, "What is God's will for me? Where does He want me to put my life?"

Need is God calling from without. Love is God calling from within. The Christianity the world needs is the kind that plunges into need. I will be a traitor to this planet on which I happen to be unless I face God and say: "Show me where and

show me what, and give me power and faith and a stout heart to see it through."

When the lawyer said: "the greatest commandment is to love God and to love thy neighbor," Jesus said to him: "Thou has answered right. This do." The soldier who laughed at Jesus and said: "He saved others, himself he cannot save" also spoke the truth. But truth not backed with life is a lie. The crucial question is not whether we know the truth, but whether we make any act of will in the face of a million years of instincts! A will to do in myself what I see all others must



MORO BOYS IN THE MISSION LIBRARY

do, before the world will rise to the Kingdom of God! A clear-cut act of choice.

I see that the life of Jesus was real and I will loathe myself if I am a fraud. Action must click with truth in me.

A tremendous corporate resolve to turn our backs upon self and go with Christ to meet human need, that alone will satisfy God and it would rock the world.

EVERY CHRISTIAN A SERVANT

In the Christian the instinct to rescue—not less automatic than the instinct to self-preservation—is brought up out of the earth where self-interest has buried it. That dynamic impulse—so ungovernable in its initial movement that a man will follow his fellow into fire and flood and every visible danger before self-interest has checked it—is not to be checked in the Christian. It is to be stabilized and shaped to the eternal uses of Love. That spark from God is like the ray from the star Arcturus, which animated the persistent brilliance of a city where the beam fell. For all the lights in all the windows of all the houses of rescue in the world are but the obedient children of the Father of Lights. And all the burning in the servant's heart, of compassionate feeling and of the will to serve, is the charge and care of that One who is in the midst of the candlesticks, to save them from extinction and to light with such candles, large and small, the present darkness.

There is not a one of us, speaking to a neighbor or a wanderer at the lighted door of the kitchen, or of the school, or of the hospital, or of the church, but may be a lantern in that Hand. JEAN KENYON MACKENZIE.

Women Pioneers for Seventy-Five Years

By JULIA H. BRONSON, New York

Editorial Secretary of the Woman's Union Missionary Society

SEVENTY-FIVE years ago last November (1860) nine courageous women met in Boston to form a society to send single women to evangelize women and children of the Orient. Early in the following year, the general society under the leadership of Mrs. Thomas C. Doremus was incorporated in New York City, the smaller Boston group offering to become a branch organization. Thus the Woman's Union Missionary Society of America, pioneer woman's foreign mission agency in this country, has just entered upon its seventy-sixth year.

Almost immediately a second branch was formed in Philadelphia by that versatile personage of the '60's, champion of woman's rights, woman's homes and woman's privileges, Mrs. Sara Josepha Hale. Her pen had indited that children's classic, "Mary had a little Lamb," and she was editing the forerunner of women's magazines, *Godey's Lady's Book*. Mrs. Hale, by pen and voice enthusiastically espoused the cause of the infant Society, and became the first president of the Philadelphia Branch, devoting regular space in her magazine to its interests.

Obstacles to be overcome by the new and inexperienced Society were not few. The departure from established procedure was radical; officers of existing general Mission Boards deemed such a step by women premature; independent organizations of women of any nature were rare; public confidence must be created if financial help was to be obtained, especially as the country was in the throes of the Civil War, and there was prejudice to be overcome. Nevertheless these intrepid women launched their frail bark, freighted with courage, initiative and hope, and the motto upon its ensign was, "O woman, great is thy faith!" A periodical was issued and during the first year the Society undertook work in Burma through native Bible women. They also sought, appointed and sent forth their first American woman missionary, and a second, in the following year, went to Calcutta to establish a new type of work, zenana visitation and teaching among *purdah* women.

The enterprise grew until missions had been established in several cities of the United Prov-

inces of India and in China and Japan. Through its Philadelphia Branch the Society sought out the first woman medical missionary to go from America, but acceded to the request of the Board of her own Methodist Church, that she be transferred to their mission in India. Undaunted, the Society found two more medical women and sent them to India. Women's medical missions are still an important part of the work of the Society which has hospitals in India and cooperates in the new Woman's Christian Medical College of Shanghai, established upon the Margaret Williamson Hospital foundation.

The Society's anniversary was celebrated in New York in the First Presbyterian Church on the fifteenth of January. It has maintained its evangelical and undenominational character and is supported by those who approve this form of union work. The organization does not incur debt and last November rejoiced in a record of seventy-five years' service with all obligations met.

A PRAYER FOR MISSIONARIES

Lord, remember in love the dear servants of Thy truth who have gone to the distant parts of the earth that Thy name may be glorified. Preserve in them a triumphant faith that they may see the end of their labors achieved even amid defeat and failure. Sustain them in their sorrowing for others and, sowing tears, may they come again rejoicing. Grant them wisdom for every occasion that the great ones of the earth may feel the power of Christ in the influence of His servants. We praise thee for living witnesses of Thy power and for the slow dawn that heralds the noonday of Thy presence in the heart of mankind everywhere. Bless all agencies that hasten the victory of the Spirit and turn the evil devices of men to Thy glory. So let the messengers of Thy Gospel hope ever in God, and labor on unwearied in the sure confidence that God will honor their gift of consecrated service to generations yet unborn. For Thy Name's sake. Amen.

Christian Missions Are Marching On

By the REV. FRED FIELD GOODSELL, D.D., Boston

*Executive Vice-President of the American Board of
Commissioners for Foreign Missions*

TIME marches on! Crime marches on! Missions too are marching on! If you do not believe it, take the time and trouble to look into the matter. Leave prejudice aside. Face claimant human need. Be just plain human and let human nature around the world speak to your heart. "God so loved the world. . . ." Mingle a little more love with your living and thinking and see whether it does not give you a better perspective. Active goodwill, love, justice, peace are what the world needs most, and the world mission of Christianity is marching on determined to put the thirteenth chapter of First Corinthians into daily practice.

I have recently returned from a thirty-five thousand mile journey that took me out to India, across to South Africa, northward through the heart of that great continent and homeward through the Near East and Europe. I traveled in almost every conceivable fashion. The airplane helped to cover the great open spaces. Eleven thousand miles by air saved about six weeks for work that I could not otherwise have done. When we were flying low over the spot where David Livingstone died, I had a new vision of what his passion for Africa meant. Later, along the western borders of Ethiopia that vision was almost completely obscured by the dark Italian war clouds. War cancels almost everything worth while.

I

My main interest on these journeys was to study the growth of the indigenous church. It is one thing to sit in a comfortable study in America, reading reports and looking at pictures. It is another thing to mingle with the multitudes, to travel with them, to face them from a platform,

to talk with their leaders, to listen to their singing, to see them at work and at leisure, to sample their food, to examine their handicraft, to become a part of their world—so far as a foreigner can. It is one thing to listen to missionaries at home on furlough as they try to tell their story, and quite another thing to share their life in their own bailiwicks, to see the things they are constantly looking

at, to feel the pressure of social forces strangely contradictory to the ideals of the Man of Galilee. The wonder is and the wonder grows, not that the indigenous churches have made so little progress relatively, but that they have been formed and have made any progress. Missions are marching on, because they are a part of the Divine purpose, not because they are a human undertaking.

I saw a sight on a street leading into the heart of Delhi that lingers in my mind as a symbol of the way in which the non-Western world is not only adopting but also adapting its borrowings from the West. A young man was riding along on a bicycle with the carcass of a dressed sheep across the handlebars. Sitting on the carcass was a full-grown live sheep. Coming up alongside was a dignified, black-bearded man in flowing white robes and beautiful turban, riding an up-to-date motorcycle. Bicycles were not made to carry dressed or live sheep to market, motorcycles are not as convenient as automobiles for men or women with flowing robes, but the East intends to do what it pleases with the things that come from the West.

The same thing applies to the Church, and should. I have the conviction that basically the Christian Church belongs to no one race or clime or time. It is God's instrument for drawing humanity to His heart. To impose the Western



RIVAL TRANSPORTS IN THE SUDAN

forms of the church upon an awakening East is a mistake of the first magnitude. Let them adopt and adapt as they will. A body of indigenous Christians in India, Africa, the Near East or anywhere else has the right to work out their own interpretation of the inner spirit of Christianity. One sign that missions are marching on is the fact, broadly speaking, that missionaries from the West are being overwhelmed with evidence that the spirit of Christ has put its roots down deep into the human soil of many a non-Western land. Missions need not be so much concerned hereafter with the forms of organization, types of church architecture, standards of "proper" conduct of the indigenous Christian community. The basic thing—a knowledge of Christ—has been so widely and truly shared that indigenous leaders are worthy of greater confidence. Let them make their own

veloping these natural resources. Christian people in Africa ask us to help them solve their social problems.

Or take the new stirrings of conscience among the Hindu people on the question of caste. Gandhi said to me in Nagpur that he was out to destroy the caste system. I could hardly believe my ears. I have been encouraged to quote him since I have seen confirmation in Indian papers that such is his real intention. He will not succeed. But he might succeed if the forces of Christianity in the West had conquered the caste systems of the West, the caste of race, and the caste of wealth.

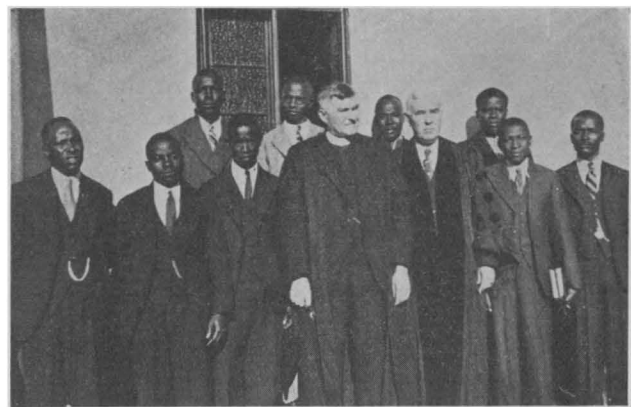
Missions are marching on because the Christians of the West are beginning to realize that a slum is a bad place even though you do not live in it. A slum anywhere is a threat to physical, moral and spiritual health everywhere. This is literally true in these days when the old physical barriers between nations are being borne away. How strange it is! Man destroys space and then seeks to set up barriers to brotherhood! If we are not interested in the heathen next door, or around the corner, we cannot long maintain the unrealism of "foreign" missions.

We need well organized, superbly led and comprehensive councils for Christian social action in America because we need them all around the world. Missions are marching on because the Christian Church is coming to grips with the social implications of the spirit and teaching of Jesus.

III

There is only one thing that can halt the progress of the world movement of Christianity. The depression has not halted it. It has produced some problems, it has accentuated others, but it has not halted the movement of the world toward Christ. Imperialism, fascism, communism, Hitlerism have not halted it. These are all external enemies. They are foreign to the spirit of Christ. They are new forms of ancient evils. The Christian Church has met them before. The thing that can halt and destroy the world movement toward Christ is unchristian Christians. The real question before us is: Are we determined to take Jesus Christ in earnest? Do we think the world has outgrown Him? Are we becoming blind on moral and spiritual issues in our own lives? I have faith to believe in the signs of a spiritual awakening across America, the like of which the Western world has never seen. Missions are marching on and will march on through the decades before us.

Are we Christians going to follow Him who bids us cross the World to share with all mankind what has been given to us in Christ, or are we not? Will we give the Gospel or try to keep it—and lose it?
R. E. S.



PREPARING AFRICANS TO PREACH CHRIST

H. A. Stick, a missionary of the American Board in Natal; Dr. Fred Field Goodsell, Executive Vice-President of the Board, and nine graduating theological students in Adams, Natal

mistakes. They will register their own successes. Missions are marching on!

II

Missions in the century before us will wrestle with the new fact of an intimately interrelated world. Western invention and manufacture are forcing the Christian Church to acknowledge that there really is no such thing as *foreign* missions. We must speak of planetary missions or of "world missions" but no longer of "foreign" missions. It is all "home" missions. Take the impact of Western industry upon social life. What problems Christian forces face in America! But it is unrealistic to talk about Christianizing the social order in America as an isolated task when Western industry with all its armory of equipment has moved into the heart of Africa. Visit the gold fields in South Africa or the copper fields in Northern Rhodesia and the Belgian Congo. See for yourself how millions of Bantu people are being uprooted and overturned in the process of de-



A SCENE AMONG THE NEEDY VILLAGERS OF SOUTH INDIA

This picture brings vividly to mind some of the sobering aspects of India's need. These are village people of the poorer sort. They were camped by the wayside and proved to be friendly but filthy and undernourished. They represent millions of Indians who need the message of Christ.

F. F. G.



SOME GIRLS OF THE DORAKAL BOARDING SCHOOL IN INDIA

While not from the same district or group in India, the picture of these girls, contrasted with the group above, shows the change that Christian training can make in the life, the ideals and character and the usefulness of the villagers in India.

This Enlarging World

By the REV. ARTHUR JUDSON BROWN, D.D.,
New York

*Author of "The Foreign Missionary," etc., etc.; Secretary
Emeritus of the Presbyterian Board of Foreign Missions*

IT IS difficult to realize how widely world conditions today differ from those of a century ago. Then, a large part of the world was closed. Americans knew little and cared less about the teeming masses in Asia and Africa. There were occasional vague rumors about them, but they were unheeded. In the school geographies, vast regions were marked "unexplored." China was almost as inaccessible as when the dying Xavier cried in 1552: "Oh! Rock, rock, when wilt thou open?" Japan had not emerged from medieval feudalism. Korea was called the "Hermit Nation." Mohammedan countries were barred against Christians as "infidel dogs." India was in the clutches of a British trading company. Half a century was to pass before Stanley was to totter into a west coast settlement, ragged and sick, to declare the secret of the mighty Congo and to express the hope that at least one missionary might be sent to central Africa. The Philippine Islands were so unknown to America that, even in 1898, when the news flashed over the cables that Commodore Dewey had taken them from Spain, there was a scurrying for atlases to find out where they were, and a member of Congress vouchsafed the opinion that the people were those to whom Paul had addressed his Epistle to the Philippians.

The change has been amazing. Steamships now cross the Pacific Ocean in eight days and run 600 miles up the Yangtze River. Scores of steamers ply on the Upper Congo and modern hotels welcome the traveler to Victoria Falls. The Trans-Siberian Railway, begun in 1891, spans the entire continent of Asia. The traveler to Palestine lands where St. Paul did, but takes a railway train and presently hears the brakeman bawl: "Jerusalem the next stop!" A railway traverses the hoary summits of Lebanon to Damascus, the oldest city in the world. Railways gridiron Japan, Chosen, India, reach many parts of China, and run from Singapore up the Malay Peninsula to Bangkok and Chiangmai. The Anatolian Railway has stations at Haran where Abraham tarried, Nineveh where Jonah preached, and Babylon where Nebuchadnezzar made an image of gold. Through the wilderness of Sinai where the Hebrews wandered for forty years, a railway train, which the British

"Tommies" called the "Milk and Honey Express," makes the trip from Cairo to Jerusalem in one night. Railways run almost without a break from Cape Town north to Cairo, and in July, 1931, a line was completed from Beira on the east coast of Africa to Lobito on the west coast, 2,949 miles distant. Within the memory of living men, Jules Verne's story, "Around the World in Eighty Days," was deemed fantastic; but today aviators have flown around the world in eight days.

When Hunter Corbett and Calvin Mateer went to China in 1863, they had to journey six months in a sailing vessel, and the discomfort and poor food impaired their health. On our second visit to Asia, we not only went around the world in six months, but had 15 days in Japan, 25 days in Chosen, 57 days in China, and saw something of Siberia and Russia. The only hardship that lingered in my memory was the excessive heat in passing through Chicago on the trip from New York to San Francisco. That journey can now be made with much greater ease and comfort. Indeed, it seems that almost the only thing that has not changed is the climate of Chicago. Electricity and gasoline have abolished distance. Chinese war lords wire their orders to distant generals. Automobiles and trolley cars are found in hundreds of Asiatic and South American cities. Air lines link Panama and Peru, London and Capetown, Baghdad and Teheran. The telephone is used in Kyoto and Tsinanfu, in Beirut and Santiago. December 12, 1931, the first wireless message was flashed across the Atlantic Ocean. This, with the cable and radio, have turned the world into a whispering gallery. A message filed at seven o'clock in the evening in Teheran, Persia, was received in New York at nine o'clock on the morning of the same day, ten hours before it was sent, by American Eastern Standard time; and the reply reached Teheran at nine-fifteen the next morning—the planet girdled twice in a single night! More wonderful still, in April, 1929, the editors of *The New York Times* conversed with Commander Byrd in the icy wastes of the distant Antarctic.

Thus, in marvelous ways, steam, electricity and the printing press have made the whole world accessible. The era of isolation has gone forever.

Interests interlace. Politically, the American Government is concerned not only with the governments of Europe but with those of Japan, China, Turkey and Mexico. Commercially, business men are sending the products of our farms and factories to every continent and although American exports and imports have heavily decreased in recent years, they totaled \$3,788,000,000 last year.

Fifty years ago, Dr. Arthur Mitchell spoke of foreign missions as purely altruistic in that they were for peoples who did not touch our lives at any point. Can that be said today, when influenza, starting in Turkestan, causes mourners to go about the streets of every town in America; when a Chinese boycott of American cotton throws workmen in Massachusetts out of employment; when the manager of a silk mill in Pennsylvania tells his employees that he cannot pay higher wages because the mill must compete with silk mills in Japan?

Western products and inventions are causing economic revolution in Asia. Knowledge of other foods and articles has created new wants. In many parts of Asia, people, who but a decade or two ago were satisfied with the crudest appliances of primitive life, have learned the utility of foreign wire, nails, cutlery, paints and chemicals, to use steam and electrical machinery and to like Oregon flour, Chicago beef, Pittsburgh pickles and London jam. In the Baldwin Locomotive Works, Philadelphia, I saw twelve engines under construction for China, and my imagination kindled as I thought what a locomotive means amid that huge mass of humanity; how no village through which it runs can continue to be what it was before; how its whistle puts to flight a whole brook of hoary superstitions and summons a long slumbering people to new life. Nor is China the only land to which our products are going. In a single month, 45 of our engines were ordered for India. The American locomotive is speeding across the steppes of Siberia, through the valleys of Burma, and around the mountain sides of South America. "Yankee bridge builders have cast up a highway on the desert where the chariots of Cambyes were swallowed up by the sands. The steel of Pennsylvania spans the Atbara, makes a road to Meroe," and crosses the rivers of Peru. Trains from Cairo to the Cape and from the Upper Nile to the Red Sea are hauled by American engines over American bridges, while the "forty centuries" which look down from the pyramids see not the soldiers of France but the manufacturers of America. Flags have followed trade till large areas of the non-Christian world are now ruled by the so-called "Christian" nations. Half of Asia, ten-elevenths of Africa and most of the island world are under nominally Christian gov-

ernments; and no non-Christian land is free from their influence.

And with these changes has come a different conception of non-Christian peoples. In practically all the early accounts of foreign missionary work, they were termed "heathen," sometimes, "the poor heathen." Dr. James S. Dennis said that foreign missions were long regarded as "a kind of slum work among sunken, degraded, and altogether degenerate races." Wise advocates of missions now use the term "non-Christians," not because the original meaning of the word "heathen" is less true, but because popular usage has imparted to it an element of condescension which has made it offensive to intelligent Asiatics.

Contacts with Non-Christian Peoples

The closer contacts of today are giving us a juster conception of non-Christian peoples. We have a knowledge of other races that former generations did not have. Books and newspapers have dissipated the mystery of the Orient. Newspapers tell us every morning of important events that occurred the day before in Seoul and Peiping, in Bangkok and Teheran. Americans now know that Asiatics are human beings of like passions with ourselves, capable of development, responsive to friendship, worthy of respect. Scientists tell us that there is no scientific warrant for regarding one race as superior to another and that differences in development are the result, not of anything inherent in one race as distinguished from another, but of the operation of uplifting forces. The qualities that have given preeminence to the white man did not characterize him when he was found by the missionaries of the early Church. The Anglo-Saxons of the first centuries of the Christian era were far more barbarous than the Chinese, Japanese and East Indians of today. American treatment of the Chinese and the Negro in the United States shows that race prejudice is still strong. Nevertheless, the intelligent white man does not look down upon the man of other races as his forefathers did. He recognizes more clearly the good qualities that non-Christian peoples possess. No man today despises the Japanese, and he hears more of the industry of the Chinese and the intellect of the Hindu.

We can no longer go to such peoples in the spirit of condescension. We have come to a truer idea of the worth and dignity of man as man, to a realization that back of almond eyes and under yellow and black skins are souls dear to the heart of God. It is true that some Africans and Asiatics are degraded. So are some Americans. We may recall Ruskin's illustration of the mud from the street of a manufacturing town. He pointed out that it is composed of clay, sand, soot and water;

that the clay may be purified into the radiance of the sapphire; that the sand may be developed into the beauty of the opal; that the soot may be crystallized into the glory of the diamond; and that the water may be transformed into a star of snow. So the lowliest of men may be transformed by the regenerating power of the divine Spirit. The transition from the first century of Protestant missions to the second century is attended by no more significant change than this—that the non-Christian peoples are regarded with more respect, and that the missionary does not go out as a superior to an inferior, but as a man with a message to his brother man who is beset by the same temptations, bearing the same burdens, and needing the same help and guidance.

When the East Knows the West

An embarrassing fact is that we not only know Asia better, but that Asia knows us better. The printing press runs day and night in India. Daily papers are published in the leading cities of Japan. Siam and China have a vernacular press. The same steamer that brings to non-Christian nations Western goods also brings Western books and periodicals. The immoral trader arrives on the same ship with the missionary. Bibles and whiskey cross the Pacific in the same cargo. The Asiatic travels through Europe and America and goes back to tell his countrymen of their intemperance, their lust for gold, their municipal corruption. The Asiatic has discovered not only our vices but our irreligion. He knows that multitudes in the lands from which the missionaries come repudiate Christianity and sneer at the effort to preach it to others. Brahmins and Mandarins read infidel books and magazine articles and confront the missionary with the hostile arguments of his own countrymen.

It is a significant and revolutionary fact that the common man has begun to think for himself and to demand the recognition of his real or imaginary rights. For uncounted centuries he saw all power vested in a ruling class. He was regarded as having no rights which his superiors were bound to respect. Then the printing press and the common school began to disseminate ideas. It is hazardous for a dominant class to educate a subjugated one. And yet, under modern conditions, it would be more dangerous not to do so.

Now, this erstwhile abject serf and peasant, this cringing servant, this sweaty toiler, has awakened from the torpor of ages, and become conscious of his power. He sees that his class forms the huge majority of the human race. He asks himself why he should longer submit to the lot which his masters have hitherto imposed upon him. He refuses to tolerate the divine right of

kings and aristocrats. He no longer permits capital to dictate his wages and hours of labor.

It is not surprising that some of the manifestations of this spirit are extreme and violent. The first taste of power is apt to be intoxicating, and intoxicated men are seldom rational. In a revolution, the degree of violence is usually proportionate to the degree of injustice against which the revolution reacts. Have autocracy and capital never been unjust? What is Bolshevism? It is democracy running amuck, the revolt of the mob against the oppression of an arrogant ruling class. The world is witness to the fact that Communism in control is as autocratic, as cruel and ruthless, as the autocracy which it displaced.

We are familiar with the effects of this rising spirit in Europe and America, but we need to take into account the fact that it has spread to Asia. Woodrow Wilson's phrase, "The self-determination of peoples," spread around the world like a prairie fire. Everywhere subject classes raised their heads. Half-educated students and agents of the Russian Soviet diligently fanned the flame. British rule in Egypt and India and American in the Philippines have been of incalculable benefit to these peoples, but they forget the benefit in their hatred of alien domination. The Moslem world is in revolution, its structure changing and its attitude more defiant than ever. Everywhere one notes the impact of revolutionary forces. A new spirit is abroad. It is awakening the minds of men. It is widening their vision. It is begetting impatience of oppression and misgovernment. It is declaring in trumpet tones that the greatest thing in the world is not property but humanity, not money but life.

The revolutionary forces which operated upon Western nations one at a time are operating simultaneously upon Asia. In Europe, the intellectual revival began in the thirteenth century, the religious reformation in the fifteenth century, the political revolution and the rise of democracy in the eighteenth century, the industrial revolution in the nineteenth century. Now the tremendously significant fact is that all these revolutionary forces have been operating at once upon the vast populations of Asia. No wonder there is tumult. Japan has so swiftly readjusted her life that she is now recognized as one of the major powers of the world. India is a seething cauldron of unrest. Changes have taken place in Turkey and Persia which would have been deemed incredible a few years ago. In China, the new wine of democracy has been poured into the old skins of autocracy, and of course they have burst. The present chaos is not surprising. Such a huge mass could not be expected to find itself at once. But the old condi-

tions can never be restored. For better or for worse China has entered upon a new era.

And with the old era in non-Christian lands has gone the old psychology. No longer does the white man face cringing, helpless races, but alert, resentful ones with a new consciousness of their power. Everywhere is the spirit of resistance to the white man's domination. "Asia for the Asiatic" is now the cry, and we must reckon with it. Substitute Asiatic for Jew in Shylock's defiance if one would know the spirit of Asia today. "Hath not an Asiatic hands, organs, dimensions, senses, affections, passions; fed with the same food, hurt with the same weapons, subject to the same diseases, healed by the same means, warmed and cooled by the same summer and winter as a Westerner is? If you prick us do we not bleed? If you poison us do we not die? And if you wrong us shall we not revenge?"

The opening years of the sixteenth century saw the struggle for civilization, the seventeenth century for religious liberty, the eighteenth for constitutional government and the nineteenth for political freedom; so the twentieth century is witnessing what one must borrow the majestic imagery of Isaiah to describe as "the noise of a multitude in the mountains as of a great people! The noise of a tumult of the kingdoms of the nations gathered together! Jehovah of hosts is mustering the hosts for the battle!" There is something fascinating, and yet appalling in the spectacle. Asia! the birthplace of the human race and where a majority of the race still lives, where were born civilization and art, science, literature and philosophy, where all the great religions of the world arose, where prophets spoke and psalmists sang, where the Son of God visibly walked before men and where stood the great altar of the world on which the Lord was crucified—Asia! now awakening from the torpor of ages! Nothing so vast, so fraught with significance for good or evil is occurring in our generation.

It is a period of intensified moral danger. While alleged Christian nations are sending the products of their trade, they are also sending the vices which disgrace their civilization. Scurrilous books and pamphlets in English are sold in India. Moving pictures made in California, depicting crime and vice, are exhibited in scores of Asiatic cities. In Siam, we saw a sign reading: "Place for Drinking Delightful Juice," which we were told was Scotch whiskey. What pathos in that first letter written in English by an African chief to a former Archbishop of Canterbury: "Great and good chief of the tribe of Christ, greeting. The humblest of your servants kisses the hem of your garment and begs you to send to him and his fellow servants more gospel and less rum."

The startling fact is that man's physical power has developed more rapidly than his moral ability to use it wisely. Character has not kept pace with knowledge. Modern science has equipped greed and passion with deadlier weapons. The World War appallingly illustrated this, and it is said that another war would mean the extermination of whole populations. Asia is getting Western machinery, railroads, electricity, machine guns, poison gas, battleships, and airplanes; but to a far lesser degree it is getting Christian education and principles of conduct. The Imperial University of Tokyo is one of the best equipped educational institutions in the world. But when 5,000 of its students were asked what their religious convictions were, six replied that they were Confucianists, eight Shintoists, 60 Christian, 300 Buddhists, 1,500 atheists, and 3,000 agnostics. Yet the president of the university said to a missionary: "If you expect to capture Japan for Christ, you must capture this university." Of 30,000 students enrolled in the government universities of Japan, 27,000 are reported as having no religion.

Let us have done with the absurd idea that secular education will correct evils in character. There is nothing in arithmetic and chemistry to purify motives. India is dotted with excellent colleges but its temples contain images of the god of lust. Some of the most dangerous men of America are university graduates. The fact that I can fly from New York to Los Angeles in a day does not make me a better man than my great grandfather who would have required two months for the journey. Knowledge is indeed power; but it depends upon the principle that governs it whether it is power for good or evil.

What is adequate to these things? Surely not bigger armies or navies; surely not larger factories or more electrical appliances. "There is no political alchemy," said Herbert Spencer, "whereby you can get golden conduct out of leaden motives." Dwight Moody said the same thing, less elegantly but more forcefully: "If you want to get good water, it is not enough to paint the pump; you must clean out the well." Bishop McConnell says that when he was a boy he read with awe about the prehistoric monsters—the pterodactyls and ichthyosauria and gigantosaurs and all the rest, that he used to wonder what foe was strong enough to exterminate such huge monsters; but that when he was older he learned that no foe exterminated them; that the climate changed and they died. The most urgent need of the world today is not an airship or a machine gun, but a change of its moral climate through the Gospel of Christ, and those who contribute to that change are humanity's best benefactors.

Kil Sunju, Korean Preacher and Evangelist

By REV. C. F. BERNHEISEL, D.D., Pyengyang, Korea
Missionary of the Presbyterian Church, U. S. A.

BY THE grace of God, the first half century of the Protestant Church in Korea was blessed with some very remarkable preachers and evangelists, men who were possessed of intellectual and spiritual gifts, such as to commend the Gospel of our Lord to the attention of the Korean people. We thank God that so early in the life of the Church there were raised up men who not only possessed the spirit of the Gospel but were able to champion it before its antagonists. Of these men, the late Rev. Kil Sunju stands without a peer. He was, without controversy, the greatest preacher and evangelist the Korean Church has yet produced. An adequate biography of him should be written but in the meantime it is well to record some of the facts in the life of this great servant of God who has so recently and suddenly been called to higher service.*

Kil Sunju was born in 1869 in Anju, an important city about half way between Pyengyang and the Manchurian border. There were no modern schools in the country during his youth and the only education he received was that in the Chinese classics which he studied from 1877 to 1885. During that time he was also employed as a servant to one of the local officials in the magistracy, so that along with his studies he learned something of the official life of the day. The next four years he spent as a merchant. That may mean little or much, for nearly every Korean that has a street frontage exposes some articles for sale and becomes thereby a merchant. From 1890 to 1893 he was engaged in the study of Taoism in which he became interested. He used to tell how he once retired to a secluded

mountain and there, in order to establish communication with the spirits, continued in prayer for two or three days without cessation, keeping himself awake by pouring water over his body.

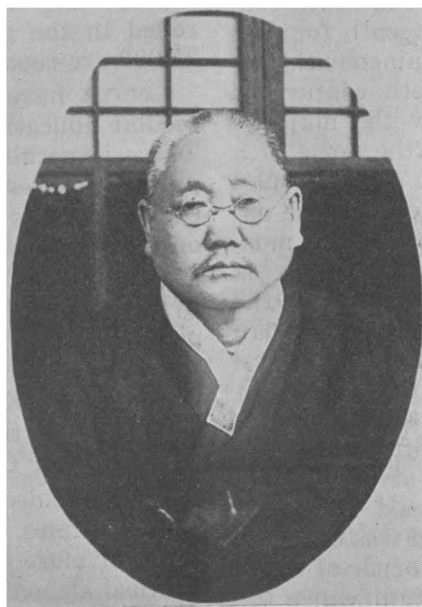
Perhaps it was an easy step from the study of Taoism to that of medicine as it was known and practiced by the Koreans, for both were built upon the foundation of belief in spirits or demons that are supposed to exercise an influence over

human health and destiny. Mr. Kil studied medicine from 1893 to 1897 and became a druggist, removing to Pyengyang where he opened a drug store and began a profitable business.

By that time Christianity had already begun to move upon the hearts of the people of Pyengyang which had the reputation of being one of the wickedest cities in the country. Some earnest evangelists were at work with the missionaries and it was not long until Mr. Kil was sought out by his friend, Mr. Kim Chonsup, who proclaimed the Gospel to him and persuaded him to forsake Taoism and follow Christ. Thus in the twenty-eighth year of his life, Mr. Kil identified himself with the Christian Church and was baptized by

the Rev. Graham Lee of the Presbyterian Mission. A year later he was made a "leader" in the East Gate Presbyterian Church in the city, thus indicating that he had already made good progress in his Christian life. A "leader" was at that time the highest office in the local church.

In 1902, Mr. Kil was urged by the missionaries and church leaders to give up his business and devote himself to the work of the church. His drug business was in a prosperous state and he was making from seventy to eighty yen per month (one yen is equal to about 50 cents), a large income in those days, and the prospects were that he would soon become wealthy. The temptation to continue selling drugs was naturally strong, but



REV. KIL SUNJU

* Many of the historical data here set forth were given in a brief biographical account of Mr. Kil read at his funeral service. His life almost parallels the history of the church here in Pyengyang where he lived. The church had made a good start before he entered upon the scene, but he early became an important factor in its life and continued to be increasingly a power until he was called Home.

he heard the call of God and joyfully gave up his business to become an evangelist at the salary of six yen per month—about the average income of a day laborer then. During the year 1902 he traveled as an evangelist through the three northwestern provinces of Korea—North and South Pyongan and Whanghai.

The next year he entered the theological seminary at Pyengyang and was graduated in 1907 as one of the seven members of the first class. He was ordained at the first meeting of the newly formed presbytery in Pyengyang in the following September, and was installed as sole pastor of the great Central Church, the first Korean to become pastor of a church.

From that time Mr. Kil took a leading part not only in the local work but in the whole Presbyterian Church in Korea. The presbytery decided to organize a board of missions and send a Korean missionary to preach the Gospel to the people of the large island of Quelpart, off the southwest coast of Korea. It was to all practical intents a foreign mission since the people, while Korean, are yet of a different dialect and have little communication with the mainland. One of Mr. Kil's classmates was chosen for this work and Mr. Kil was made president of the board and served in that capacity for five years. The great event of the presbytery each year was the presentation of Mr. Kil's report on the work and his eloquent and forceful presentation of the cause that was so much on his heart. He rose to heights of true eloquence and his appeals stirred to the depths the feelings of all who heard him. The success of the work was very largely due to these annual addresses.

The Central Presbyterian Church was built in 1900. It stands on a hill in the central part of Pyengyang overlooking the city and the surrounding country. When the building was being erected Mr. Kil himself labored at carrying wood and stone like a common coolie. In addition he contributed land for the site.

After twenty years as pastor of the Central Church, Mr. Kil resigned to give himself to general evangelism. His name will ever be associated with that of the Central Church where he was first a "leader" then an elder for several years, then pastor for twenty years and pastor emeritus for the rest of his life.

Under his ministry the church became the best known church in Korea. It has been the scene of many great meetings and here the first presbytery and the first General Assembly were organized. It accommodates about 1,500 persons, but under stress 2,000 often have been accommodated. For many years Pastor Kil was a leading figure

in both the local presbytery and the General Assembly.

Mr. Kil was a man of much prayer and diligent Bible study. Every morning he spent time in secret prayer, making it a fixed rule to consult God about the work of the day. He made out prayer topics for the daily family devotions. When meeting people he always tried to have prayer with them before separating. Whenever he had any serious problem he fasted and spent the whole night in prayer. For twenty years he prayed for the conversion of his older brother and six years for that of a special friend. In both cases his prayers were answered. In May, 1935, while holding a revival at Keumchun, he was deeply concerned about a severe drought and prayed earnestly for rain which fell within a few hours. When Mr. Kil and elder Pak Chirok felt special need of quiet time for prayer they agreed to meet in the early morning in the church building. This proved such a great blessing that they brought the matter before the church session, and arranged to hold such a meeting in the church every morning, open for all. These early morning prayer meetings have become a feature of Korean church life, especially during Bible classes and evangelistic services.

A Great Bible Student

Mr. Kil was a great student and spent much time in reading and memorizing the Bible. He read the entire Old Testament thirty times, and part of it 540 times. He read the entire New Testament more than one hundred times, First John 500 times and recited from memory the entire book of Revelation several hundred times. Much of his reading and memorization was done behind prison bars.

He was the author of several books in Korean, all on Bible themes. He wrote numerous songs and several hundred proverbs of which the following are samples:

- The greater your reputation, the more your enemies;
the loftier your virtue, the fewer your friends.
- The righteous can find heaven in prison, but the wicked
would find hell in heaven.
- As rain fertilizes the parched ground, so abundant
grace waters the thirsty soul.
- Harmony brings heaven to the home; discord brings
hell to society.
- Sin is the poison that destroys human life; prayer is
the means for the entrance of the grace of God.
- There is no hell for the righteous man and no heaven
for the sinner.

Despite the fact that he had unusual sorrow and trouble Mr. Kil was a joyful, happy Christian man. These only served to ripen and deepen his faith and his dependence on the God whom he so sincerely worshiped and served.

He was nearly blind during most of his life. While a young man he possessed unusually good eyesight, but when about twenty-one his sight began to fail, and for three years he was in almost total darkness. Then a missionary doctor operated and restored to him partial but imperfect sight. By the use of very strong glasses he was able to read but for the rest of his life he always had to depend on someone to lead him about wherever he went. This was a great trial.

During the so-called Conspiracy Trial of 1912, when so many Koreans were imprisoned by the Japanese, Mr. Kil's eldest son was one of the victims and died as a result of the sufferings endured. This, too, was a cause of great grief.

In the Independence Movement the leading men of the country, Christian and non-Christian, drew up a Declaration of Independence which was read at many places throughout the country before great crowds. The Christians went into the Movement on the guarantee that it would be a peaceful movement, without resort to force. Their desire was to get a hearing before the Versailles Peace Conference, then in session, and they thought that if they took some action the Conference would be more liable to pay attention to their cause. Mr. Kil was one of the signers of the Declaration, and, along with the other thirty-two signers, was sent to prison for three years. It was then that he began to memorize the Scriptures. With his deficient eyesight and the lack of daylight in his cell it is a marvel that he was able to read and memorize so much. A prison sentence has never been regarded by the Koreans as a stigma in the case of those thirty-three immortals.

Like the other Korean pastors who were sharing his fate, Mr. Kil used prison life as an opportunity to preach the Gospel to his fellow prisoners. Many converts were made and a prison church was organized, and while it was never recognized by the presbytery, out of the work there came results such as the Apostle Paul witnessed in his Roman prison.

Once while holding a revival service in Wonsan on the east coast, thirty hoodlums came and beat Mr. Kil so that he was severely wounded and unable to resume his work for some time. Six years ago during a series of meetings he was conducting in Andong, in southern Korea, he was teaching about the sufferings to come on the world at the end of the age. He was arrested by the police and detained in jail for twenty days as a disturber of the minds of the people. Before he was released the jailor was converted.

Immediately after his conversion Kil went back to his old home in Anju and led his parents and family and a large number of his old friends to Christ. Among them was Kim Changsung who

later became pastor of the Anju church where he did a great work for many years.

During his pastorate Mr. Kil was often called to hold evangelistic services and from the time he resigned his pastorate to the end of his life, he gave himself unreservedly to this work.

For the last eight years he gave more than thirty weeks each year to evangelistic work, traveling all over Korea and into Manchuria. He preached two or three times each day besides teaching the Bible for hours, beginning his meetings at six o'clock in the morning. He was a great preacher and invariably held his audiences in rapt attention. Sinners broke down in confession of sin as he probed their hearts and held out to them the only way to peace and salvation.

He was in great demand as a speaker to students, and at conferences and retreats for the deepening of the spiritual life. In the cold of winter or the heat of summer he was always ready to respond to the calls for his services and at the time of his death he was dated up for thirty-five evangelistic meetings.

During the thirty-five years of his pastoral work he preached 13,360 times and through his efforts more than sixty churches were established, with buildings costing over 300,000 yen. He baptized more than 3,000 persons.

Twenty-five years ago a local daily paper said: "The Christians of all Korea look up to Mr. Kil with thirsty minds. Just as there is no one who does not know the names of the twelve apostles so there is no one who does not know the name of Kil Sunju." That statement became more true as the years passed and he came to be the best known man in the Protestant Church of Korea.

Mr. Kil once remarked to his family that he wanted to die while holding an evangelistic service in some church. His wish was gratified. The Pyungsoh presbytery, to the west of Pyongyang, asked him to lead in a revival service beginning November 20, 1935. On the morning of the 25th, while preaching at the early morning service he was attacked by heart trouble and was unable to finish the service. At the beginning of the hour he told the children that he did not know whether he would die that day or not and exhorted them to be very quiet. After the attack he was carried to his room, unable to speak, but still able to make known his wants by writing. He requested prayers and songs. The next morning, surrounded by his son and many friends, his spirit took its flight.

At the funeral service, held in the auditorium of the Union Christian College in Pyongyang, the building was packed with several thousand people who came to pay their last tribute to the great servant of God whom they loved so well.

Religious Destitution in Maine

By REV. CHARLES W. SQUIRES, Limerick, Maine

THE well-known dictum, "As Maine goes, so goes the nation," may be true in the world of politics but it is not in the religious and educational spheres. A minute study of the religious situation in Maine was carried out as a part of the nation-wide Five Year Program of Survey and Adjustment initiated in 1928 at the National Church Comity Conference held in Cleveland. The general purpose was to gain an objective view of the important problem of providing at least a reasonable degree of religious privilege for every community.

The one year survey in Maine was called an Every Community Survey but was inadequate because it did not touch the towns of over 5,000 population and was mainly concerned with average conditions. Many problems were left out altogether—as for instance those of the religious and moral needs of men in the lumber camps and the effect upon the rural communities of the large number of summer visitors. Yet enough was discovered to set people thinking seriously about the problem of the lack of religious and educational advantages in the State. As in Vermont, the fact that many young people have left the farms to go into industry, has rendered more difficult the problem of religious interest and support. The presence of marginal land and the increased efficiency of agricultural methods and machinery have done much to bring about this situation. Little is being done to help solve the problem.

There was reported a very sharp decline in formal religion in the ten years from 1916 to 1926. During this period 160 church organizations vanished into thin air and 105 church edifices were sold for barns or school houses or were torn down. In general, church debts had approximately doubled in the ten years and the average debt for each congregation had nearly quadrupled. About two-thirds of the population of the State are now outside the membership of the church and the number entirely uninterested is increasing. The Roman Catholic Church is holding its own far better than the Protestant, as was very evident in the years between 1916 and 1926. During this time the increase in Protestant church membership was nil. But membership in the Roman Catholic Church in the same period increased seventeen per cent. The larger towns, on the whole, have larger church membership but only

one tenth of the total population of rural Maine are members of the Protestant Church. As a rule, the smaller the town the smaller the average church membership.

Over one hundred towns in Maine have no church whatever and 325 churches have less than 25 members. Some two hundred small churches constitute Maine's great missionary field, and in some of these fields pastors are obliged to turn to farming or to some other occupation to earn a living. Here is real sacrifice. I doubt if many missionaries in the foreign fields face worse economic and spiritual difficulties than these men and women encounter in Maine.

It is a tragedy to find, in some of these places, religious leaders with little more training than that of a boy in high school. They are striving to lead a community in religious and moral ideals while their own ideals find their level in a few doctrines of a particular denomination and these doctrines are placed in importance far above the ideals of moral betterment. It is disheartening to view such a situation. One could wish that ministerial salaries might be pooled so that these workers might be relieved of the necessity of giving so much of their time and thought to the problem of earning a living.

The chairman of a special convention committee of the Baptist Church wrote to a Limerick minister asking for one per cent of his salary—the average salary is about \$700—to help raise a fund to open churches in 30 or 40 towns that had enjoyed regular religious services twenty years ago. A sentence from the letter reads: "Many a Maine community right now is a famine area—there is famine in regard to the Word of God, and more Baptist churches are going to close their doors, unless we are able to send them help."

Here are a few communities in dire need of help:

Case One: A town with a population of about 500; probably 200 children in the Township. High school enrolment about 50. Mills, upon which the people were dependent, have closed. Many families on relief. Baptist church is the only Protestant church in the town. Six years ago, with some help this church was able to pay a pastor a small, living salary. Now they can only raise less than five dollars a week to pay a student's board.

Case Two: Two churches five miles apart, the only churches in their communities. One community of about 800 people has an evening congregation of 100, mostly

young people. Desperate need of Christian leadership. Good church buildings. Need aid.

Case Three: Nine churches in an area of twelve miles. Only one strong enough to maintain services. One man has tried to care for the whole territory, preaching four times a Sunday for five years. Another man is needed in this field. Little hope under present conditions.

Case Four: Little coast town near summer colony. Good church building and parsonage. Field needs real missionary work. Baptist church the only church responsible for village and outlying districts. Church formerly paid \$15.00 weekly. Then paid collections. Now without pastor and have decided they cannot afford pastoral care and services. Real need and opportunity to rebuild a self-supporting work.

Case Five: A village of 800 people. Good church building. People cannot raise more than \$150.00 a year. About 40 children in village. No service for a long time. No religious training for children.

Case Six: Young pastor just out of school, married, serving two fields—a Baptist church and a Union church. Ought to have a car as the fields are long distances apart. Receives very little pay.

Case Seven: A man on the field who is supposed to receive \$600.00 a year but who actually receives \$300. This consecrated minister said to Mr. Pendleton, General Secretary: "One of my people received \$2.00 that had been owed him for two years. He went immediately to the parsonage and gave half of it to the minister."

Case Eight: A small town with a woman preacher and several preaching places. One place pays on an average of 75 cents a Sunday but it costs 40 cents to go to the appointment. Her leading church pays \$2.00 a Sunday.

Case Nine: A town of 600 people, all destitute and nearly all on relief. Missionary grant of \$50. Very inadequate service.

There is great need for a determined and consecrated effort both within and without the State to see that the neglected communities of Maine have adequate Christian services. One reason for lack of consideration is the fact that in general there is little knowledge of the true situation. This report only touches the fringe of the great need.

The situation in the smaller communities is so desperate that it rises above denominational di-

visions. In villages of about 1,000 people attached to several denominations there are often fewer than 100 Protestant church members. In a village of 3,000 only about 300 care enough for the Protestant church to become members. The average church membership in the rural districts is about one-tenth of the population.

The children in the neglected areas grow up with no knowledge of God and only know about Christ as His name is used in profanity by their elders. In one community I found two families of twelve children each, not one of whom had ever enjoyed religious instruction or had gone to Sunday school although there was a church in the village. Even in privileged communities, Sunday school attendance has decreased nearly 20 per cent in ten years.

Why is it that the Roman Catholic Church has solved the organization problems in many respects better than the Protestants? For instance, there are thirteen communities in northern Aroostook County, 100% Roman Catholic and well looked after by that Church. While the Protestant churches have shown decreases all along the line, the Roman Catholic churches have shown in ten years an increase of 23% in number of churches and 17% in membership. Very significant is the fact that the average membership in the Protestant churches is 88 and in the Roman Catholic churches 971. These facts tell a story of efficient management which has not yet entered the Protestant consciousness.

An efficient interdenominational council should be appointed in the State with a view to the proper adjustment of the resources to meet the present need. This council could receive funds from various sources and thus be in a position to help needy fields and so advance the cause of Christ. May God put it into the hearts of some of His servants to do their part both financially and spiritually.

POEMS WRITTEN BY CHRISTIAN LEPERS

To the lepers who live on the island of Oshima in Japan, the Gospel has brought a message of hope and a simple earnest faith, which finds expression in these beautiful poems; written first in Japanese, the poems were translated by Mrs. Lois Erickson, an American missionary of the Presbyterian Church in the U. S. (South).—*The Outlook of Missions*.

I

Strive though it may, no power in earth or sky
Can move the Spirit of the Lord Most High;
What reaches Him upon mighty throne
Is prayer alone.

II

My Lord in me has found a dwelling-place,
And I in Him. Oh, glorious boon to gain,
To be His temple! Gladly I would face,
In His great strength, all bitterness and pain.

III

I would not change one little jot
Of His dear will for me;

But in my weakness I would go
Entrusting all my load of woe
To Him who walks with me.

IV

I live in light and love
By God's grace given
Yet is my hungry heart
Homesick for Heaven.

V

To the heart aglow for Thee
The Valley of the Shadow
Is like sunrise on the sea.

From Bondage to Liberty

By LAURA JORQUERA, Santiago, Chile

WHAT makes the difference between an Evangelical and a Roman Catholic Christian? That question I, for one, should like to have every Protestant answer carefully. Those who have always lived in a Protestant country, who have never had intimate contact with a staunch Roman Catholic, can *not* know, still less understand, just what makes the difference.

In repeating the creed the Protestant says: "I believe in the Holy Catholic Church" (meaning "universal"). The Roman Catholic says: "I believe in the Holy *Roman* Catholic Church," thereby acknowledging that the Pope of Rome is the head of the Church, and that your will, your intelligence, your every liberty, is subject to the decrees of the Pope, as these decrees are made known through the local bishops and priests. The Pope claims to be Christ's Vicar on earth, the Visible head in place of the Invisible Head, and thus he and the Church authorities alone have the right to interpret the Scriptures and say what must be obeyed. Roman Catholics believe that the Pope cannot err because he is infallible as the very voice of God. That is why he is called "His Holiness" and receives such homage as is given to no other creature on earth. Some friends of mine, well-educated people, recently told me how they had all gone down on their knees the night before when the Pope's voice came over the radio.

The "Doctrines of the Holy Mother Church" are embodied in the Decrees of the Council of Trent, which state just what a Roman Catholic is required to believe. These doctrines include the worship of the Virgin Mary as the Holy Mother of God and the acknowledgment of her right to be invoked as a mediator between her Son and man; the worship of the saints and martyrs and of the holy relics, found in quantities all over the world; of the angels and the images, reliquaries, the Holy Host, etc. Instruction is also given as to the mass and confession, confirmation, rites for the dying and the dead, penitence, indulgences and Papal bulls. Every Catholic is told positively that he *cannot* be saved outside of the Holy Roman Church, having received absolution at the hands of a priest. Even then, Catholics are told that they cannot be sure of leaving Purgatory. No matter how good a life one lives and no matter how much good one does, many hun-

dreds of masses must be said for the soul. Nothing else can save one from the awful tortures experienced in Purgatory. The prayers and fastings of friends and masses said by priests can ease a little, perhaps, of the penalty but one must stay there until sin is entirely purged away. Look up a Roman Catholic Catechism and you will find this to be true.

Protestants who study the Bible know that God is our Father, that He is Love, and that Christ came to save us, and that such a doctrine of Purgatory to expiate sin by torture is un-Christian. Beliefs in Purgatory make many rich Catholics



LEADERS OF CHRISTIAN ENDEAVOR IN SANTIAGO

leave their fortunes to the Church. This belief also often leads a young man or a lovely girl to eschew the world and its vanities to enter the priesthood or a sisterhood. The priest has a terrible hold upon his parishioners, for they teach that if one dies without absolution that soul may stay in Purgatory forever.

Nothing in the Bible, especially in the Gospels, is a foundation for belief in such a place and such atonement. There is nothing there to warrant the worshiping of Mary and the saints, still less image-worship. It was the doctrines of purgatory and indulgences that caused Martin Luther's protest and started the Reformation.

One of the most lovely, cultured women of my country, is a steadfast Christian, according to the Roman Catholic interpretation, so that even her friendship for me is considered almost a sin. Her greatest anxiety is that if she should die, her Protestant friends will not pray a single Rosary on her behalf, so she skimps on her food and dress and every week gives money to her church so that the priest will pray over her remains and re-

member her name in those general masses for "the souls in Purgatory." We tell her that we are praying for her now, that she may have a truer concept of her God and a better understanding of Christ's redeeming mission.

It is pitiful to see how frightened Catholics are of death. Life is made a burden to many, especially the uneducated classes, who deprive themselves of bread so that they may pay the weekly or monthly sums to their parish priest for at least one mass to be said for them after death. Many are now coming to believe that there is no Purgatory and that we cannot buy our way out of it, so that they discard religion altogether. Purgatory has driven from the Roman Church multitudes of the more educated and cultured people, and they have entirely rejected the Christian faith.

We must not blame the priests over much for they themselves know no better. The Bible is so explained that they must, perforce, accept the in-

terpretation of the Council of Trent. Priests and nuns have often been dedicated to the Church because the mother or both parents took a vow to consecrate a child to the Church so that they might have someone to pray for them after death!

Only those of us who know about such things from experience can understand how hard it is for a Roman Catholic to turn to Evangelical Christianity. Only those who have been freed from this bondage can really understand the meaning of those precious words of Christ: "Ye shall know the truth and the truth shall make you free." This is the greatest contribution that Evangelical Christianity offers to Latin-Americans: freedom. Freedom from the cruel thrall of the fear of death and belief in Purgatory; freedom from the human domination and liberty to follow the Way of Christ, trusting in Him alone. We pray God that some day all may come to know and to accept our Lord Christ!

With the Printed Page in Chile

By HENRY WAGONER, Temuco, Chile

IN THE last quarter of a century there have been startling changes in every phase of human life. One hears complaints from all sides of the diminishing attendance at church services, some ascribing this to the radio, others to the desire for entertainment, fun, and travel. But we believe that one of the principal reasons is the filling of reading markets with evil literature, thus filling the minds of people with aversion to the church. What is needed today is Christian literature of a high class, with a positive message as to Christian truth and a direct proclamation of the whole counsel of God.

In Chile, where the writer has been privileged to labor for the Master for the past fifteen years, we have been able to gauge the value of this class of literature. In our own small printing plant, with only a foot-pedal press and setting up all the type by hand, we print a monthly Spanish paper called *Salud y Vida*, as well as a German monthly, called *Der Missionsbote*. These are distributed at cost among the churches. We have also printed thousands of books which have been very well received, and have been the means of great blessing. But the work which the Lord has principally blessed is our Spanish monthly, the *Salud y Vida* ("Health and Life"). August of 1931 we were printing 650 copies of this paper of 16 pages, and in August, 1935, we printed 3,650 copies of 20 pages. Each edition begins with a positive message on salvation from sin by faith in Christ and

His work on Calvary; it also carries monthly prophetic and doctrinal messages. It has a section for Young Peoples' Societies, as well as a Narrative Corner, and the last two pages are usually devoted to local church news.

This Spanish monthly has been the means of blessing to many inquiring souls and countless testimonials have come showing spiritual help received, faith revived, and activity in service promoted. From Ecuador a backslider wrote, testifying that he had wandered far from God. Through reading *Salud y Vida* he was brought back to the Lord, and is today preaching the Gospel. From still more distant Philippine Islands comes the word that *Salud y Vida* has been the means of deepening the spiritual life of a family whose home is now a center of propaganda for Christ. Missionaries laboring in Spanish-speaking countries have written expressing their appreciation of the paper.

This class of material has also stirred up the members of our churches who themselves are helped in their spiritual life and are in turn eager that others receive the same help. The Young Peoples' Societies are eager to spread this class of literature. One of the societies is selling 265 copies monthly, another 178, and still another 165 copies. And so the chain of blessing resulting from evangelization by means of the printed page is a long one. Souls are saved, backsliders are reclaimed, and many are led into Christian service.

Do I Know Myself and Christ?

Many who are in earnest in the matter of seeking a deeper experience of God are blocked by failure to see clearly within our own souls. Let us turn the searchlight of His spirit on the shadowy places by means of these questions that have been widely used of God to bring help to seeking souls.

HONESTY

1. Do I always tell the truth? Do I think the truth or do I try to deceive myself? Do I always act the truth?
2. Do I ever try to evade paying fare or luggage charges or custom duties?
3. Have I anything in my possession which belongs to anyone else; anything borrowed which I have not returned?
4. Am I sincere?
5. Do I ever cheat in games or in examinations or lessons of any kind?
6. Do I take credit for ideas or achievements which I do not deserve?
7. Do I fail to keep promises or engagements? Am I punctual?
8. Do I waste my own or other people's time?
9. Do I make proper preparation for my work? Am I lazy?
10. Have I taken anything which did not belong to me and for which I have not made proper restitution? Do I appropriate employer's time or things for my own use?

PURITY

1. Have I any habits that I would not want anyone to know about?
2. Is my thought-life what God would have it?
3. Are my imaginations pure?
4. Do I avoid pictures and reading matter which will arouse unclean or unwholesome thoughts?
5. Are my actions pure and helpful to others and to my best self?
6. Do I make jokes and talk unnecessarily on sex matters?
7. Am I seeking the beautiful and pure in everything?
8. Do I avoid everything which will create unclean thoughts in another?
9. Am I willing to let God change me in this area of thought and life?
10. Do I pray God to make me clean now?

UNSELFISHNESS

1. Does it make me dissatisfied to have someone more successful than I?

2. Do I want credit for all unselfish acts?
3. Are my feelings hurt easily?
4. Am I vain?
5. Do I talk a great deal about myself? Am I a victim of self-pity?
6. Do I hesitate to do things that are, I believe, to be right for fear of what people will think?
7. Do I unselfishly share my plans with others?
8. Am I really thoughtful and considerate?
9. Am I too possessive with my own property?
10. Am I unselfish in acknowledging my faults in order to help others?
11. Am I stubborn? Am I wilful?
12. Am I willing to take responsibility when it is inconvenient?
13. Are my thoughts self-centered? Do I want my own way?
14. Am I inclined to talk a great deal about myself?
15. Do I crave praise for myself? Do I dislike to have other people praised?
16. Does it hurt me to yield when beaten in an argument?

LOVE

1. Do I put God first in my thoughts and plans?
2. Have I a grudge against anyone? Is there anyone to whom I will not speak? Am I unforgiving?
3. Am I critical of other people? Is there anyone I don't like to meet?
4. Is my love outgoing and active so that I want for others all that God wants for them?
5. Do I harbor any race or class prejudice?
6. Am I patient with those who are provoking?
7. Do I show appreciation?
8. Do I sincerely want to help everybody?
9. Am I willing to share all I have, time, money, privacy, possessions, in order to help others?
10. Do I seek to live out 1 Corinthians 13?

In your quiet time search your heart prayerfully through them. You may find it helpful to think them through with others who are also in earnest about spiritual things.

Since these questions are introspective and emphasize faults they should be balanced by claiming the positive virtues through Christ and by actively demonstrating those virtues.

—Adopted from *"The Indian Temperance News."*

Effective Ways of Working

Tested Methods for Increasing Interest at Home

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

Some Down to Date Plans

A PANEL VISUALIZATION—ILLINOIS AND A CHRISTIAN WORLD

Requests are frequently received in this Department for helps in humanizing a budget or other factual presentation at national or associational gatherings. The following unique plan arranged by Mrs. B. P. Heubner, of Ottawa, Kansas, and Mrs. R. A. Chandler, of Galesburg, Illinois, and used at the Illinois Baptist State Convention last October not only fixed facts as mere figures could not have done but made animate the impressions in terms of actual personalities. Only a skeleton of the service (which occupied an entire session) can be given; but each denominational group using the plan would need to round out the anatomy in terms of its own facts and figures anyway. While no actual rehearsal is needed, the prime participants would require instructions as to details and considerable writing would be necessary beforehand to secure the cooperation of the rest.

Two readers—a man and a woman—stood on either side of the platform and gave the background matter in alternation, one being here designated as 1 and the other as 2.

(1) The Baptists of Illinois are vitally concerned in "The Christianization of all life as well as of every life." They are helping to build a new world. On Oct. 9, 1834, the leaders met to try to band together the denominational forces of the state. (Quotations were here made as to the committees, or organizations, activities, etc., as taken from the records of those early endeavors.) Tonight Dr. P— will help us to see these Baptists still in action as he introduces the members of the present official family.

Dr. P—, the state's missionary leader, went to the platform at this point and called up for introduction the field workers, directors of Christian

education, workers among students, the state treasurer, the young people's leader, the department leaders for men's work, women's work, promotion, social service, the ministry, the convention itself, etc. No speeches were made by these individuals and groups but merely a bow was taken as the audience looked them over and applauded.

(2) To the picture just presented should be added that of the work of the Chicago Baptist Association, designed to help build a Christian world in a great city. The superintendent of this association will show Baptists in action in his territory.

The superintendent goes to the platform and introduces individually and by groups his key men and women.

(1) The constitution of the Illinois Baptist State Convention pledges cooperation in every way possible with philanthropic institutions of the state. The convention is represented on the board of each of the three such enterprises and we shall now meet workers from the Old People's Home at Maywood, the Huddelson Baptist Home at Irvington and the Central Baptist Children's Home at Maywood.

The introductions are made as before by an official worker.

(2) Illinois Baptists push on with vigor through institutions of higher education. The representative of Baptist schools throughout the state is ready to mention the location and distinctive character of each school.

Here the Divinity School of the University of Chicago, Northern Baptist Theological Seminary in Chicago, Shurtleff and Frances Shimer Junior Colleges also the Baptist Missionary Training School in Chicago were exploited.

1. During all its history Illinois has been training young people for service and many have gone into pastorates or administrative and missionary endeavor; so the state has "a story to tell to the nations."

Here a list of names of all who had gone out into the several lines of work was read. A poster might also be displayed for better visibility.

2. The four "Centenary Fields" celebrating their hundredth anniversary this year have also received our workers. (Names read and poster fastened up.)

1. We are fortunate in having several missionaries present. Will they please come to the platform, state

names, fields and terms of service, then remain standing.

2. And now with these missionaries before us let us again see the leadership of Illinois Baptists. Will all the former groups return to the platform and stand as units so they may suggest to us the oneness of their centralized efforts to build a Christian world. (All remain on platform until after singing of hymn.)

1. Probably the largest single contribution toward the effectiveness of Baptists in the state is made by the leadership of its 457 churches. Will every pastor rise in his place, thus indicating his responsibility and the privileges which are his of bringing information and new vision daily to flocks which he shepherds. (Pastors remain standing throughout audience.)

2. The responsibilities of each church are met only as every member in ready and joyful service does his share of the work. Will all the church members rise and join the leadership groups in singing "Lead On, O King Eternal." (All are then seated.)

1. We have in imagination visualized Illinois Baptists helping to build a Christian world. One more scene will conclude this series of pictures—a scene in your own church at home. Will you mentally transport yourself to your church and assemble your fellow members about you. A service for the entire church is about to start. You and your pastor have now returned from this convention. The pastor is coming to the platform. Listen; the meeting is now to begin.

At this point a minister comes forward and leads a consecration service.

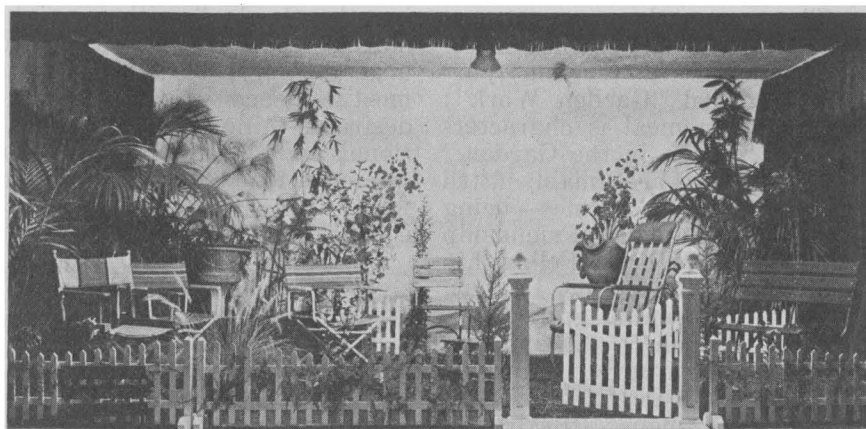
The foregoing was termed a "Personalities Picture" and proved one of the most impressive services ever held under similar circumstances. The simplicity of it and the strong appeal to the eye render it worth duplicating in many conventional assemblies.

A CHOICE YEAR BOOK

This labor of love comes to us from the women's society in the First Baptist Church of Santa Ana, California, and may well serve as inspiration, model or suggestion for other missionary organizations whose members believe that nothing is too good

for the Church of Jesus Christ. The booklet is entitled "Into God's Garden" and the beautiful scene pictured on the imitation Spanish leather cover is repeated in shadow of pale green outlines on every inside page, its open gate inviting wayfarers to enter and enjoy the privileges and opportunities within. Some sort of garden scene—more or less elaborate as the successive chairmen may elect—is arranged on the platform each month, the one in our illustration having been used at the opening meeting in September. It is also the duty of one member of the program committee to make contact with both the luncheon and the program subcommittees responsible for each of the monthly meetings in order that the theme may be worked out not only on the stage but in the dining room. For instance, the October theme being "Weeding the Garden," the dining room was decorated with sunflowers (this was in California) and the platform made realistic with wild grasses and flowers. Even the finance plan is harmonized with the dominant keynote. A tree stands below and to one side of the platform. As different members bring their gifts the details of the tree are blocked in so that it grows from month to month. An auxiliary device is used in connection with the special "gift boxes" whose bearers go up through the gate on the rostrum and deposit the contents of the boxes in a water jar that stands by the fountain. This symbolism of making gifts for the spreading of the Water of Life in God's Garden is most inspiring.

The general theme has been elaborately worked out in poetic motifs and the names of the several departments as well as in the permanent program features. The analogies have been carefully considered. Thus the keynote is sounded in two poems at the beginning, based on the scripture verse: "And thou shalt be like a watered garden and like a spring of water, whose waters fail not."—Isaiah 58: 11.



Whoever makes a garden
Has never worked alone.
The rain has always found it,
The sun has always known,
The wind has blown across it
And helped to scatter seeds—
Whoever makes a garden
Has all the help he needs.

The wind and rain and sunshine,
And dew and fertile sod;
For he who makes a garden
Works hand in hand with God.

(Several stanzas are omitted due to space limitations.)

The Lord God Planted a Garden

The Lord God planted a garden
In the first white days of the world,
And he set there an angel warden
In a garment of light enfurled.

(Entire poem of four stanzas quoted from Dorothy Frances Gurney.)

The theme song for the year is called "Our Garden Melody" and proves to be the familiar "In the Garden," beginning "I come to the garden alone."

The page on the Executive Board is headed,

Go make thy garden fair as thou
canst,
Thou, worstest never alone.

The Missionary Department has for its keynote, "For as the earth bringeth forth her bud," etc. (Isa. 61: 11).

At the top of the Missionary Reading page appears:

Books are gardens in whose bowers
We may find the riches, rarest flowers.
Books are paths that upward lead.
Books are friends: come, let us read.

Community Service is keyed to the familiar poem on "Kind hearts are the gardens." The

Industrial Department has for its motif:

O Master Gardener who dost shape
aright
Each seed of good unfolding 'neath
thy hand,
O give command
To spare each feeble striving toward
the light,
And bid it reach the stature thou
hast planned.

For the Social Department there is:

Where is heaven? Is it not
Just a friendly garden plot?

The World Wide Guild (young women's department) has its details under:

The blossoms of spring give promise
of the fruits of autumn.

The Children's World Crusade aptly keys its work to:

A sweet new blossom of humanity,
fresh fallen from God's own
garden to flower on earth.

For the Finance Committee there is the familiar scripture, "And he shall be like a tree," etc.

For Church Decorating:

Make of God's altar a garden fair,
That flowers of hope may blossom
there.

The invitation on an early fly-leaf begins:

Travelers on the Road of the Beckoning Christ, you found at the summit of your journey—the Cross. His Word tells us that "in the place where He was crucified there was a garden." Following His resurrection Mary met Him there. This year we are inviting you to step aside from the road you have been traveling, enter through the open gate and meet Him in His Garden. (The subsequent paragraphs work out poetically and devotionally this line of thought.)

Then comes the program portion of the book. In each meeting the industrial (sewing) portion is called "Garden Work"; the noonday meal is characterized as "Lunch in the Garden," the subtitles—presumably fitted in with the days' themes—being "Sunflower Lunch," "Friendship Lunch (on World Fellowship Day)," "Dinner by Lantern Light" (an evening gathering), "Shore Lunch," "Hospitality Lunch," "Butterfly Dinner," "Picnic on the Desert," "Vegetable Plate Lunch," "Barbecue" and "Fruit Basket."

The business session is termed "Garden Plans," the song service preceding the program "Melodies in the Garden," and the devotional period "Blessings of the Garden." The subtitles of these "blessings" will be fitted in with the topics which called them forth.

It is noteworthy that as the luncheon closes the strains of "Beautiful Garden of Prayer" call upon the membership to hush reverently as the prayer chairman conducts a period of supplication for missionary work. At the conclusion of this there is a 15-minute period of instrumental and vocal music appropriate to a garden or other outdoor setting. It is at this time that those who have brought gift boxes deposit them in the water jar.

Program features beginning with September are as follows:

1. Topic, "Dedicating the Garden"; devotional, "For All People" (Isa. 60:11); plan, with the program committee as gardeners, an original play written by one of the members was given entitled "A Garden Tour" which aimed to introduce the year's theme, dedicate the workers and artfully interweave with the plot the plans for all subsequent meetings. This play is of a stewardship character and general application. It closes with the act of dedication and the singing of "Thank God for a Garden."

2. Topic, "Civics"; devotional, "Work" ("Sowing the Seed"—Luke 8:5-8; "His Enemy Came"—Mat. 13:25-30); plan, to develop the figure of "Weed-

ing the Garden" with a neighboring minister as speaker to urge members to use their utmost influence to tear out the undesirable things in local and national civic life and make our communities better places in which to plant the seeds of righteousness.

3. Topic, "World Fellowship"; devotional, "Fellowship" (with one another—1 John 1:3, 4, 7; with Christ—1 Cor. 1:9); figure, "A Mixed Bouquet."

4. Topic, "Oriental Gardens"; devotional, "Meditation" (Ps. 23:7; Phil. 4:8); plan, at a "dinner by lantern light" (evening meal), high school seniors and junior college students were entertained in a room decorated as a Japanese garden and presided over by orientally costumed hostesses and with a program on Christian Education. The main address was by a young Hawaiian student who used both stereopticon and moving pictures as illustrations of his educational work in the Islands. A Japanese and also a Chinese solo were given by costumed singers. One letter direct from an oriental college was read.

5. Topic, "Labrador"; devotional, "Shelter and Protection" (Ps. 31:1-3; 61:1-4); plan, "A Rock Garden"—description of work in Kodiak, Alaska, and of Grenfell in the Labrador.

6. "Foreign Mission Centenaries" (drama based on the book, "Between Two Centuries," written for Baptist celebration of centenaries in Burma, Assam, South India and South China); devotional, "Rest and Restoration" (Ps. 23:1-3; Matt. 11:28); plan, to develop theme under figure of the century plant. This play will be reviewed in a later issue.

7. Topic, "The W. W. G. and C. W. C." (youth organizations); devotional, "Growth" ("The Righteous Shall Flourish"—Ps. 92:12-15; "Grow in Grace"—2 Peter 3:18); theme, "Spring Blossoms." This is an evening meeting at which the younger groups put on the program for "a happy church family gathering."

8. Topic, "The American Indian"; devotional, "Joy and Praise" ("The Desert Rejoicing"—Isa. 35:1-4; "I Will Praise the Lord"—Ps. 118:19-21); figure, "Desert Plants." This was where the luncheon was termed a "Picnic on the Desert."

9. Topic, "White Cross Work" (sewing, etc., for mission hospitals or benevolent objects); devotional, "Peace and Quiet" ("His Peace"—John 14:27; "Quietness and Confidence"—Isa. 30:15); theme, "Gifts from the Garden."

10. Topic, "Migrants"; devotional, "Prayer and Communion" ("The Lord Is Nigh"—Ps. 145:18; "Pray without Ceasing"—1 Thess. 5:16-18); theme, "Hardy Annuals."

11. Annual Meeting; devotional, "Fruitage" ("Know by Fruits"—Matt. 7:16; "Being Fruitful"—Col. 1:10, 11); subject for reports, "Fruit of the Garden."

Each of the foregoing programs had its especial poetical or scriptural keynote at the head of the page. For instance, that on the American Indian was headed:

In this brown seed so dry and hard
I see a flower in my dooryard.

The devotional spirit of this rare year book in an early poem is as follows:

Speak to my heart through gardens
till I see
The shame of service rendered grudgingly;
Turn from the selfishness that would forget
A lifetime were too short to pay my debt;
Beholding how from bud to petal-fall
Proud poppies flame with joy at giving all.

And its summation is in another poem occupying the very last page:

MY GARDEN

A garden is a lovesome thing, God wot!
Rose plot, ferned grot—
The veriest school of peace; and yet the fool
Contentends that God is not.
Not God, in gardens, when the eve is cool!
Nay, but I have a sign!
'Tis very sure God walks in mine.

BULLETIN OF The Council of Women for Home Missions

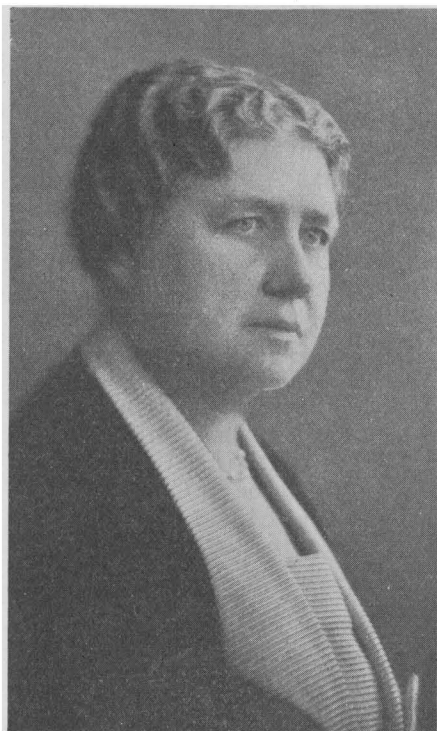
ANNE SEESHOLTZ, EXECUTIVE SECRETARY, 105 EAST TWENTY-SECOND STREET, NEW YORK

"It is a glorious company we are keeping . . ."

BRIEF REPORT OF ANNUAL MEETINGS

The Fellowship Supper, on Monday evening, January 13, marked the opening of the annual meeting of the Council of Women for Home Missions, held in Calvary Baptist Church, Washington, D. C., January 13-18, 1936. The Women's Council of the Washington Federation of Churches, of which Mrs. B. W. Meeks is president, helped to make the occasion a happy and successful one. In the absence of Mrs. Daniel A. Poling, President, who was en route to Australia and New Zealand, Mrs. Fred S. Bennett, First Vice-President, presided and brought to the group the challenge of united effort of the Protestant churches. "The Church in Action for Social Ideals" was graphically presented by Mrs. Kenneth D. Miller, of Madison, New Jersey. She paid special tribute to Elizabeth Fry, "a great Christian woman who believed that Christ must reign in all of life." "The Church in Action on Social Issues" was further illustrated by report of specific programs by Miss Edna B. Beardsley of the Protestant Episcopal Church, Mrs. C. Maxwell Loveys of the United Church of Canada, and Mrs. J. W. Downs of the Methodist Episcopal Church, South. Excerpts from the evening's talks:

"We find a social conscience has been developed which enables the Church to begin to put into practice that which it has taught and for which it has had a program over a period of fifty years. . . . A program does not seem of very great value until it



MRS. MILLARD L. ROBINSON
President, Council of Women for
Home Missions.

is translated into the lives of people."

"Recently a superintendent told us that communist papers were not distributed in the area of the Church of all Nations (Canada). The work in and about the center was known as being relevant to peace and goodwill. In another city where crime was rampant, such a church was established and the daily newspaper printed a report that the mayor had declared crime had decreased fifty per cent since the establishment of the neighborhood house."

"If we believe that the Christ-life cannot be made regnant in an un-Christ-like world, then

like the happy young Christians of old we must go out to turn the world upside down. . . . The ultimate in personal goodness must lead to a divine passion for the world made good, and conversely, no amount of social salvation in ethic or law will avail unless the 'life' is in the individual. . . . It is wonderful to be living in this age when there is some acceptance of the social issues of the Gospel! It is a glorious company we are keeping. . . ." The business sessions followed on Tuesday morning at which Mrs. Millard L. Robinson was elected President, succeeding Mrs. Daniel A. Poling, whose term of office had expired. The election of the new Associate Members of whom several were present, the hearty endorsement of the new Joint Committee on Young People's Work of the Home Missions Councils, the authorization of a Commission on the Liquor Problem, and the participation of church women in Peace Action were outstanding considerations.

The Joint Committee on Indian Work of the Home Missions Councils had arranged a Fellowship Supper. Dr. Thomas Jesse Jones, of the Phelps Stokes Fund, presided. During the course of his remarks Dr. Jones spoke of the oft-discussed word, missionary: "Some people say, give up the word 'missionary.' At one time I may have said it myself. But since then I have seen missionaries in action on the firing line in all parts of the world and I would no more say give up the word 'missionary' than I would say give up the word, 'mother.'" It was a great joy to have as the principal

speaker Reverend Vine Deloria, now at work on the Pine Ridge Reservation in South Dakota, the son of the first native minister of the Episcopal Church among the Sioux Indians. He is a graduate of St. Stephen's College and of the General Theological Seminary. Mr. Deloria said that he came to the meeting as an example of the product of Christian education rather than as a speaker, but the intimate glimpses of the life of an Indian boy in school and college, surrounded by boys of another race, and then of the problems of a young Indian minister among his own people, gave to all who heard him a new understanding of the deepest needs of the race. His great appreciation of the life and work of Bishop Hare, as he brought the knowledge of Christ to the Dakotas, was inspiring and encouraging to all workers among the Indian people.

Dr. G. A. Watermulder, of the Reformed Church in America, spoke of the opportunity among Indian Americans for Community Work centering in the local church. Mr. John Collier, Commissioner of Indian Affairs, addressed the audience on the importance of the missionary, saying in part: "I think you will probably find it true that the missionaries have been more important than the governments in Indian Affairs."

Miss Katharine F. Lenroot, Chief of the Children's Bureau, was the guest speaker at the Migrant Work Luncheon, at which Mrs. F. S. Bennett presided. She spoke on the subject, "The Migrant Laborer in the Present Rural Situation." The tables were attractively decorated with fruits and vegetables, packed by migrants. Motion pictures helped to visualize both the life in migrant camps and the constructive educational work of the church. In closing Miss Lenroot said, "If we can go forward in these programs together (public and private social welfare programs, local, state, and national) and establish a sound working cooperation between federal government and states, official and

volunteer agencies, we shall be laying a foundation which in years to come will bring us much nearer to the gaining of social ideals which are the basis of a Christian civilization."

Three days of the Annual Meetings were devoted to a National Conference on the Rural Church, planned by the two Home Missions Councils and the Federal Council of Churches of Christ. The Conference was outstanding in many respects and the 257 paid registrations represented eighteen religious bodies from thirty states and Canada. The Findings will be available soon upon payment of \$1.00 to cover cost of printing.

The next Annual Meetings of the Home Missions Councils will be held January 1937 in Cincinnati, Ohio, with emphasis on the Home Missions Task in the city.

OUR TASK WITH YOUTH

Youth within the Church—youth without the Church—Christian youth in action—youth who ought to be in Christian activity. All of these groups were considered in discussion by the Committee on Young People's Work of the Council of Women for Home Missions in North America, in annual meeting in Washington, D. C., January 12, 1936.

After a short review of accomplishments of the Committee during the past year, Miss Sue Weddell, the Chairman, welcomed discussion of problems which are a part of the home missions task with youth. . . .

Growing out of the discussion of these problems the Committee expressed itself in these findings:

Conscious of the complexity of our task and the seriousness of the obligations of young people's leaders today we are convinced that several phases of the varied missionary program of the Church in North America deserve our special attention.

We deplore the increasing number of young people who are mere wanderers, separated from home, church, school and employment. We recognize this as an important home mission task.

We recognize that the problems arising out of the use of alcoholic bev-

erages are of real concern to all young people within and without the Church. This is also an important phase of our task.

We realize that we should be doing more to help students to relate themselves to the Christian program in America.

We confess our neglect in providing helpful Christian contacts with the many foreign students in America and feel that this should have a more important emphasis in the home missions program.

Many existing organizations and movements are doing work in fields mentioned above and we suggest closer cooperation with such agencies. . . .

We believe that we as young people's workers should be informed on the activities of the National Youth Administration, National Youth Congress and National Education Association, etc.

In the accomplishing of our task as a whole, we realize the importance of adult education and the cooperation of the pastors. . . .

International Relations is the subject for the fourth issue of *Program Props*, and will be published during the coming year.

Attention was called to the publications of the Missionary Education Movement. The wide use in the past year of the study book "Christian Youth in Action" and its accompanying manual "What Will You Do About It?" is most encouraging. These should be used by many more groups. The home mission books for 1936 and 1937 on the negro, especially "The Story of the American Negro" by Miss Ina Brown deserves special study and promotion.

Promotion of the World Day of Prayer among young people has been assigned as a special part of the work of this committee. It is hoped that next year there may be close cooperation in preparing the program and a wider use of it. In the future this work among young people is to be the concern of a joint committee of the two Home Missions Councils. In this broader cooperation it is hoped that we may reach a larger number of the youth in the churches of North America and that this phase of the home mission task may be more adequately promoted.

NONA M. DIEHL,
Chairman of the Joint Committee on Young People's Work.

Our World-wide Outlook

A Missionary Newspaper of Current Events

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

NORTH AMERICA

Need for Bible Reading

Dr. Charles E. Jefferson, former minister of Broadway Tabernacle, New York, challenges Christian Endeavorers with the following statement:

The majority of Christians are lukewarm in their Bible study, and the majority of those who are not Christians do not read the Bible at all. But civilization cannot endure without the ideas and ideals which the Bible was written to proclaim. The Christian Church is doomed if church workers cease to search the Scriptures, and non-Christian nations will never find the path that leads to life without the guidance of prophets and apostles and the Prince of glory. . . . Large numbers of educated men and women are absolutely ignorant of the Bible. . . . It still holds first place among best sellers, but because a Bible is sold it does not follow that it is read. A Bible which is not read is no Bible at all. Only a Bible which is read becomes a force in the life of the world . . . but we release that power only as we read and ponder and incarnate the great truths that are set forth in its pages.

—*The Bible for China.*

Clear Out the Slums!

America's largest city has made a definite step toward slum clearance. The opening of First Houses at Avenue A and East Third Street, New York, the first low-cost housing project built with government funds, marks what every intelligent American must hope may be the beginning of a movement which will go on until every slum in the country is eliminated. On the day of this dedication a national campaign for the abolition of slums and for increased federal help to promote low-cost housing was started at a meeting of the National Public Housing Conference in New York.

Following the opening of these houses, an interfaith manifesto

against the slum menace was made public. It reads, in part, as follows:

Millions of American families have for years been forced to live in buildings and neighborhoods that are an acute menace to the welfare of body, mind and spirit, and cast their blight upon the lives of men and women and little children. . . . Sociological studies offer conclusive evidence that slums breed crime. Health surveys have established the undeniable fact that slum areas are conducive to a higher infant mortality and a much greater incidence of disease. The experience of religious workers in underprivileged communities demonstrates the fact that the slum area aggravates nearly every physical and spiritual ill to which human life is susceptible.

Gold Dust Lodge

Gold Dust Lodge, Salvation Army hostel in New York City for homeless unemployed men, celebrated its fourth anniversary last December. Since its opening in 1931, it has served some 60,000 men; it has provided seven million meals, and 2,500,000 lodging for a night. In addition to this purely physical service, it has provided educational activities to rebuild shattered morale. Most of the staff for these services have been drawn from those who sought refuge at the hostel.

EDMUND B. CHAFFEE.

The Migrant Problem

In the East the laws do not make it compulsory to educate a child no matter where he comes from, and as a result the migrant is left out of the school picture, because he is not a resident; in the West, the child must be educated where he is, and so we find numerous migrant schools. One county in California has 11 such migrant schools with 30 teachers. Upon visiting some of the schools and interviewing the

teachers, she realized that the problem is far from solved, however, because up to the present time they have graded these greatly underprivileged children on the same basis as the normal child, with the result that in some instances the child never gets promoted and is dejected and discouraged to the point of giving up.

Problems arise where state or federal workers are employed in relief projects. For one thing, it seems unfair to expect volunteers to work side by side with salaried ones. Again, the type of worker is entirely different in most instances. As a rule, to the state employee, her work is a job and she does not care particularly about the people among whom she serves.

Many college girls are eager to give their summers to migrant camp service, which will mean much to them in their preparation for useful life.

GRETA P. HINKLE.

Do Millionaires Give Freely?

A few of them do; most of them do not, says the National Committee for Religion and Welfare Recovery, based upon an analysis of the income tax report. In terms of percentages, 32 millionaires contributed on the average about 6 per cent of their total income, and about 7½ per cent of their net taxable income to religious, charitable, scientific, literary or educational projects. It is revealed that the average taxpayer with less than \$5,000 taxable income contributed about 1½ per cent of his total income, or less than 1¾ per cent of his net taxable income.

Taking the nation as a whole, from the smallest taxpayer to

the largest, the figures show a total income reported by all classes of \$14,708,558,000, which with deductions of \$2,252,296,000 leaves a net declared taxable income of \$12,456,262,000. If the average citizen had contributed to religious, educational, character-building and charitable agencies the full 15 per cent, there would have been a total contribution of \$1,868,429,000, or nearly two billion dollars which would have done much towards obviating our present enforced taxation for relief purposes.

C. V. VICKREY.

Aid for Students

The National Youth Administration, at a monthly cost of \$1,503,795, provides financial assistance for 100,532 students in 1,514 colleges and universities in forty-six states and Puerto Rico. The selection of students to receive aid is from among those who without this help would be unable to remain in college. The quota from each college is twelve per cent of the enrolment. A student is permitted to earn as much as \$20 each month, but the allotment of funds to each college is on the basis of \$15 a month for each of twelve per cent of its enrolment of full-time students. New York State leads with 11,869 students in ninety institutions, receiving \$178,035 in monthly grants.

—*Watchman-Examiner*.

National Preaching Mission

Announcement has been made of a "National Preaching Mission" under the direction of the Federal Council of Churches, to carry through the autumn of 1936—from September 13 to December 9. The project provides for a group of at least ten of "the most convincing interpreters of the Gospel in Christendom" to go together to more than a score of the major cities of the nation, remaining at least four days in each city, bringing their message in manifold ways to the general public, the churches and special groups. The Mission will be headed by Dr. E. Stanley Jones, who will

devote to it his entire time during the three months' period. In the manifesto announcing the plan there is no hint of defeatism. The opening statement shows a realization of the task ahead:

Forasmuch as an authentic Christianity is a perpetual act of judgment, it shall be the object of this Mission to understand and apply that judgment in respect of the individual, the church, and contemporary life, with courage enough to accept it when it comes to our generation as condemnation, and humility enough to appropriate it when it comes to us as grace.

Fifty Years in New York

The growth of Presbyterian work in New York is shown in the figures compiled in the office of New York Presbytery. In the year 1885 there were 41 churches; in 1935 there were 61. In 1885 there were 127 ministers; today there are 187. The membership of the churches was 19,969 in 1885; today it is 33,837. However, 50 years ago the Sunday school children numbered 21,050, while today there are only 14,424. The gifts to church support have increased from \$442,025 to \$877,664, but the gifts to the boards of the church have dropped from \$237,799 to \$164,868. The per capita gifts for church support have increased from \$22.13 to \$25.94 but the per capita gifts to the mission boards have dropped from \$11.91 to \$4.86.

Indians Measure Up

Two years ago there was set before Presbyterian Indian churches ten goals to be accomplished in three years, which, after careful study and consultation with the workers, appeared to be possible of attainment. These goals are: service of worship every Sunday; Sunday school every Sunday; young people's organization meeting every Sunday (ages 15-25); vacation Bible School, at least two weeks; women's missionary society meeting monthly; weekday Bible School; payment of presbyterial, synodical and General Assembly assessments; monthly payments toward pastor's salary; contribution to the

Church Boards; care of church property. These churches loyally agreed to strive to reach at least some of the objectives the first year. They did reach some of them, and surprisingly few exemptions were asked.

Increased interest of Indians in school libraries is noted. The language barrier is fast disappearing, for among most of the tribes, English is as familiar to the younger Indians as is the tongue of their grandparents.

Two Chinese Missionaries for U. S. A.

The Presbyterian Mission Home in San Francisco reports that two Chinese Christian missionaries have arrived in America to do intensive evangelistic work for a year. Miss Lan and Miss Hu, of the Bethel Mission in China, will work through the Oriental churches on the west coast. They are holding Bible classes for the girls in the Presbyterian Mission Home, a weekly community Bible class which meets at the same place, and classes in the Chinese Church and the Hip Woh School (interdenominational). They are speaking before community organizations and groups of Chinese in smaller towns where there is no organized Christian work.

LATIN AMERICA

Tourists in Mexico

Miss Margaret Shelby, Presbyterian educational missionary in Chilpancingo, Mexico, asks why so few out of many American tourists visit the missionary work their churches support.

She ventures a few reasons:

1. As a rule Protestant missions are small; their chapels have little or no architectural merit and are not advertised in tourist's hotels, guides, bureaus and books.

2. Most tourists travel for recreation and often the more pagan the recreation the more romantic.

3. The religious-minded tourist may argue: "There's so much to see and I can't take in everything. I can read about missions

in my church paper when I get home. I couldn't understand a Spanish service anyway."

It is a privilege to visit these centers of missionary endeavor in Mexico. Some sad conditions will startle but some faces of really converted people will gladden. When you travel in Aztec Land, bring your Christianity and be real missionaries during your visit. An example of Sabbath observance, of joy in Christian living, of interest in the Lord's work, of brotherly friendliness, will be of tremendous value to Mexicans. One Christian lady who visited Cuernavaca and other places felt such an interest in helping the women of Mexico that she is supporting a Mexican worker."

Bible Reading Increases

Costa Rica celebrates the third centenary of a little stone Virgin, eight inches long, which the priests say fell down from heaven and was officially elected "Patron and Protector of the Nation." Notwithstanding this, the three different churches which have been built in its honor, one after another have been totally destroyed by earthquakes. Perhaps because of this, increasing numbers of people are procuring Bibles, and going to hear the Word preached, reports the National Bible Society of Scotland.

—*Alliance Weekly.*

Distress in Nicaragua

A second catastrophe has befallen the work of the American Provinces of the Moravian Church on the northern coast of Nicaragua. A few years ago this field suffered depredation and partial destruction through the inroads of bandits, and one missionary was foully murdered. Then the work of reconstruction was taken in hand and a forward movement initiated; a well-equipped hospital became a center of new activity; lost ground was more than recovered.

Recently, a hurricane struck with an 80-mile per hour velocity. An aeroplane survey re-

ported: "From Cape Gracias to Bilwaskarma about ninety per cent of the houses are down, from Bilwaskarma to Keplapine about fifty per cent have been destroyed. All the banana trees are blown down or washed away." The workers write bravely that their work "does not depend on banana farms but on the grace of God, and that grace will not fail so long as we are faithful to our charge." The British Mission Board has sent from its Emergency Fund a sum of £50, to aid in reconstruction.

—*Moravian Missions.*

West Indies Mission Center

Santo Domingo's New Protestant Church house and mission headquarters is nearly completed. The auditorium, the tower, the offices for administrative work and the rooms for religious education have been completed. The part of the building that is intended for a book store and university center remains uncompleted. The building is centrally located and splendidly adapted to the churches of the mission. In some ways it is the most attractive church building in the West Indies. It has cost about \$40,000, all of which was contributed four years ago during the campaign following the hurricane.

Bibles in Ecuador

A hundred years ago an Englishman, James Thomson, took a stock of New Testaments to Ecuador. During his three weeks' stay he sold 360 Testaments, in four days in Guayaquil, 738. Last year 27,068 Gospels, Testaments and Bibles were sold in Ecuador by the British and Foreign and the American Bible Societies. Four colporteurs have worked faithfully with the missionaries in circulating God's Word. In addition to the 27,068 books, which is approximately the number sold yearly, 25,000 blue Pocket Testaments have been distributed, mostly free, during the past five years.

A correspondent tells of meeting an old man who had bought a Bible ten years ago. "He had

read it until the cover was worn off and he had it bound in oil-cloth. As his little farm is off the beaten trail, the years have passed without his ever having seen a missionary. It was a joy to kneel with him in prayer. His prayer was a series of quotations from the Scriptures."

In Trinidad

The Mission of the United Church of Canada specializes in educational work among the 125,000 East Indians who live on the island of Trinidad. More than 20,000 East Indian children attend the schools of this mission, which the colonial government cooperates in maintaining. The school buildings are also used for evangelistic work. An East Indian Church has been established, and teachers and preachers are being trained for their respective callings.

—*United Church Record.*

Deplorable Conditions

If South America is "The Neglected Continent," Ceara in northern Brazil should be called the neglected state of the neglected continent. Morals are of the lowest, fanaticism and ignorance most intense, according to a worker of the Evangelical Union of South America, Rev. E. Haugh. The capital of Ceara is Fortaleza, on the Atlantic coast, with a population of 180,000. In the city are three Protestant churches. Next to the capital the largest center is Sobral, with perhaps 50,000 people. It is also the center of Roman fanaticism. A Pentecostal worker went there two years ago to preach on the public square and the persecution was so intense that he preached the Gospel surrounded by some sixteen armed soldiers who held back the angry mob. Nothing was established there. In the whole state there is only one missionary (a Pentecostal) apart from the workers of the E. U. S. A., who have all come recently. There are five of them, also two ordained native workers in Ceara, one a Presbyterian, the other a Baptist.

—*The Neglected Continent.*

Faithful Brazilian Christians

The *Sunday School Times* mentions several Brazilian Christians who are Kingdom builders in their home land. Dr. Paul Sarmento directs a school at Rio Grande do Norte, where some 300 young boys are sent to learn trades. He is a layman, but serves the local church of 250 members and preaches whenever necessary. He is also superintendent of the Sunday school and does evangelistic work in open-air meetings.

Samuel Falcao is an active minister and editor of adult Sunday school lessons. He has coached six or seven Presbyterian laymen for preaching, instructing them in Bible, homiletics and Portuguese three times a week, a sort of private Bible Institute.

Rev. Aminadab Continho is a Brazilian Baptist working among the Parintintin Indians, five hundred miles up the Madeira River. Last year he lost all he had in a steamer fire. The Parintintin Indians are one of the most savage tribes known, and much given to cannibalism. In a short time he had a school started with forty-three pupils, and this year has opened another school on an adjacent island, using a tenth from his meager salary to pay its teacher.

Senhor Antenorzinho was an earnest Catholic who became alienated from his church by the gambling and bad conduct of his priest. He became an ardent evangelist and Sunday school superintendent. He is now pastor of a church of seventy members.

New Spirit in Paraguay

A new spirit that has taken possession of Paraguay is shown by some remarkable meetings held by Dr. George P. Howard, evangelist of the Committee on Cooperation in Latin America to educated classes, who has been having unusual experiences in various parts of South America. Dr. Arthur E. Elliott, president of *Colegio Internacional* at Asunción, Paraguay, writes: "The day peace was declared I

invited Dr. Howard to come and lecture here; he laid aside other plans and came; he also conquered. I have never seen anything like it in Asunción. The theater and school auditorium have been packed. He is doing a wonderful work, the kind of thing that needs to be done just now."

After one of Dr. Howard's addresses on "What Is Success?" the principal of the Normal School said to him: "I have resolved henceforth to seek that higher success." The President of Paraguay, Dr. Ayala, after he had listened in on the radio talk, said: "We need the message that you bring. Come back next year and help us again."

EUROPE

Children's Missionary Society

The Children's Special Service Mission has been called the Children's Missionary Society. Village missions are conducted in twenty-four counties of England the year round. Evangelists are busily engaged in bringing children to the Saviour in India, Ceylon, Australasia, Canada, South Africa, Japan and elsewhere; it is hoped to send workers to the Holy Land, to East and West Africa, to China and other lands. More than 800,000 C. S. S. M. members are reading a daily Bible portion. Membership cards are issued in about 90 languages.

—*The Christian*.

Two Steps in Cooperation

The Religious Tract Society of London, whose history dates from the 18th century, has united with the Christian Literature Society for India and Africa. The union has adopted the title of "The United Society for Christian Literature."

Another step in cooperation has been taken by the Zenana Bible and Medical Mission and the Church of England Zenana Missionary Society, who have during the past year been steadily pursuing joint conference with a view to incorporation. The former society has for some

years been finding difficulty in carrying on its excellent work in India at full strength. The Society felt that a substantial part of the overhead expenses at home could be made more available for work in the field through union with another society, and that it ought to contemplate surrendering its separate existence for the sake of the larger interests of the work. The name proposed is "The Church of England Zenana Missionary Society."

McAll Mission Program

Of France's 40,000,000 people only about a million and a half are Protestants. The native Protestant Church has been depleted by centuries of persecution, and cannot hope to reach all the millions of unchurched and unbelieving working people of France without help, especially in the face of communism's rapid spread.

From its simple beginning in 1872 the McAll Mission has grown to a vast religious enterprise. It has eighteen stations, of which five are in Paris and the remainder in the larger towns, five vacation colonies for children, and a bookstall and dispensary vans in the Paris area. The program includes services at all its stations, at street corners, fairs, markets and on river banks. For adults there are weekly classes and discussion groups, and for the children Sunday and Thursday schools and daily vacation Bible schools. There are clubs for all ages. Visiting nurse-evangelists help the sick, and the poor are given food, clothing and understanding friendship. Colporteurs distribute leaflets and sell Bibles throughout the country. The work is carried on by French leaders, but support is international.

—*The Life of Faith*.

Giving Spain the Bible

A Scripture Gift missionary for 41 years in Spain writes:

I have never before seen such a desire on the part of the people to hear the Gospel and to read Gospel litera-

ture. There are enemies and some are bitter, chiefly the priests and the Communists, who are increasing. But many are shaking off the yoke of the Church of Rome who have not yet gone over to atheism; and we feel the burden of reaching this class during the present liberty, the duration of which is very uncertain.

In one of the villages visited regularly was a lad who five months ago went inland in search of work, taking with him a Bible and a New Testament and all the portions he had been able to obtain from our workers. He has now returned, telling how the people gathered round him every evening to hear him read the Word of God to them, and to explain as best he was able the portion he had read. When he came away, he left his New Testament with them, and they begged him to leave a Bible also. He says they nearly persuaded him to do so, but he felt he really could not give up his Bible.

—*Scripture Gift Mission.*

Churches in the Home

A writer in the *Presbyterian Banner* says that one of the touching features in the life of the Confessional Church in Germany is the holding of public worship in private houses, when a community has been deprived of its church. An attendant at such a place of worship writes: "There was no trace there of depression on account of the continuous persecutions; on the contrary, the people felt very clearly that it was the divine will that they should return to the early Christian institution of the church in the house."

Methodists Not Molested in Germany

The Hitler Government has not interfered with the work of the Methodist Episcopal Church in Germany, except that its young people's societies have had to disband, like all other young people's organizations. There are 55,000 Methodists in Germany. The Central Conference of Germany is recognized by the Reich as the church's highest legislative body, and it enacts legislation in accordance with the accepted Discipline of Methodism.

The reason for the Government's attitude toward Methodism is that its churches are not tax-supported, but are self-sup-

porting from funds freely contributed by members. On the other hand, the state Protestant churches and the Catholic churches have their buildings erected and their pastors supported from government moneys raised through taxation.

—*The Christian Advocate.*

The Rhenish Mission

The society was formed more than a century ago, in 1828 by the merger of four similar societies. The society sends its messengers to six different fields: Africa, the Cape Province and Southwest Africa; Dutch East India, the Batak lands of Sumatra, the Island of Nias and the Mentawai Islands; South China: the Canton Province. As a result of the war two fields, viz. Ovamboland and Borneo, were transferred to other German societies and in 1933, New Guinea to the American Lutheran Church. In 1935 the entire number of missionaries was 228, among whom 79 were ordained, 22 lay and 43 sisters as they style the women missionaries!

The mission supports 1,000 congregations in 72 stations. In all there are 546,922 native Christians and 20,000 inquirers. There are 762 lower schools, 9 high schools and three training schools for teachers and helpers. There is also an industrial school in Sumatra and two in Africa, in which young people are trained in various industrial pursuits.

Medically the mission can point to 4 large hospitals with 6 doctors, 13 secondary hospitals and 3 institutions for lepers and the blind.

The mission faces great tasks: one half of the 100,000 Colored inhabitants of Southwest Africa are unchristianized. Three fourths of the Batak people have not yet found the way to Christ. Of the 170,000 Nias islanders there are as yet only 108,000 Christians (although even that is a splendid success). In the Mentawai Islands, 19,000 are still waiting for Christianity. Of the five million Chinese who live in the field occupied by the mission in the Canton province, so

far there are 3,893 Christians. Only in the Cape Country can it be said that the missionary work is finished. There is already a native church with 10 congregations having about 20,000 members.

Baptists in Prague

The largest Baptist church in Czechoslovakia is the one at Prague, which last year celebrated its jubilee. It began in 1855 with a membership of 17; during the fifty years, 842 persons have been baptized. The present membership is 313, under the pastoral care of Rev. J. Tolar. On four occasions the church has dismissed large groups of members to form other churches.

—*Watchman-Examiner.*

Light in Albania

In 1928 Albania, delivered from the Turk, became a kingdom. This country was the ancient Illyricum of which Paul wrote (Rom. 15:19). After coming under the iron hand of Islam, illiteracy was forced upon them and their mother tongue banned.

As might be expected, when suddenly brought in touch with the modern world, Albania now has a bewildering medley of new ideas. Education is no longer tabu. Western customs, costumes, transports invade her chief centers. Two Scripture Gift Mission workers have recently been itinerating from place to place, courteously presenting a Gospel to every one over seventeen who could read. To peasant and official, soldier and priest, prisoner in jail and busy shopkeeper in the market, the Scriptures were freely given and immediately read by numbers of people as they walked the streets. One of the workers writes: "God has enabled us to complete this task of spreading His Word throughout Albania. Two months have been devoted to this work. We rejoice to know that the Gospel — the words of the Lord Jesus Christ — has entered into homes throughout the length and breadth of this country. We

have given out 20,100 Albanian Scripture booklets, 1,002 Albanian Gospels, 390 Foreign Gospels, 145 Albanian Bible portions, and 30 New Testaments, also about 1,500 Scripture leaflets in foreign languages (mainly Greek, Arabic and Turkish)."

AFRICA

Swedish Missionaries Ordered Out

The *Missionstidning för Finland* reports that the missionaries of the Fosterlandsstiftelsen, a Swedish missionary association, have been ordered out of their four stations of the society in Italian Somaliland and Eritrea. The exclusion order was issued in November although the missionaries were not guilty of any misconduct but always maintained a strictly loyal attitude toward the Italian Government.

The missionaries were given only a week to prepare for the unexpected trip home. They were not allowed, on reaching Rome, to confer with the Swedish embassy. Added to these difficulties were the restrictions on taking money out of the country. At the Brenner Pass they were relieved of some of their funds on the assertion that they constituted one family and therefore were not allowed to carry all the funds which they had in hand.

At the station stops in Italy the mob vented its hatred on them as "sanctionists" and "Abyssinians." The mission authorities regard this as the severest blow that has struck their work for many years.

The Fosterlandsstiftelsen still has about twenty missionaries at their posts in Abyssinia; but the news from the scene of the war makes their stay there questionable.

Pioneering in Nigeria

Rev. Guy W. Playfair, of the Sudan Interior Mission, says that strictly speaking every mission in Northern Nigeria is a "pioneer mission." Of the 240

tribes in North Nigeria, there are still ninety unreached, while many of the others are only touched, and may still be called "unevangelized tribes." Mr. Playfair has been in the Sudan Interior Mission for twenty-four years. Today, the workers number 270; the stations, about 50. Some stations may be called old, but in the very oldest, people are only beginning to respond. Work is now being opened in several totally unreached areas. The Bible has been translated into many native dialects of Nigeria. —*The Evangelical Christian*.

Protestantism in the Congo

After fifty years of missionary effort there are now forty-three Protestant organizations working in the Belgian Congo and Ruanda Urundi; with 199 stations, 900 missionaries, 238,807 adult baptized church members, 275,935 adult adherents, and 13,058 native Christian pastors, evangelists and teachers. There are more than 10,000 station and village school chapels, with over 330,000 daily pupils in the schools. The total Protestant community exceeds a million.

—*London Missionary Herald*.

A Christian Center of Power

The *C. M. S. Outlook* records that Kpata, in the Basa district, has a remarkable record as a Christian center. It is a small village where pioneer work was started about forty-five years ago, and the first Christians had to face much persecution. The first three converts all became teachers and are still active today. This little village has supplied no less than thirty teachers who have gone to other districts to witness for Christ. Three of the four sons of the late king of the tribe are Christians. The eldest volunteered for service in the distant Bida district, the next is a C. M. S. teacher in this district, and the third is warden of the church in Kpata. In fact, so many of her sons have gone to spread the Gospel in regions beyond that

Kpata has been left rather badly off herself.

The man in charge of the work at Kpata was, in his teens, driven from home by his father because of his loyalty to Christ. Now he is beloved and respected by heathen, Moslem and Christian. When questioned about his spiritual experience he said that he always seems to see the Cross of Christ before him.

New Life in Angola

In a small African village about thirty miles from Dondi, in Angola, a week-end conference of Christians was held under the direction of one of the native pastors. From surrounding villages many came to discuss the affairs of the Kingdom and attend the meetings which were rich in inspiration. Forty-eight young men and young women were baptized into the membership of the Christian Church by Pastor Chilulu. The Dondi Church (including outstations) has a membership of over 5,000, and is increasing year by year.

—*United Church Record*.

The Blind in South Africa

It is said that one in every thousand in the South Africa Union is blind, yet there is no governmental provision for the adult blind, as in many other countries. Their care is solely in the hands of private agencies like the South Africa National Council for the Blind. This Council seeks to be truly national. Considerations of race or color do not exist, the Council holding itself ready to serve the interests of all South African blind people. The record of work accomplished during the past six years includes many instances in which the Council has been able to assist Colored and Bantu blind people as well as the European community. There are educational facilities for every blind child whose parents will take advantage of them. The Council is also urging government legislation to provide for the welfare of the blind, and

to stimulate the employment of employable blind.

—*The South African Outlook.*

WESTERN ASIA

Saloniki Secures Church Building

About fifty Armenian families were living in Saloniki before the World War. After the evacuation of Cilicia in 1921, and the Smyrna catastrophe in 1922, a remnant of the Armenians living in Turkey fled to the hospitable shores of Greece. An estimated 40,000 crossed the Aegean, settling in different parts of this country; five thousand coming as destitute refugees to this apostolic city. Among these Armenians are one hundred Evangelical families from thirty-four different localities, mostly from the region of the Seven Churches of Asia Minor. Besides the Armenian population, it is estimated that 60,000 Jews live in Saloniki; and in New Greece, 105,000 Mohammedans. Most of the refugees are the poorest of the poor. Seeing the urgent need of these Armenian Evangelicals for a church home, a committee of the American Board began three years ago to seek funds for the purpose. The Board gave \$2,000 and an additional \$2,500 was secured by the local church and friends far and near. A building was purchased, and some alterations will be needed. The upper story provides a home for the pastor and his family, while below are rooms, for the present used for church services, Sunday school, and for gatherings of young people. The grounds surrounding the building are large enough for groups of children, who gather from time to time for games or athletics.

Hebrew Telegraph Service

The first telegram ever sent in Classic Hebrew was dispatched recently from Jerusalem, on the occasion of the opening of a Hebrew telegraph service. The first word sent over the wires was "*Shehechianu*," the tradi-

tional Hebrew blessing at inaugural occasions, which means "blessed art thou who hast preserved us."

—*Alliance Weekly.*

INDIA AND SIAM

Hinduism Looks at Life

The Rev. D. A. Yardi, Indian clergyman at Poona, says: "Hinduism has put on Christian spectacles, and is looking at life through them." Regarding the India of today he writes:

India is rapidly changing, politically, socially and spiritually. What has really taken hold of India today is not Mahatma Gandhi, nor Christianity, but the Lord Jesus Christ. Even illiterate Hindus are realizing that their religion has had its day, and that there is a reality, a dynamic force in Jesus Christ which they can no longer ignore. What Indian Christians need at present is strengthening and consolidation. It is towards this that missionary effort and finance must in some measure be directed if we wish the banner of Christianity to go forward. We desire to be "strong in the Lord and in the power of His might."

—*C. M. S. Outlook.*

Teachers Needed in Aurangabad

The number of inquirers in the Aurangabad district of Western India is taxing the available C. M. S. forces to teach them. In one month over a hundred names were sent in from four new villages, and at each center a worker was needed to prepare them for baptism. The only way of responding to these calls is by moving teachers from other villages where they had been engaged in similar work. The people are in desperate straits to maintain a bare existence, and cannot contribute much toward a church. All children in the schools are taught to learn and repeat verses from the Bible. One missionary tells of stopping at a village to inspect a school, without having given previous notice of his coming. He was astonished to see what knowledge of the Bible and of the Bible story was displayed by some dozen boys who were baptized only a short time before. —*The Life of Faith.*

Three Days' Journey for a Bible

Rev. Charles W. Posnett, of Medak, Nizam's Dominions, tells of a woman who traveled three days, with her husband and children, through the most dangerous part of the Tiger Jungle to secure a Bible.

Years ago she had attended a Christian school, but when she was married she had been taken away to her husband's home in the very heart of the tiger jungle. Alas, no one had given her a Bible, and when our pioneer evangelists visited her village, it had been like an angel visit, and, in spite of her poverty, she had entertained them most joyfully. When she heard of my coming, she persuaded her husband to harness their pair of bulls to the little cart, and with all the family she started out with the evangelists on a three days' journey. When she met me her first request was for a Bible to teach her children, and a teacher for her village. She had taught her children the few hymns she remembered, and she gave a most touching witness before all the crowd of inquirers who had gathered.

—*The Life of Faith.*

A Traveling Ashram

Camping in bungalows or tents, carrying cots and some food, the William Hazens, American Board missionaries, of Sholapur, India, have what they call an "infield" and an "outfield" which they cover in their "traveling ashram." The "infield" includes 30 villages near Sholapur and the "outfield" about 250 at more distant points. Between June and November the Hazens traveled over 600 miles working in these villages. Their party consists of Mr. and Mrs. Hazen, Mr. and Mrs. Namdev, an Indian teacher training for the ministry, Lalaji, blind musician and preacher, and Pir Mohammed the cook, Orthodox Moslem who nevertheless sings Christian hymns lustily. Sometimes there is Miss Helen Bjornstad, R.N., who in her temporary "hospital" under a tent cures many diseases, and the story of whose "healing hands" spreads far and wide.

Bengal Baptist Mission

The newly formed Bengal Baptist Union undertakes all

responsibility for Christian work except in the case of one or two institutions; as well as the financial resources hitherto controlled by the Baptist Missionary Society. European missionaries may of course be members of the Union, if they happen to be elected by the votes of their Indian brethren.

This reorientation of policy is the direct outcome of the work of missionaries of a previous generation, particularly that of the Rev. William Carey. It was the keynote of their policy as missionaries that the Mission should decrease and that the Church should increase, and that in course of time all Christian work should become church-centric, not mission-centric.

The Union hopes also to extend the principle of union into a wider field, bringing all Baptists in India, America, Australia and New Zealand into a Federation.

—*International Christian Press.*

An Outpost for Siam

There are now 78 American Presbyterian missionaries in Siam, and a national staff of 402 working in 11 stations strung out through this long, narrow country over a distance as great as from New York to St. Louis. This force of 480 workers carries on medical, evangelistic and educational work, not only through 21 hospitals and dispensaries and many organized churches and groups now carried on under the Church of Christ in Siam, and in 60 schools, but through many informal contacts in the daily round of duties.

During 1935 the Kiulungkiang station of the Yunnan Mission in China was returned to the Siam Mission, of which it was originally a part. The people in this area are racially and geographically a part of the Tai people of northern Siam, although politically they are Chinese. When the Yunnan Mission was dissolved, March 31, 1935, the former Yuankiang station was turned over to the Vandsburger

Mission, a German group already carrying on medical and evangelistic work there, and the Kiulungkiang station came again under the Siam Mission. Siamese evangelists are at work in the area, and from Chiangmai, in northern Siam, medical and other trips have been made into the new-old field.

Winning the Tibetans

Rev. Walter Asboe, Moravian missionary to Tibet, is stationed at Kyelang on the Tibetan border but actually in the Punjab, as entering Tibet is forbidden. But the people he works among in Kyelang are Tibetans. He describes them as friendly—when you get to know them. “But,” he says, “the first thing a foreigner has to do is to prove that he is there for their good, and is not responsible for rough weather, sickness, disease among their flocks, and every other trouble. Medical knowledge is a great asset, and while I am not a doctor, I can extract teeth less painfully than the blacksmith, and I have worked what they consider to be miracles under anæsthetic.”

Mr. Asboe has more ways than one of presenting the Gospel message. For example, he has adopted the Buddhist method of carving on the rocks by the wayside. The Buddhist carvings are prayers which, if a man so much as passes, with the writing on his right side, are credited to him as said. If, however, he passes them on his left side, they become to him curses. Mr. Asboe employs Buddhist lamas to do his rock carving, and to distinguish the Christian texts from the Buddhist prayers, he prefixes each one with a cross. He also publishes a Christian newspaper—on a cyclostyle—and sends copies to the lamaseries. Copies go, too, to the head man of each village, who, perhaps in order to show off his learning calls the villagers together and reads it to them. The newspaper contains news of current events and articles on hygiene, as well as religious articles. One copy

of the paper always goes to the Dalai Lama at Lhasa.

—*The Christian.*

CHINA

Christianity in Everyday Life

The following story of Christian courage is worth retelling:

A Japanese pastor, a man of great evangelistic gifts, attended some special meetings for the deepening of spiritual life, and became conscious that there were various things in his life which were not right in God's sight. Especially did one “small” sin trouble him. The family had gone to a sale at a department store, and on returning they found that they had one article too many. The parents let the children play with it, and it got dirty, so they took no steps to restore it. The thought of this thing was like a knife in the pastor's conscience, the strongest among a number of things that the Holy Spirit was showing him. Next morning he went off to the store with the money to pay for the article, and explained to the girl from whose counter it had come. She conducted him to the head office on the top story. Here his name and address were demanded. He returned home feeling very uncomfortable. Later, a special representative from the store arrived at his house with a present done up in the usual elaborate Japanese style. The firm was so delighted with such an example of honesty that it wished to show appreciation.

During the next few days the pastor set some other things right, and his radiant witness to Christ's power started a flood of blessing at the meetings and in his own church. On the following Sunday he spoke with such power that the whole congregation was greatly stirred, and asked for further teaching. One woman of the congregation, at great cost to herself, proceeded to set right something in her own life which was wrong, and in so doing witnessed to many non-Christians who were greatly impressed by her earnestness.

—*C. M. S. Outlook.*

Forum of the Church

The thirteen societies which are cooperating with the Church of Christ in China are represented by more than 1,100 missionaries who contribute their services to the promotion of the Church's life and work. The one objective of all is the building up of a vigorous, indigenous Chinese Church, self-supporting, self-governing and self-propagating. Naturally, many questions arise, such as the relationship of the missionary and the

Church, the administration of mission grants, the most effective ways of cooperation. To keep societies and missionaries acquainted with matters and incidents of interest and importance, it has been found helpful to issue a Bulletin, in which church and mission leaders have an opportunity to express their varied convictions, and to profit by the experiences of widely scattered groups. This Bulletin is called *The Church*, and is issued occasionally from Peiping by the Secretariat of the General Assembly.—*The Church*.

Students and Religion

A Chinese speaker, in a meeting of the Council of Higher Education last year, said that the attitude of students toward Christianity had passed through three distinct phases. From 1922 to 1927 they were opposed—at times violently opposed—to Christianity. From 1928 to 1930 was a period of comparative indifference. From 1931 to the present was a period of open-mindedness never before seen in China. This open-mindedness, in his judgment, was due to the fact that in the serious crisis which China is facing, the students feel helpless, humiliated and desperate. They turn their attention to religion which recently they condemned; and as to its type students demand a religion that can be emotionally, socially and intellectually expressed. Three factors explain this demand: government censorship, economic depression and the challenge of communism.—*Presbyterian Tribune*.

New High in Enrolment

Nanking University has the largest enrolment in its history—1,806. Of private universities in China, Nanking stands seventh in student enrolment; first in the number of staff and faculty; second in the number of teaching staff; first in the number of departments; third in the number of courses; first in equipment and laboratory apparatus; second in number of books in the library; fourth in

its current budget. A number of new buildings are being erected, including a modern gymnasium building for the University Middle School and a new library building for which 2,000 *yuan* in Government bonds has been received, with the prospect of another 100,000.

Eleven colleges and universities of Christian missionary origin in China have gained in student enrolment a total of 244 students, in comparison with a year ago.—*World Call*.

Short-Term Schools

A short-term school for women is held annually in many parts of China, preferably in the fall after rice harvest. Any woman is eligible—Christian or non-Christian, rich or poor, educated or uneducated, and there is no age limit. There are sometimes pupils 70 and 80 years of age. The school is in session for 12 days, and the women lead a strenuous life during that period; they take their studies more seriously than the ordinary school girl. Even during the periods assigned for recreation one may see groups of women busily studying. Many who could not previously read a character are now able to read their Bible. The importance of a Christian home is strongly emphasized.

—*The Living Church*.

Medical Cooperation

The C. M. S. and the Presbyterian Mission combined last year in Hangchow in holding clinics in chapels in towns where there is poor medical service. Two such clinics have been held at Lin Bin, and three at Kyien Gyao. Dr. Goodwin preached to the waiting patients, after which the Chinese doctor would give a health talk. The patients, having been registered, would then be passed in one at a time to the doctors, and then to the nurses if dressings were needed, and to the pharmacist to "buy" their medicine at ten coppers for practically any prescription, this being the only charge made. As high as 140 patients and forty or

more vaccinations were attended to in one afternoon.

—*Presbyterian News*.

In Chinese Turkestan

Throughout the Union of Soviet Socialist Republics there is no liberty for the proclamation of the Gospel, or for the circulation of the Christian Scriptures. That pertains wherever the Soviet influence is dominant. Outer Mongolia, once open to the Gospel, is now closed. The situation in Chinese Turkestan today is exceedingly delicate. All letters of the missionaries are censored, and they dare not write freely. For the same reason it is not possible to publish anything about their difficulties. Christians are imprisoned, and missionaries are beset with perils. Their work has to be carried on without publicity.

—*China's Millions*.

Many Nationalities in Manchuria

At Harbin, there was recently held a Christian religious service of many nationalities, and attended by over a thousand people. Among the attendants were Chinese, Japanese, Koreans, Russians, Germans, Poles, English, Americans, Canadians, French, Lithuanians and Latvians. Three languages were used—Chinese, Russian and English—for nearly everyone present could understand one of these. Pastor Liang, of the Chinese Lutheran Church, and Rev. Chikmaroff, of the Harbin Molikan Church, read Scripture passages referring to the unity of believers in Christ and to the complete building up of the Church in Christ. The Japanese pastor spoke on "The Unity of Christ in All Nations."

There was a spirit of real fellowship. Those present believed that such a meeting would not only be to the glory of God, but assist in fostering a brotherly spirit between the peoples of this region, whose political relations have been strained. Furthermore it deepened the faith and fortitude of many.

—*The Bible for China*.

JAPAN-CHOSEN

Christianity Growing

Dr. Kagawa declares that Christianity is on the increase in Japan today, citing as proof the doubling of the Christian community in the past ten years, the phenomenal growth of the demand for Christian literature, the expansion of Christian work in the building up of cooperatives and the conversion of leading government officials, including members of the nobility.

He says that Christianity is taught in many public schools along with Buddhism and Shin-toism; but more significant is the fact that these indigenous religions are increasingly influenced by Christianity. Buddhists have adopted Christian hymns, frequently use the Bible, celebrate the festival of Christmas, and have even introduced the cross into certain of their temples. He pleads for more workers among the rural population and for numerous simple, inexpensive schools and churches which could be used seven days a week to reeducate and inspire the common people who compose so large a part of Japan's population.—*The Living Church*.

Administrative Change in American Mission

On January 1st the Japan Mission of the American Board went out of existence "as an organized legislative and administrative body of American Board missionaries." This does not mean that the American Board withdraws from Japan, but rather that the Japanese churches may recognize their responsibility more fully. From the first, the churches that grew up have been self-governing. While only half the Kumiai Churches are entirely self-supporting, 80 per cent of the entire membership are in these self-supporting churches.

The functions of the "Japan Mission" have now been transferred to a "Japan Commission of the American Board," consisting of three members and an alternate, appointed directly by

the American Board from among the missionaries in Japan. This Commission is to be thought of as a resident representative of the Board, to facilitate direct contacts and to advise the Board on matters of policy and administration in Japan. The missionaries continue to have a "Fellowship" which binds them together for mutual fellowship and conference on common problems.

—*The Missionary Herald*.

Tokyo's Christian Daily

Tokyo has a new daily, *Kirisutokyo Shimbun*, which claims to be the first Christian daily in Japan, and perhaps the first of its kind in Asia. An Episcopal clergyman, the Rev. S. Murao, "Y" secretary, is its sponsor. The success of newspaper evangelism has led to this new venture which is avowedly Christian. As the Christian community in Japan is not numerous, the paper must extend its circulation among non-Christians if it is to survive. If it does, and if in its editorials, news and advertisements, it is wholly guided by the principle, "What would Christ do?" it might conceivably be the greatest missionary force ever released in Nippon.—*The Christian Advocate*.

Church Opens Trade School

A little church of 130 members in Tottori has a struggle to balance its budget, yet feels strongly that its social service center must not close. Mrs. Yura, a fine Christian woman who runs a successful trade school in Okayama where 250 girls make foreign style dresses for the department stores, offered to help the church start a trade school, to send teachers, train a business manager, assist in buying materials and selling the finished dresses; the proceeds, after paying expenses, to go towards the social service work of the Center.

The local Christians raised 1,000 *yen* and the school was opened in April with 35 pupils, who, besides learning a useful trade, are taught cooking, read-

ing, the Bible and Christian hymns. The school has already proved a success and has a hopeful future.

—*The Missionary Herald*.

Student Pioneers in Chosen

Members of the Y. M. C. A. of Chosen Christian College last May resolved to give the best they had to the largest possible number of needy people by going where there were either no churches, or very weak ones. After taking stock of their resources, these boys decided that they could send out only eight men, two men each to four places for two or three weeks in July. They selected two islands off the west coast of Korea and two inland country villages in south Korea as most nearly fulfilling the conditions they had laid down for themselves in their work. In order to fulfil the whole of the Lord's command to "Go, preach, teach, heal," they persuaded two students of Severance Union Medical School to join them, with a supply of medicines.

On both islands ignorance and disease abounded. The people were at least one hundred years behind the times as compared to their fellow countrymen on the mainland. Ignorance and disease were accompanied by the most primitive notions of religion and the most sordid kind of moral standards. No organized religion of any kind was to be found on either island. A summary of the season's work shows the following encouraging facts: Ten students spent a total of 168 days in the work. They reached an average of seven or eight hundred people daily. They treated more than 200 patients, and distributed, free of charge, about \$30.00 worth of medicine. About a hundred people expressed a desire to be Christians and continue in the fellowship of the Church, Sunday School and Young Peoples' Societies for the further development of their religious life. The total cost of the work was less than \$75.00.

—*Chosen College Bulletin*.

Doctor Saves His Face

In the March, 1935, *Korea Mission Field*, we read how one missionary doctor saved his reputation:

Druggist Kim and Druggist Yi were exchanging opinions concerning missionary physicians, as they sat in Kim's store surrounded by his stock of herbs, deerhorn powder, dried frogs and centipedes. "These Western physicians are wonderful surgeons," said Yi, "but when it comes to giving medicine they do not know Korean insides as we do."

"I used to think as you do," replied Kim, "but I changed my opinion lately, and tell you why. You remember I asked the missionary to buy me one of those wooden hens that hatch eggs by lamplight. When it came I was so proud of it I put in front room where everybody could see, and start it going. After ten days got tired of smell of kerosene burning night and day, so told servants put it in cellar. So after full time, by directions the missionary translated to me, I opened hen and not hear a peep. Waited three days more, not a peep. I began believe I bought American fraud, and my wife said, 'I told you so.'"

"I complained to one of hospital assistants. He say he ask the doctor's opinion of wooden hens, if wooden hens really worked in America, and if he thought they would work here even if we could not talk English to them."

"The doctor said, 'Of course they will if you treat them according to politeness. Bring me three eggs, so can examine.' I took him the eggs. Breaking them, he said, 'These eggs hatched all right for ten days. What did you do the tenth day?'"

"Then I had to admit I had been so impolite as to put wooden hen in the cellar that very day. So I have concluded a man who knows that much about the insides of Korean eggs, down to the exact day, knows more about Korean insides than any of our Korean doctors."

ISLANDS OF THE PACIFIC

Tonga's Christian Queen

Of the two living queens, one is Wilhelmina of Holland, and the other Salote of Tonga. Salote is a Methodist and the *New Zealand Methodist* describes her as follows:

She is a woman of commanding presence, cultured and gifted with intellectual capacity, wise in leadership and trusted by her people, and above all, a devout servant of Christ and His Church. Her reign has been marked by a growing spirit of unity in the nation. Old differences between the tribes and within the church have been largely forgotten. She has

sought to maintain the best Tongan customs and traditions, and to blend with them what is good and suitable for her people in European civilization. The population has increased and public health is improved. Attention has been given to the education of the nation's youth, and selected students are sent to schools in Australia and New Zealand.

Secure in the loyalty and affection of her people, she reigns with dignity and wisdom. She takes an active interest in all the work of the Church, and is herself a class leader.

—*The Christian Advocate*.

New Field in New Guinea

Arrangements for sending two missionaries into a section of the newly-discovered territory in the interior of New Guinea are being made by the Bishop of Melanesia, Rev. W. H. Baddeley. An exploratory trip has been made by air, to establish friendly contacts with the people. Bishop Baddeley has a diocese which spreads, in a series of island groups, over a distance of 2,000 miles, and includes New Guinea. He spends most of his time on the mission ship *Southern Cross*, but in New Guinea itself travels a good deal by air. "The country is so mountainous and difficult," he said, "that it takes me seven days to cover on foot a distance which I can do in twenty minutes by air. The airway companies appreciate the work of the missionaries so well that they allow us to travel free of charge."

—*The Life of Faith*.

A New Bible Translation

The Neuendettelsau Mission, operating in New Guinea, devotes two numbers of its journal, the *Freimund*, to the discussion of the revision of their translation of the Bible into Jabem, a coast language of Northeastern New Guinea. In February, 1935, an aeroplane, the first used by a German missionary society, made its first flight. In April, 1935, there appeared a fully revised, entirely new translation of the New Testament into Jabem.

The writer thinks that while the casual reader might regard the first flight of a missionary

aeroplane as something extraordinary, after all the translation of the New Testament into another language, is actually an event of supreme importance.

The translator, Heinrich Zahn, for many years was the head of the school for missionary workers in New Guinea, published his first translation of the New Testament in 1924. In 1935 he published this new translation in the Jabem language and followed it by a translation of the Proverbs of Solomon.

New Guinea presents a great mixture of languages. It is the second largest island on earth and many languages are spoken there. Jabem is a coast language spoken by a native race along Finchhaven and points near by. When the Neuendettelsau Mission began its work on the island the effort was made also to introduce Jabem in the neighboring regions where a similar dialect is spoken. Soon the language was extended to the mountain tribes whose language, however, was Katê, a Papuan language. A grammar and a dictionary of Jabem are to be published in the near future.

The translator has made every effort to produce a translation which carries the very heart and soul of the Gospel into the lives of these people. It means something, when now in the language in which fifty years ago the magician still hurled his curses and the wild warrior yelled his battlecries through the plains and forests, the language of the New Testament resounds to the salvation of these people.

C. T. BENZE.

Fijian Methodist Celebration

A large delegation of Australian Methodists took part in a centenary celebration of Methodism on the Fiji Islands, where three out of every four persons are Methodists. The event celebrated was the coming of the British missionaries, William Cross and David Cargill, to these cannibal tribes. Their success stirred John Hunt and James

Calvert to volunteer. The whole nation professed conversion, renounced its idols, and Wesleyan churches and schools were set up in every village.

—*The Christian Advocate.*

MISCELLANEOUS

Facts to Ponder Over

Between 27 and 36 million young people under the age of 21 are without any religious instruction in the United States.

The Japanese and Chinese have built 73 Buddhist temples in America, one of them costing \$250,000.

There are 13,000,000 boys and girls under 12 years of age without religious instruction of any kind in the United States.

We are told that most young people accept Christ before the age of 16. After 16, there is only one chance in 29 of winning an individual for Christ and the Church.

—*Presbyterian Banner.*

Low Overhead Expense

The Church of Scotland is responsible for 18 mission fields (8 in India, 6 in Africa, two in China, one in Jamaica, one in Arabia); where there are at work 741 missionaries, including 195 wives of missionaries, and where there are regular members to the number of 157,000. This Church stands fourth highest in its missionary service among missionary churches of the world, and has the excellent record of spending only 5 per cent of its foreign mission giving on overhead. In fact, in certain areas where expenditure has been cut still more, the Church has been able to carry out all the home administration on foreign mission work at a cost of only 3.33 per cent.

—*Marcus Spencer.*

Mass Exodus of Jews Recommended

Jacob de Haas, Zionist leader and author, told a group of hearers in New York recently that mass emigration, probably to

Palestine, is the only solution of the Jewish problem satisfactory to the Jews and to anti-Semitic régimes in Europe.

Mr. de Haas, who presided in Vienna recently at the first congress of the New Zionist organization, said that several European governments were ready to assist Jews within their borders in planning mass emigration. —*New York Times.*

Bible Distribution to Seamen

The Bible Society of Scotland began a work among seamen in 1912. This has developed to the point of distributing Scriptures on board ships in over a hundred principal ports of the world in 120 languages. The work is carried on by full time, part time, and by volunteer missionaries. No mission halls are maintained on shore; the work is solely on shipboard.

Large numbers of Russian sailors arrive at Copenhagen on board Russian ships, and return to their homes in Russia. This gives a wonderful opportunity of introducing the Scriptures into Soviet Russia. As a result, several Russian seamen have been truly converted.

Some Gospels were distributed on a German ship going to Cape Town via West African ports. After reading the Gospels, one of the men requested that the remainder should be saved from falling into the hands of a rabid Communist, who wished to destroy them, and he stowed them away in his locker. The ship called at a West African port, formerly German territory, and a native was given a Gospel. The news spread that this man had a Book of God which he could read. Soon boats pulled out to the ship at anchor and men stood up and yelled for Gospels. The whole supply, which had been saved from the hands of the Communist, were given to these natives who rowed ashore with them, where they began at once to read them, and to carry them to their villages. —*London Missionary Herald.*

The Problem of the Aborigines

In every country except Europe there is the problem of the original people such as we have in the United States with the Indians. This problem reaches large proportions in the tribal people of southwest China, as well as in Mexico, Central and South America. The problem in all the Americas is typical of that which is found in Asia and in Africa among the unreached tribes who are now experiencing the inroads of the white man. The original inhabitants have been pushed inland into the less accessible and less habitable parts of the country where they carry on the manner of life practiced by their fathers through many generations.

Satan has made the barriers for reaching the unevangelized tribes almost insuperable. The best provision that has been made for the great tribes which inhabit vast areas of the earth is by means of an occasional missionary who has learned the language of some primitive tribe, or by an interpreter. It is most needful that every tribe shall have the Gospel in its own language. Missionaries who are doing evangelistic work and are loaded with administrative duties do not have time to translate the Scriptures. It usually takes a man from fifteen to twenty years to translate the New Testament, unless he can give it his entire time and thought.

A Training Camp for linguistic missionaries has been in operation at Sulphur Springs, Ark., for the past two summers. The men live under conditions as nearly similar as possible to those which they will find among a primitive people. They are taught phonetics so that they will be able to reduce to writing the various sounds in the language which they will seek to learn, and how to translate the New Testament into a primitive language. They are instructed in the art of making a dictionary and grammar, and in the religious customs and superstitions of these peoples.

L. L. LETGERS.

Our Missionary Bookshelf

Books Briefly Reviewed for the Readers' Information

NINE NEW BOOKS ON MEXICO

People in the United States are being given a real opportunity to look at their next door neighbor through opportunities to visit Mexico offered by travel bureaus, "seminars" and teachers' excursions, and by the increasing number of books about Mexican life.

"Off to Mexico"¹—just what many would like to do—is the title of a travel book by the Moats family—Leone and Alice Leone—who certainly know their Mexico. "A guide book" is the subtitle, but one would never know it, if he has in mind the old-style affair, in small type, long lists of hotels and advice about the weather. The reading of this book will delightfully prepare one for a visit.

The veteran tramp, Harry Franck, has recently yielded to the temptation to pursue the unique paths South of the Rio Grande, and as a result has given us "Trailing Cortes Through Mexico."² This excellent volume helps me to forgive him for his "Vagabonding Down the Andes." As a young tramp he failed to get the subtle humor, home-spun philosophy and big-heartedness of the Andean citizen, so poor in modernity. But he has found it in Mexico—or did his wife Rachael, a delightful bit of the book's scenery—discover it for him. Here they have found the real Mexican, with his innate friendliness, his native charm, even when far removed from what we call civilization.

A few weeks behind the veteran tramp, came two youngsters from Princeton University, who tell of their experiences in "Mexican Odyssey."³ One an artist and the other an author seem over-anxious to emphasize their drinking ability and seldom get below the surface of Mexican life.

The most delightful and the most understanding of the recent books on the Revolution is "Tempest Over Mexico"⁴ by Rosa King, an English lady. Here is one of those honest human documents from which real history is made. Happily it is written in charming style, by one who comes to interest us as much as do such heroes as Emiliano Zapata, General Angeles, President Huerta, the martyred Madero and other famous characters who became known to the author while conducting her famous tearoom and hotel in Cuernavaca in the midst of the most exciting days of the Revolution. Mrs. King may have lost her property, but she retained and multiplied her human sympathies, her courage, born of the righteousness of her purpose, and her real friendship for the Mexican people. Here is more real insight into the Revolution and more true explanation of why Mexican soldiers fight than can be found in many a solemn volume purporting to philosophize on this great social upheaval.

In the delightful story "Lupita,"⁵ Alberto Rembao, a Mex-

ican youth, who had his leg shot off while defending Porfirio Diaz, later became director of Colegio Internacional in Guadalajara and then came to New York, has given us the life experience of many a Mexican youthful revolutionist—maybe his own. The young heroine journeys, spiritually as well as physically, from old-fashioned Mexico to a communistic center in Harlem and then back to seething social revolt in her native land. Here are many of the cross currents that sweep hither and yon the Mexican youth of today—and here also is the happy ending of a group of young patriots who decide that life's adventure is most worth while when it has a truly Christian basis.

In the spirited religious contest in Mexico, each side of the triangle—Government, Roman Catholics and Protestants—have issued statements concerning their positions. "Conflict Between the Civil Power and the Clergy,"⁶ by Emilio Portes Gil, an important historical and legal essay by a former Attorney General, gives the Government's viewpoint. "Blood Drenched Altars,"⁷ by Francis Clement Kelly, a Roman Catholic Bishop, gives the Church's interpretation of Mexican history and her reasons for refusing to accept the Government's position. "Religion in the Republic of Mexico,"⁸ by Gonzalo Baez Camargo and Kenneth G. Grubb is a very valuable documented study of

³ Willett & Clark, Chicago, 1935, pp. 292, price \$2.50.

⁴ Little, Brown & Co., Boston, 1935, price \$3.

⁵ Friendship Press, New York, 1935, pp. 192, price \$1.

⁶ Ministry of Foreign Affairs, Mexico, D. F., 1935, pp. 135, obtainable at Mexican consulates.

⁷ Bruce Pub. Co., Milwaukee, pp. 502, price \$3.

⁸ World Dominion Press, London, pp. 166, price \$2.

¹ Scribners, New York, 1935, price \$4.50.
² Stokes, New York, 1935, pp. 373, price \$3.50.

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

the recent revolution and its relations to the religious question, from the Protestant Christian standpoint. It contains chapters on Ancient and Modern Mexico, The Achievements of the Revolution, The Religious Question, The Evangelical Movement, The Future, and includes maps and charts, a calendar of religious events, the number of Roman Catholic priests and Protestant workers and much other interesting and useful information.

The happier relations between the governments of the neighboring countries is illustrated in the publication by the Department of Education of the United States Government of a delightfully written booklet of seventy-three pages on the rural schools of Mexico. In "The House of the People,"⁹ Mrs. Katherine Cook has given an indispensable description and enchanting explanation of how Mexico is successfully attacking her formidable problem of educating the rural masses—one of the most remarkable educational developments in the world today.

S. G. INMAN.

Bible Stories for Small People. By Muriel Chalmers and Mary Entwistle. Illus. by Elsie Anne Wood and Roberta F. C. Wandby. 12 vol. 16 mo. 60 pages. 25 cents each. Thos. Nelson and Sons. New York. 1935.

Small children will like these attractive little volumes of Bible stories—very simply told and attractively illustrated in oriental style. Each volume relates to one character and contains little more than full titles to the twenty-eight colored pictures. Three stories (volumes) relate to Jesus' childhood, three to His parables, three to incidents in His life, and the remaining three tell of Samuel, Moses and Isaac. Missionary parents and others will find these very useful in teaching Bible stories to their children and they will form a good nucleus to a child's library. They are not in Bible words but are true to its teaching and spirit

and are in language that very small children will understand.

Church, Community and State — A World Issue. By J. H. Oldham. Preface by William Adams Brown. Pamphlet. Harper and Bros. New York. 1935.

Great changes have been taking place in religious liberty. Dr. Oldham has made a deep study of the relation of governments to the Church and to Christian progress. He knows the facts and thinks clearly so that this pamphlet will repay study for the light it throws on the influence of Communism, Fascism and National Socialism to the problems of religious life and liberty.

Studies in Ephesians and Studies in Colossians. By E. Y. Mullins. 12 mo. 144 pp. each. Cloth, 60 cents; paper, 40 cents. Sunday School Board, Southern Baptist Convention. Nashville, Tenn. 1935.

Dr. Mullins, formerly president of the Baptist Theological Seminary at Louisville, Kentucky, possessed Biblical scholarship and ability to teach and write. Dr. G. S. Dobbins has edited and adopted these studies for reading and classroom work. They will repay careful study for the light they throw on the Word, and the practical help they give for daily life and service.

The Bible. An American Translation. Edited by J. M. P. Smith and Edgar J. Goodspeed. 8 vo. 883 and 247 pp. \$2.00. University of Chicago Press. Chicago. 1935.

A new translation of the Bible is always interesting and is helpful if intelligently and faithfully done. The present translation is by a group of scholars of the University of Chicago. The work is reverently done in order that "the religious influence of the Bible may be furthered in our generation." Bible students will disagree as to the accuracy of the translation of various passages and many will not relish the change in some familiar verses. They give new renderings but do not give their reasons. Why do they translate the first verse of the Bible "When God began to create the heavens and the earth"? There are also

transpositions and omissions that seem unwarranted. In reality the volume is a careful paraphrase—a rendering of what the translators conceive to be the meaning of the writers—rather than an accurate translation of the words used. The new, modern Bible cannot replace older translations but it is well done.

Off to Panama. By B. H. Pearson. Pamphlet. 35 cents. Free Tract Society. 510 No. Main St., Los Angeles, Calif. 1935.

Mr. Pearson, who has been working among Latin Americans for eighteen years, here tells the story of José Avila, a former colonel in the Mexican army, now a true soldier of Jesus Christ and a preacher of His Gospel. It is a story of remarkable answers to prayer, difficulties overcome, dangers faced, and victories won in Mexico and California. The incidents are stirring and have a definite spiritual message but the colonel's present work in Panama is the subject of the story.

The Fine Art of Soul Winning. By William Wistas Hamilton. 12 mo. 109 pp. 60 cents, cloth; 40 cents, paper. S. S. Board of the Southern Baptist Convention, Nashville, Tenn. 1935.

The president of the Baptist Bible Institute in New Orleans has given us a very helpful book on personal work. While arranged for a study course it is readable and stimulating. Every Christian would do well to read carefully, digest prayerfully and practice diligently.

Into All the World. By Dr. Arthur J. Brown and Dr. John D. Freeman. 12 mo. 105 pp. 60 cents. S. S. Board, Southern Baptist Convention. Nashville, Tenn. 1935.

"The Why and How of Foreign Missions," a very valuable and popular presentation of the enterprise, written by Dr. Brown several years ago, is here published under a new title, in an amended form for use in the Southern Baptist churches. It is not brought up to date but is worthy of study by any Christian group or by anyone who wants to know the basic principles and results of foreign missions.

⁹ Government Printing Office, Washington, 1932, pp. 73, price 10 cents.

New Books

Consider Africa. Basil Mathews. 159 pp. 2s. Edinburgh House Press. London.

The Crow Indians. Robert H. Lowie. 350 pp. \$4.00. Farrar and Rinehart. New York.

The Tarahumara. An Indian Tribe of Northern Mexico. Wendell C. Bennett and Robert M. Zingg. 412 pp. \$4.00. University Press. Chicago.

South America. Handbook of the Work of the South American Missionary Society. Andrew Pride and A. J. Cowell. Illus. 62 pp. 9d. South American Missionary Society. London.

Both Sides of the Buka Passage. An Ethnographic Study of Social, Sexual and Economic Questions in the Northwestern Solomon Islands. Beatrice Blackwood. Illus. 624 pp. 35s. Oxford University Press. London.

The Japan Christian Year Book. Edited by F. D. Gealy and Akira Ebisawa. 496 pp. Y 2.50 or 7s. 6d. Kyo Bun Kwan, Tokyo; Kegan Paul, London.

Cameos from Purulia. L. Margaret Sharpe. Illus. 79 pp. 2s. Mission to Lepers. London.

What Is Shinto? Genchi Kato. Illus. 73 pp. 1s. 6d. Kegan Paul. London.

Popular Hinduism. The Religion of the Masses. L. S. S. O'Malley. 246 pp. 7s. 6d. Cambridge University Press. London.

The Encyclopedia of Islam. Edited by M. Th. Houtsma, A. J. Wensinck, H. A. R. Gibb, W. Heffening and E. Levi-Provençal. No. 52. 1024 pp. 7s. 9d. Luzac. London.

Creative Society. A Study of the Relation of Christianity to Communism. John MacMurray. 196 pp. 5s. Student Christian Movement Press. London.

The Church at Work in the Modern World. Edited by William Clayton Bower. 304 pp. \$2. University Press. Chicago.

Central Africa—News and Views. A quarterly report of the life and work of the Blantyre and Livingstonia Missions of the Church of Scotland. Illus. Mission Press, Blantyre, Nyasaland. Annual sub. 4s. 6d. Vol. 1, No. 1, July, 1935.

By Patience and the Word. The Story of the Moravian Missions. Samuel King Hutton. 262 pp. Hodder & Stoughton. 5s. London.

The Story of Fifty Years. Carrie T. Burritt. 213 pp. \$1.00. Light and Life Press. Winona Lake, Indiana.

Obituary Notes

(Concluded from page 113.)

preaching and teaching the Lao people.

He was born in the Isle of Skye, Scotland, Aug. 15, 1869, and received his general education in that country; he then went to Canada to engage in church work and was graduated from Manitoba University, at Winnipeg. After serving in North Dakota under the National Board, in 1902 he was appointed by the Board of Foreign Missions as a missionary to Siam.

* * *

Frederick N. Charrington, of London, who, at the age of 20 gave up a brewing fortune of £1,250,000 for conscience' sake, died January 2d, after 65 years of service in the cause of Christianity and temperance. He united philanthropic efforts with direct Gospel testimony and had the joy of seeing many remarkable conversions.

* * *

Willis E. Lougee, Congregational layman, formerly connected with the Y. M. C. A., died at Billings, Montana, November 3d. He had served from 1907 to 1910 as associate secretary of the Congregational Home Missionary Society, and from 1910 to 1913 as its treasurer. From 1924 to 1934 he collected about \$5,000,000 for various religious and philanthropic societies.

* * *

The Rev. Arthur J. Smith, D.D., for seventeen years superintendent of the Evangelistic Committee of New York City, died at his home in Kew Gardens, N. Y., on January 22d in his 71st year. He was born in Robinson, Canada, and after graduation from Eastman College, Poughkeepsie, went into business and then into the Y. M. C. A. Later he served as assistant pastor in the Bethany Presbyterian Church, Philadelphia, a position which he resigned to become associated as an evangelist with Dwight L. Moody, B. Fay Mills, and J. Wilbur Chapman.

* * *

Dr. David Z. T. Yui, a prominent Chinese Christian leader, formerly very active in the Y. M. C. A. of China, died in Shanghai on January 22d at the age of 54. Dr. Yui was a member of the Protestant Episcopal Church and was well known in China and America. He was one of the founders of the Institute of Pacific Relations and was the people's delegate from China to the Conference on Disarmament in Washington in 1921. He was general secretary of the National Committee of the Y. M. C. A. of China and had been chairman of the National Christian Council of China. He prepared for college in Canton and was later graduated from Harvard where he took his master's degree. A leading Chinese magazine named him as one of the twelve greatest living Chinese leaders. He was

urged to accept a place in the Chinese Government but refused.

* * *

The Rev. Thomas Barclay, D.D., of Formosa, formerly a missionary of the Presbyterian Church of England, died on October 5, 1935, at the ripe age of 86. He was one of the noblest missionaries of modern times, and an Honorary Vice-President of the National Bible Society of Scotland. He sailed for Formosa in 1875. His labors in that island and on the China mainland were astonishing. His greatest achievement was his translation of the whole Bible into the Amoy dialect of Chinese, which, in Romanised Script, has done so much for the evangelization of China. His services as a Christian statesman were rewarded by his receiving from the Emperor of Japan the Order of the Rising Sun.

* * *

Mrs. Hunter Corbett, the widow of a pioneer Presbyterian missionary to China, died on January 28th in Shanghai at the age of 76. Helen Sutherland was born in Coburg, Ontario, Canada, and after a nurse's training course went to China in 1888 as a missionary. The next year she married Dr. Hunter Corbett of the Presbyterian Church in the U. S. A. He was at one time moderator of the Presbyterian Church, U. S. A., and died in 1920. Mrs. Corbett is survived by one son, a stepson and five stepdaughters. She and her husband gave a total of 112 years to missionary work in China.

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