

# THE MISSIONARY REVIEW the WORLD

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**Mass Movements in India**

*J. Waskom Pickett*

**Recent Progress in Mexico**

*G. Baez Camargo*

**The Final Motive for Missions**

*S. H. Gapp*

**Undergirding the Christian Home**

*Clementina Butler*

**The Emancipation of Indian Outcasts**

*L. O. Hartman*

**The Awakening of Egypt**

*Anna P. White*

**Congo Crosses**

*Julia Lake Kellersberger*

## 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 6-20**—General Conference, African Methodist Episcopal Zion Church, Greensboro, N. C.

**May 6-21**—General Conference, African Methodist Episcopal Church, New York.

**May 12-15**—National Council of Federated Church Women. Dayton, Ohio.

**May 20-24**—Northern Baptist Convention. St. Louis, Mo.

**May 24-29**—Conference of Social Work. Atlantic City, N. J.

**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.

**June 4-9**—General Synod of the Reformed Church in America. Rochester, N. Y.

**June 10-17**—Annual Conference, Church of the Brethren. Hershey, Pa.

**June 16-24**—General Council of Congregational and Christian Churches. Mt. Holyoke College, South Hadley, Mass.

**June 23-28**—Christian Youth Council of North America. Lakeside, Ohio.

**June 27-July 4**—Geneva Summer School for Missions. Lake Geneva, Wisconsin.

**July 6-12**—Twelfth World's Sunday School Convention. Oslo, Norway.

**July 9-August 12**—Winona Lake School of Theology. Winona Lake, Ind.

## Annuities in Operation Over Seventy-five Years

The American Baptist Home Mission Society has been receiving gifts on the annuity plan since 1861. In the more than seventy-five years that the plan has been in operation, these gifts have amounted to over Three Million Dollars, while in the same period the Society has paid over Two Million Dollars and has used for its general work or added to its permanent funds over One Million Five Hundred Thousand Dollars released by the deaths of donors. In no instance during three quarters of a century has the Society failed to make its payment to Annuitants according to agreement.

Inquiries concerning ANNUITIES AND LEGACIES may be addressed to

**Samuel Bryant, Treasurer**

**The American Baptist Home Mission Society**

23 East 26th Street, New York City

## Personal Items

**Gipsy (Rodney) Smith**, this year, completes his 60th year as preacher-evangelist. He has made 32 visits to America. Many people find it difficult to believe that he is the same Gipsy of whom their fathers and mothers talked many years ago, so remarkable is his vitality. In his missions, the Gipsy now concentrates on church members and officials, rather than on "outsiders." He says that he has come to see that the outsider will never be influenced until the insider is really "born again."

\* \* \*

**Rev. Wayne L. Hunter**, first Protestant prison chaplain appointed by the Federal Council of Churches, has been assigned to the United States Industrial Reformatory of Chillicothe, Ohio.

\* \* \*

**Dr. John H. Furbay**, of the Presbyterian College in Emporia, Kansas, has been appointed educational counselor to the Republic of Liberia, at the request of the League of Nations.

\* \* \*

**Dr. Lewis B. Franklin**, Vice-President and Treasurer of the Episcopal National Council, who made a business trip to the Orient, reports that never before have the opportunities for the preaching of the Christian Gospel in the Orient been greater than today. The extent of the growth of the Christian Church is limited only

by the number of qualified men and women who can be sent into the field.

"There remains a wide field of pioneer work which for generations to come must remain the responsibility of the churches in the West."

\* \* \*

**Charles H. Tuttle**, former Federal attorney, has been elected President of the Greater New York Federation of Churches, to succeed Rev. Eugene C. Carder, D.D.

\* \* \*

**Rev. Lionel Fletcher**, British evangelist, and **Dr. F. W. Norwood**, pastor of London City Temple, have been asked by the Free Church Council to give all their time to evangelism.

\* \* \*

**Dr. Alice Appenzeller**, President of Ewha College, Seoul, the first American child born in Korea, is the first woman to be decorated with the Blue Ribbon Medal "for meritorious service in education." Miss Appenzeller's father was Rev. Henry G. Appenzeller, pioneer Methodist missionary.

\* \* \*

**Mr. George C. Stebbins**, the famous and much beloved singing evangelist, was 90 years of age and still in good health on February 26th. Mr. Stebbins was for many years associated in Gospel evangelism with Dwight L. Moody, Ira D. Sankey, P. P. Bliss and D. W. Whittle. He still writes music for Gospel hymns although he is almost totally deaf.

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## THE MISSIONARY REVIEW OF THE WORLD

DELANAV L. PIERSON, *Editor*

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## Editorial Chat

The Florida Chain of Missionary Assemblies brought together as usual a notable list of missionary speakers, including Americans and those of other races. Their topics covered the work of many denominations, both at home and abroad. These addresses are always enthusiastically received by Rotary clubs and high school audiences, as well as at luncheons and mass meetings.

We have arranged to print in THE REVIEW the addresses by many of these outstanding speakers. Papers by Mrs. Induk Pak, Prof. Baez Camargo and Dr. Frank Laubach have already appeared. Others by Mrs. Kellersberger and Mrs. John P. White are printed in this number of THE REVIEW. Others are promised for later issues. Watch for them and pass the word along.

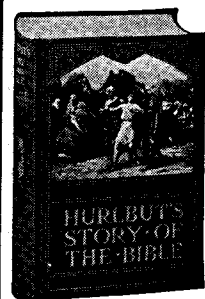
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At the annual meeting of THE REVIEW, a report of which is printed here, many encouraging messages were received, by voice and letter, showing the high esteem in which the REVIEW is held by many. Here are a few extracts from recent letters. Will you pass the word along?

\* \* \*

"For fifty years I have been a constant reader of THE MISSIONARY REVIEW OF THE WORLD, that is from 1886, the year of the memorable Mount Hermon Conference. In my judgment no other periodical during that half century can be bracketed with this one in comprehensiveness of view, in consistent emphasis on the pronouncedly evangelistic purpose of Christian missions, and in influence in the direction of drawing together

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the missionary forces. God grant that in the coming half century it may go from strength to strength."

JOHN R. MOTT, LL.D.,  
*Chairman of the International  
Missionary Council.*

\* \* \*

"I would like to express my very great appreciation of the value of THE REVIEW. In my judgment, it never was more worthy of its name, more needed or more deserving of support than today. Never was there such need of clear and clean thinking in the light of Christian truth as there is today when anarchy is running wild and running red over much of the earth. THE REVIEW from the very beginning has been one of the primary factors in keeping alive in terms of facts and truths the world's need of a living and divine Saviour."

DR. JOHN McDOWELL,  
*Associate Secretary, Board of  
National Missions, Presby-  
terian Church, U. S. A.*

\* \* \*

### ANNUAL MEETING OF "THE REVIEW"

The Missionary Review Publishing Company held its annual meeting at 156 Fifth Avenue, New York, on Feb-

ruary 20, 1936, at 3 P. M. Dr. Robert E. Speer presided and gave an address. There were 287 stockholders and other friends present in person or by proxy.

The Minutes of the last annual meeting of February 15, 1935, were approved as published in THE REVIEW for March, 1935.

The Treasurer, Mr. Walter McDougall, presented his annual report which has been audited by Mr. Daniel Pattison and found correct. This report showed a deficit of \$1,007.81, with contributions of \$975 to the Maintenance Fund for the past year. The president appointed Mr. A. Y. Meeker and Dr. Hugh R. Monro as an auditing committee to examine securities in the safe deposit box.

The Secretary, Mr. Delavan L. Pierson, gave a report of the year showing the progress made and outlined plans for the coming year.

Mr. D. J. Fant, representative of the Evangelical Press, stated that the past year had been the most encouraging since they undertook the responsibility for the manufacture and promotion of the magazine. The whole publication expense might be solved through increased circulation and larger advertising income.

The Nominating Committee, Miss J. H. Righter and Mr. Arthur Y. Meeker, nominated directors for the coming year, and the following were unanimously elected:

Robert E. Speer, William I. Chamberlain, Walter McDougall, D. L. Pierson, Samuel McCrea Cavert, Mrs. Orrin R. Judd, William B. Lipphard, Eric M. North, A. L. Warnshuis, Samuel M. Zwemer, D. J. Fant.

Brief remarks were made by the Rev. J. S. Stowell, of Philadelphia, and by Dr. John McDowell, of New York.

The meeting was closed with prayer by the Rev. Mr. Martin, formerly a missionary in India.

Respectfully submitted,

DELANAV L. PIERSON, *Secretary.*

\* \* \*

At a subsequent meeting of the Board of Directors (March 9th), Dr. Robert E. Speer was reelected President; Dr. A. L. Warnshuis, Vice-President; Mr. Walter McDougall, Treasurer, and Delavan L. Pierson, Secretary.

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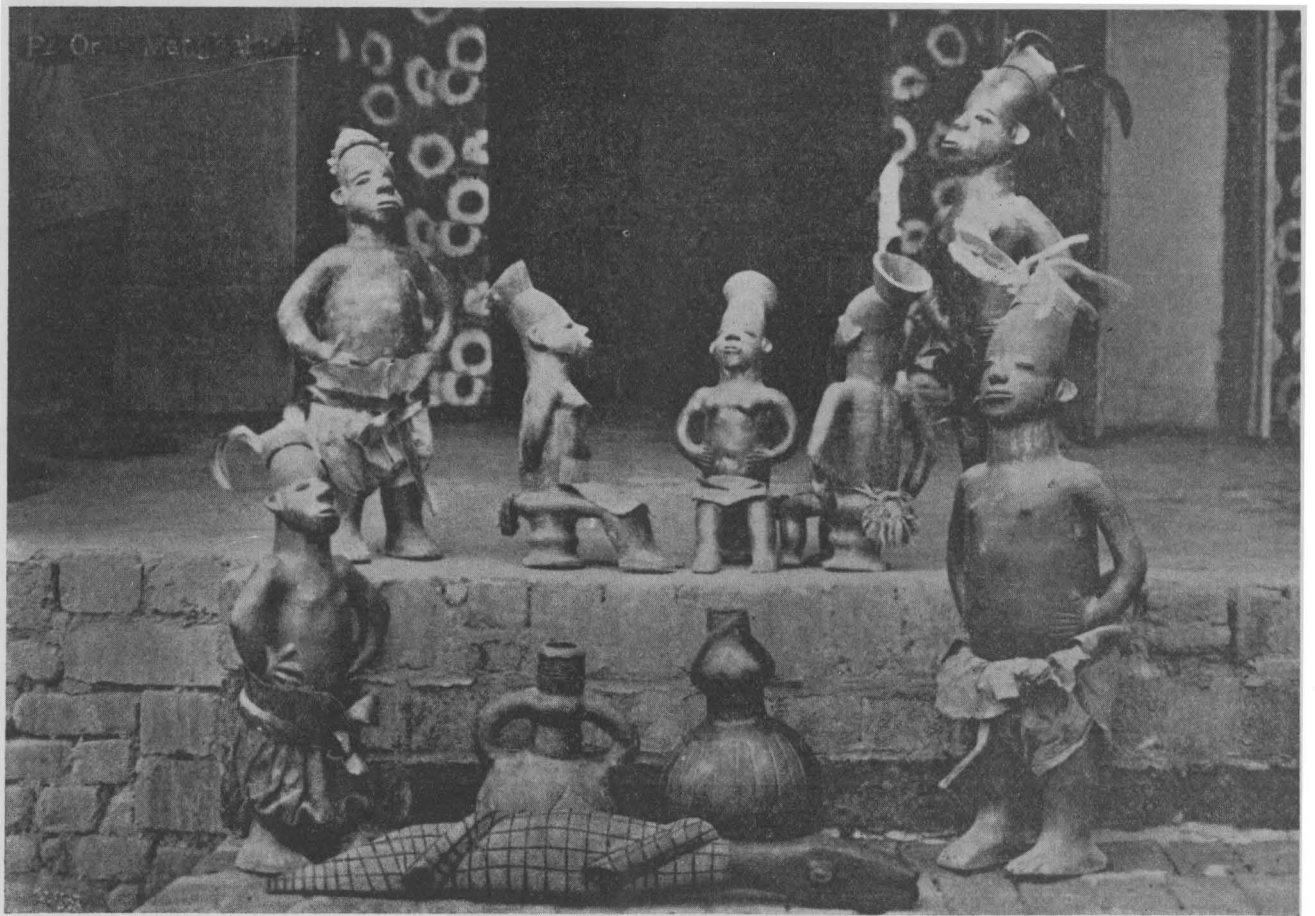
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MATERIAL EVIDENCES OF IDOLATRY AND FETISHISM IN CENTRAL AFRICA  
SIDE LIGHTS ON SOME CONGO CROSSES (See page 173)



# THE MISSIONARY REVIEW OF THE WORLD



AN INTERDENOMINATIONAL REVIEW OF WORLD-WIDE CHRISTIAN PROGRESS

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APRIL, 1936

NUMBER 4

## Topics of the Times

### CRISIS AMONG THE OUTCASTES OF INDIA

The congress of representatives of Depressed Classes (Outcastes) in India, to consider a movement away from Hinduism, was postponed from February to Easter, so that no definite action has as yet been taken. Some months ago Dr. Ambedkar, an outstanding leader of the Depressed Classes, who represented them at the Round Table Conference in London, publicly renounced Hinduism in the presence of 10,000 of his people of the Mahar community. He urged them to do the same and his action was unanimously ratified by the conference. His reason for this step is that the Hindu religious system, by virtue of its many inhibitions, had completely failed to satisfy the aspirations of his people. They must, therefore, seek a new religion that will give them an opportunity to worship and to advance. Dr. Ambedkar said:

The Depressed Classes have been unsuccessful in their efforts to bring about a change of heart among caste Hindus and it is futile to waste energies and money in further trying to get redress and to work in harmonious cooperation. I have come to the conclusion that the best way is complete severance from the Hindu fold. Because we have the misfortune to call ourselves Hindus, we are treated thus. If we were members of another faith none would dare treat us so. I had the misfortune of being born a Hindu with the stigma of an "untouchable." It is not my fault, but I will not die a Hindu.

Reformed Hindus, Moslems, Buddhists and Sikhs at once openly invited Ambedkar and his people to join them, holding out promises of substantial support. The Christian Church, whose ranks have been largely recruited from these Depressed Classes, has rightly refrained from entering into competition with other faiths for an influx of these people. After much thought and prayer, various conferences have been held between Christian leaders and Dr. Ambedkar which have paved the way for further action.

While Dr. Ambedkar is apparently not a man of strong religious convictions, and thinks mainly in terms of political, social and economic betterment, he has showed himself alive to the meaning of the Christian faith and is mindful of what Christ has done for his people. He has shown appreciation of the difficulties that may arise if a large body of Outcastes accept the Christian faith without adequate preparation. He has suggested that some key men among his followers should receive training in order that they may teach others.

The one thing that will impress the Depressed Class leaders is evidence of the power of Christ in the present Christian community. The great need of all men is the "abundant life" that comes from God through Christ. The Church in India must put her own house in order and must present Christianity in terms of new life and a liberating fellowship.

It is evident that Dr. Ambedkar's action has sent a thrill through the Depressed Classes as a whole, who number roughly sixty or seventy millions and there are already indications of a growing resolve to follow his lead. When a representative conference of the Depressed Classes is held in Lucknow at Easter time it is expected that important action will be taken. There seems to be no doubt that there will be a great renunciation of Hinduism, whatever the next step may be. An outstanding Indian Christian leader may be appointed to attend the Lucknow Conference for the purpose of stating the Christian position, but without any desire to offer any wholesale reception to the revolting Depressed Classes.

Christians in America, England and elsewhere are earnestly asked to pray for the guidance of the Holy Spirit in this crisis. These people must be taught first of all what the Christian Gospel really is, what are the terms of admission to the Christian fold, and what are the things that in-

sure and accompany salvation through Christ. Suitable literature is being prepared to provide simple instructions for pastors and teachers. The Ambedkar situation should be related intimately to the Forward Movement in Evangelism which is now being promoted in India.

Mahatma Gandhi has pronounced Dr. Ambedkar's speech as "unbelievable" and adds: "A change of faith will not serve the cause the untouchables have at heart." Millions of Indian Christians testify to the contrary, for their whole outlook on life and their characters have been transformed through their acceptance of Christ.

In agitation resulting from Dr. Ambedkar's speech and Gandhi's comment, the word "conversion" has sometimes been used as if it meant a mere change of fellowship. Every Christian should help to restore this word to its only correct meaning of a "*change of heart*"—a change of relationship to God and a new life from Him. As Jesus said: "Except ye be converted and become as little children ye cannot enter into the Kingdom of God." Without such an inward change, wrought by the Spirit of God, no change of outward circumstance will satisfy. "Except a man be born again he cannot see the Kingdom of God."

### GANDHI AND INDIAN CHRISTIANITY\*

In the *Indian Christian Messenger*, Allahabad, the Rev. A. Ralla Ram, Joint Secretary of the Student Movement of India, gives an interesting account of an interview with Gandhi. In the conversation, Mr. Ralla Ram said to Gandhi: "Various reports regarding your attitude to conversion have reached me. Could I hear from you firsthand as to what exactly is your position?" Gandhi's reply was:

I must frankly say that today communalism is using conversion to gain its ends. Various communities are out to gain more numbers. Arya Somajists, many Mohammedan propagandists and Christian missionaries have given me ample proof of this conviction of mine. Preaching pure and simple I cannot possibly oppose. I am a preacher myself. But religion is such a sacred matter that, when it is preached, the motives should be unsullied and pure. Besides, religious preaching should in the first instance be practiced and lived, and unless word is backed by life I am suspicious of it. I could prove it to you that a great deal of Christian medical and educational work is not for its own sake but with a view to add people to the Christian community. . . . If a person wanted to be out and out a follower of Christ and was at the same time devoted to his country and all the good in it, I would be the last one to oppose his conversion. *But I maintain that such conversions are rare.*

Gandhi's last sentence (*italicized*) is much too sweeping in face of present-day facts. Take one area only, and that a State of non-British India where there is nothing to be gained by becoming

a Christian, on the contrary real persecution. What have the twenty thousand of caste Hindus in the Nizam's Dominions (Hyderabad, Deccan) had to gain by accepting Christ? Over against Gandhi's dogmatic assertion is to be placed a statement written by the Rev. Charles W. Posnett explaining why those twenty thousand began to come to Jesus Christ. Dr. Azariah, the Bishop of Dornakal, and others tell the same story of the work among the outcaste people in Dornakal diocese being so successful that the caste people, who of their own accord have been coming into the Christian fold, say: "We are astounded at the intellectual, social and spiritual miracles performed in these outcastes since they have accepted Christ as their Saviour." In view of the facts of Christian heroism, Gandhi should cease making such aspersions on his fellow-countrymen. Mr. Posnett writes:

For twenty-five years the Christian harvest in Hyderabad State was entirely among Untouchables; but gradually the young people who had been through our schools had gone back to their villages, and by their lives and character compelled the respect of those chiefs who had always trodden them underfoot as slaves. At last a deputation of caste people came to me to ask for a young teacher. They said, "We know he is an Untouchable, but he is pure as gold, and he has become our friend; we want him to come to teach us." This was only the beginning. That year, six hundred caste Hindus from all over the country came to Medak, and for three days they listened and learned, and asked questions. Before they left they asked for baptism, but our watchword in Hyderabad has always been "Thorough." We will baptize no one unless we are sure they are prepared to stick to their new Master, whatever befalls, and so we put them off for six months. When they got home, they had to go through the furnace. Their land was stolen, their water supply cut off; they were dragged to the courts on false charges; there was one continued, ceaseless effort to make them cry out for peace at any cost. The devil seemed to have entered into the hearts of their enemies, who were determined to do everything to stop the rising tide. Yet it was of no avail.

The Rev. A. Ralla Ram's last question was as to what message Gandhi had for the Christian community in India, to which Gandhi replied: "Tell them to let their love of Christ and love of the land go hand in hand. You don't need one only, or the other only, but both at the same time. Your community has various advantages over other communities; let it therefore all the more serve the country."

### UNREST IN ITALY

The newspaper dispatches from Italy report only what Premier Mussolini and his censors permit the public to see in print. From these published dispatches one might think that all Italians are united and contented under Fascism. This is far from true according to such intelligent, well-informed observers, as Professor Paul H. Douglas

\* Condensed editorial from *Dnyanodaya*, Poona, India.

of the University of Chicago, who recently spent some months in Italy. There is no doubt that "Il Duce" has "put Italy on the map," has strengthened the government in temporal affairs, has made many material improvements in the country and has given Italians great confidence in their own strength. But there are many discontented critics and some ominous rumblings beneath the surface; these show that fear holds sway in Italy, rather than love and loyalty. One purpose of the Ethiopian war was, no doubt, to divert the attention of Italians from the domestic situation and to put before them an ambitious plan of foreign conquest, promising large benefits to the nation. But the masses in Italy are not eager for war—which to them means hard military service with sickness, danger and death in a foreign land, while at home it means privation and sorrow with unwelcome military restrictions. Apparent enthusiasm for Mussolini and his program is stirred up in public by artificial means; it is not spontaneous; but the people are afraid to express their real thoughts or even to mention the name of the dictator lest they be arrested.

The Protestant Christians of Italy do not approve the militaristic, materialistic, dictatorial policy of the government; its disregard for rights of individuals and of weaker nations is anti-Christian. The Roman Catholic Church is merely observing an armed truce, with the Pope ruling a kingdom within a kingdom and disapproving many of Mussolini's policies.

One cause of the unrest in Italy, as elsewhere, is great economic suffering. While millions of lire are being spent on airplanes, battleships, munitions and aggressive militarism, the average employed worker receives only \$5.50 a week for himself and his family; meanwhile food prices are from two to five times the scale of prices for the same articles in other countries of Europe. At least one seventh of the Italian wage workers are unemployed. Young men are inclined to be aggressively militaristic but those past thirty, with family and business responsibilities, desire peace, liberty and a voice in the government. Thinking classes do not relish the fact that an indiscreet remark may result in five years imprisonment; nor do they see justice in the fact that there is no appeal from the decisions of the military authorities and the dictatorial courts. The Italian newspapers are all under Mussolini's control, while posters, pamphlets and every device of propaganda are used to bolster Fascism. But people are weary of being told that "Il Duce" is infallible and divinely inspired; few believe that he is invincible. Premier Mussolini does not encourage the study of history for history teaches that the government, such as Premier Mussolini

has established, based on force, selfishness, fear and unrighteous aggression, cannot long prevail. Such regimes failed to produce strong abiding nations under Alexander of Macedonia, Napoleon of France, the Czars of Russia and Wilhelm of Prussia. Absolute dictatorship in human hands does not create friends or rest on foundations of righteousness, fear of God, and love for man. The Kingdom of God—which is the only abiding Kingdom—is based on the dominance of Christ, who is the expression of the sacrificial love of God. This Kingdom is manifested by "righteousness, peace and joy in the Holy Spirit."

### STUDENT EVANGELISM IN CHOSEN

The way most students spend their Christmas vacation in America—skating, dancing, theater, parties, sleeping and visiting—is in sharp contrast to the way some of the Chosen Christian College students in Seoul spend theirs. Urgent pleas for help from about twenty churches were laid before the officers of the College Y. M. C. A. "Send us young men who can tell the young people of our town of Christ," they said. "Send someone who can sing as well as preach." From various places, couched in various terms, came the invitations, but burdened with the same need for help.

Maps were studied and the all too scanty budget item labeled "Student Preaching." "It was finally decided," writes Dr. H. H. Underwood, President of the college, "to make special effort in behalf of a little church close at hand where the college students had carried on work all fall. Here was an opportunity which might yield much fruit and which could not be abandoned for more thrilling calls from far-away places.

"Four little struggling groups of Christians, two in the south and two in the north, were also selected for work during the Christmas vacation. Two teams, with three boys in each team this time, one a musician, were chosen to give four or five days to each group. One of the finest violinists in Korea (a junior in the arts course), consecrated his violin to spreading the Gospel music and message.

"When these teams came back for the opening of college in January each boy had a lot to tell. Cold, misunderstanding, persecution and heckling; welcomes, conversions, joy of service, joy of giving. The total attendance at these meetings was almost 7,000. About 200 young men met them in earnest inquiry and joined in the study of the life of Christ and the meaning of the message. Between 700 and 1,000 little children were taught to know His Name, to sing His praise, and to say 'Our Father,' with a new meaning. Daybreak prayer meetings, morning classes with young peo-

ple, afternoon Bible story hour for children, and evening preaching service made the days full—seventy-eight such days of service in all. At the port of Yohsoo the building would not hold the crowds and twice they moved to larger quarters. At one place the eyes of the Christians were opened to their responsibility to give non-Christians a new conception of what real Christianity should mean.

"We cannot estimate spiritual values in money terms, but, for purposes of comparison, it is interesting to note that these students—at a total cost of \$27.00—were able to reach 6,600 people; there were over fifty conversions; five churches were served, four to eight days, at \$5.40 each; seventy-eight days of service at a cost of less than \$.35 per day! More precious things were expended—much love, much faith, much enthusiasm for the Master, and many other precious gifts. The results only God knows."

Did Christmas vacation mean as much to us in America? Did it mean as much to others of God's children, and to Christ, as the vacation meant to these Korean college students?

### COOPERATION IN LATIN AMERICA

One hundred years ago the first permanent Protestant mission was established in South America by the Methodist Episcopal Church. Twenty years ago, in February, 1916, the first general missionary conference of Evangelical Missions to Latin America was held in Panama. As a result the Committee on Cooperation in Latin America was formed. Its object was to bring together for united planning and effort the Evangelical forces engaged in promoting the Gospel of Christ in those other American republics. Dr. Robert E. Speer presided at the Panama Congress and was elected chairman of the committee—a position in which he has served for the past twenty years. At the same time, Dr. S. G. Inman was elected general secretary and has probably done more than any other one man to promote North American interest in the peoples south of the Rio Grande and to strengthen sympathetic cooperation between the northern and southern republics. Evangelical mission work has not been easy because of racial, religious, political and economic differences. Real progress has been made, as the interest in the mission study topic of the present year clearly indicates.

At a twentieth anniversary meeting of the Committee on Cooperation, held in New York on March 5th, over two hundred attended the dinner to honor Dr. Speer, who was presented with a gift of over \$2,000 to be used as he may designate to promote Evangelical work in Latin America.

Dr. Speer, in his address, called attention to five main reasons for cooperative Christian evangelism in the Southern republics.

(1) Admiration for the excellent qualities found in Latin Americans and love for the people as we come to know them.

(2) The real need for Evangelical work as a protest against the errors and weaknesses of Roman Catholicism as seen in Latin America. The very presence of Protestant workers is a stimulus to higher standards of doctrine and life.

(3) As a witness to pure New Testament standards of faith and practice under the guidance and power of the Holy Spirit.

(4) To bring into Latin American life the influence of strong Christian personalities such as have given their lives to Latin America in missionary service; and to give to North Americans the benefit of contact with such great Christian personalities as Erasmo Braga of Brazil.

(5) But the dominant and essential purpose of Protestant work is to make Christ known to the people of those lands—not merely the infant Christ of the manger, or the child in his mother's arms, or the dead Christ upon the Cross, but the Christ who is the eternal Son of God, the crucified, risen and glorified Christ, who is the living Saviour.

South America has been called a continent within a continent. Not much more than the outward fringe is touched by Evangelical Christianity—vast areas of the interior are still unreached. Here is the call to advance. The doors are open wide and there is complete religious liberty in all but three of the Latin American republics. The response to the Gospel is encouraging, especially in Brazil where success has been greater than in all the other republics. Here is a call of God to advance and we are under obligation to enter these doors while they are open and to strengthen the ties that bind us together in Christ.

Dr. George P. Howard, of Chile, who is known as "the evangelist to the unchurched intelligentsia of Latin America," reported on the remarkable responsiveness of the students, professors, members of Rotary clubs and other thinking people to the message of the Gospel. They will not go to church but they will come in crowds to halls and theaters to listen to Evangelical Christian addresses on moral and religious topics. In one year Dr. Howard was privileged to speak on these themes to 28,000 of the educated classes, the majority of whom are entirely out of touch with the churches. The radio is also offering wonderful opportunities to reach men and women in their homes. Thousands are becoming intelligently interested in personal religion and hundreds are enrolling in Bible classes.

# Christian Mass Movements in India\*

By BISHOP J. WASKOM PICKETT, D.D.

Author of "Christian Mass Movements in India"

MASS movements have long characterized Indian mission work, but failure to deal with them properly has often led to their extinction. During the last thirty years they have been the main feature of successful district work. Over ninety per cent of the members of the Indian Church have been won from the outcaste and primitive peoples, amongst whom these mass movements have taken place. They are *communal* rather than *mass* movements. The practical lessons which our recent study reveals mark a definite step forward in the missionary approach to the evangelization of India.

When the project to study the mass movements in India was proposed by the National Christian Council in January, 1929, it was known that these movements had brought millions of India's people to a profession of Christian faith and discipleship, but there were, in the ranks of Christian missionaries and Indian Church leaders, sharp differences of opinion about the measure of their achievement, their value, their possibilities and even their spiritual validity. While many respected leaders of the churches were encouraging mass movements, others equally respected were discouraging them in their own areas and deprecating their growth elsewhere.

Objections were based chiefly on the depressed social, economic and moral state of the groups participating in the movements, the supposedly poor material these groups constitute for building the Indian Church, the obstacles which their conversion was believed to put in the way of winning the higher castes to Christ, and the belief that the religious needs of the individual are obscured and his development as a Christian retarded by his inclusion in a "mass movement." These objections represented a conflict of experience as well as of opinion . . .

The study of these mass movements was inaugurated in July, 1929. Representative areas were selected and intensively studied with the aid of a carefully selected staff. Economists, sociologists, psychologists and church administrators were included among the investigators. Records were made about more than 4,000 households of people who had come to Christian faith in one or

another of these mass movements. Some records contained as many as 350 entries . . .

The spiritual validity of mass movements was abundantly proved by the data assembled, and the conclusion was reached that for vast numbers of India's people mass movements offer the most natural way of approach to Christ. Weaknesses were discovered and reasons for some of them were clearly revealed. Neglect of personal religion, the bringing into the church of caste barriers, and the arrest or retardation of growth after being recognized as Christians, appear to be the chief dangers attending mass movements, and every one of these has been overcome in one or more of the areas studied. Of the causes of weakness in the churches that have grown out of mass movements, the following are prominent:

1. Underestimation by missions of their responsibilities.
2. Inadequate adaptation of methods of work to the peculiar needs of these communities.
3. Low standards of expectation and inefficient administration.

If the work of missions aiding these movements were everywhere brought up to the standards of the best, and the lessons learned were applied to the work in every area, very great improvements would be made and the achievements through mass movements would be vastly increased . . .

A number of missionaries and Indian Church leaders have accepted the findings in the report as a sufficient explanation of their lack of success and have begun to work on new lines with early promise of good results. One missionary, after learning of what God had done through mass movements in different parts of India, prayerfully considered what class of people in his district were most likely to respond in large numbers to an invitation to come to Christ, and he went to them at once with a new definiteness and faith. Almost immediately he discovered such responsiveness as he had not met with before in the whole of his ministry. Within three months of his first approach to these people, a large group of them was asking for admission to the church on profession of faith, and telling their relatives and fellow caste men of their new joy in Christ. A movement of much promise has begun, and five village groups, totalling more than 400 people, have been baptized.

\* Condensed from *World Dominion*, January, 1936.

Another missionary, who had been afraid to accept a large group of aborigines because he did not understand the operation of group action in religion, found in the report of what had been achieved through mass movements of the same tribe in another district the encouragement and understanding he needed. He therefore received them, with the result that they have made an excellent beginning in the Christian life and he feels that the hopes and purposes with which he came to India are being realized.

Yet another missionary had refused to allow a group of sweepers to come into the church because he feared that their admission would keep out higher caste people whom he was eager to win. Through the report he was led to see the wrong that he was doing and at once changed his attitude toward the sweepers, with the result that almost one hundred of them have been converted and he is having happy fellowship with them.

These responses of individual Christian workers to new light, however, mean less than certain developments affecting entire missions and groups of missions. When the report of the study was presented to the Mid-India Christian Council, one question seemed to take hold of the minds of all present, namely, why have similar results not been achieved in Mid-India? Few areas in India have been so well provided with missionaries and other agents of missionary work as has this area. The population in Mid-India also includes an unusually large proportion of the sort of people who have been won to Christ through mass movements, yet the area has been among the least fruitful. Mission work has been directed very largely to institutions and rural evangelism has grown less and less fruitful.

Considering these facts, the council appointed a Mass Movement Committee with instructions to study the records and opportunities in the area and see what could be done to effect a radical change. This committee has arranged for a two-months' study of six sections of its territory, where it believes signs of potential mass movements exist, planned a redistribution of forces to take better advantage of the openings which God has made for evangelistic advance, and reached a number of definite convictions concerning the program which God would have the church and missions in Mid-India to follow.

Among these convictions are the following:

1. That cooperation in evangelism is an urgent need.
2. That the resources with which God has entrusted the churches and missions are for the building of the Church as a whole and should be used regardless of separate denominational considerations.
3. That the occupation of territory is of secondary importance and that evangelistic forces should be kept mo-

bile so that they can be employed where there is the best prospect of achieving results.

4. That converts should be urged to win their relatives and those with whom they have been associated in caste or tribe, and that the resources of missions should be used to reinforce their witness to Christ; in other words, that evangelism should be directed along natural social lines.

Evangelists have often been employed in one district, trying in vain to persuade people to hear the Gospel, while in an adjoining district people have been asking in vain for instruction. Responsibility for this has not been due to denominationalism alone, for it has often happened within the same mission. Because missions have developed property in certain places, evangelists have been kept there when the people of that vicinity were unresponsive to the message and people of neighboring territory were clamoring for it. Many Mid-India missionaries now see the need of mobility of evangelistic forces so clearly that they are offering to send help from their areas into the regions where movements are developing, even though that means the disregarding of mission boundaries and the sacrifice of denominational interests for the good of the larger church.

The tendency has often been to try to protect the convert from influences that are regarded as a menace, by separating him from his relatives and all old associates. Many of the greatest gatherings of the church in India have been brought about by the refusal of new converts to accede to the demands made upon them to come out from among their people in a social sense. They have insisted on going among their people to tell the glad tidings, and, instead of suffering from the influence of their non-Christian environment, they have won their fellows to Christ. Spiritual life does not seem to thrive when it is "protected" by isolation, but when it is promoted by witness-bearing.

Now we come to a brief report of the chief supplementary study of this period, namely, that of the unprecedented revival developing in the Telugu field. Here we are concerned with mass movements in no fewer than forty-five different castes and tribes, all following upon highly successful movements in two depressed castes.\* We have interviewed almost a thousand converts of the middle and higher castes in this area, and their testimony indicates clearly that they have been profoundly influenced by the transformation in the character and the enrichment in the personality of the Christian converts from the depressed classes in their own and near-by villages. The centers of the revival among the caste people are

\* The results of this study will be recorded in a book to be published early in 1936, the title of which may be *Christ's Way to India's Heart*.



the places in which the most thoroughgoing changes have been wrought in the character, outlook and mode of living of the earlier converts.

"What influenced you to become a Christian?" we asked a middle-aged physician who had been baptized a few weeks earlier.

"I was first led to investigate Christianity by meeting an Indian minister on a cross-country journey in a motor lorry," he replied. "We talked for two hours and I was surprised at his rich culture and charm. I asked him about his caste before becoming a Christian and was amazed when he told me that he came from one of the lowest castes in the country. That puzzled me and I said that I would try to find out the secret of how a despised outcaste could be remade into such a man as this minister. I bought a Bible and read the Gospels of Mark and John, the Acts of the Apostles and several of the Epistles of Paul, and felt that I understood the secret. Then I began to investigate the Christian converts in my own village and found that the same transforming process was going on in them. This led to my conversion and I am hoping that all my relatives and friends will be converted. None of them can afford to get on without this power of Christ in their lives."

A young Brahman told us that he was converted through the influence brought to bear on him by a servant from one of the outcaste communities of his village. This servant was with him in his father's field at night, protecting the ripening

grain from wild animals, when he became hungry and ordered the servant to steal some fruit from a neighbor's garden. The servant boy refused, saying that he would not steal even when ordered to do so. The Brahman threatened, then entreated, but the lad persisted in refusing to steal. Then he remembered that this boy's caste-fellows had been notorious thieves until they were converted to Christianity several years before, and began to wonder how this had been brought about. Within a few weeks he began to attend church in the outcaste quarter of his village and when his caste-fellows protested he contrasted their false claims in religion with the reality he found among the Christians, and sought and found that reality for himself.

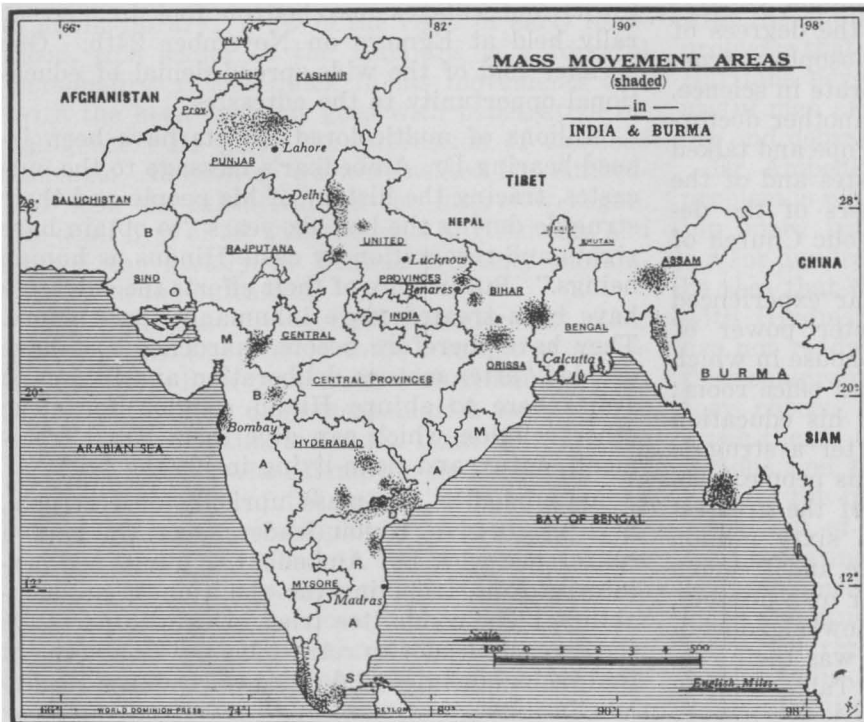
These are typical of scores of experiences that were told to us during this part of the study. These conversions are bringing to the church many new problems. When high-caste, egotistical employers join the church of their long-despised servants, problems of relationship inevitably arise. The masters have to resist a strong natural disposition to assert their control of the church; the servants to resist a no less strong disposition to take advantage of their opportunity to rule in the one sphere where they meet their masters on equal or better terms. In these conditions it is not surprising to discover a tendency on the part of high-caste converts to seek baptism as a sign of their recognition as Christians, but to refrain from any active association with the church. The study was undertaken chiefly for the purpose of discovering how the numerous problems are being handled and with what results. It is hoped other lessons will be learned which will result in greatly improved work.

### For Whom Did Christ Die?

Twelve shipwrecked men were laboring in heavy seas in an overloaded boat, when one of the seamen, in order to lighten the boat, deliberately sprang overboard. The rest were saved.

For which of the eleven did the sailor give His life?

If Christ died for all, He died for each; for no one more than another, and no one omitted. The sun shines for nineteen hundred millions of mankind; but *I know that it shines for me, and would tomorrow morning if not another soul survived on the globe. So Christ loved me and gave Himself for me.*—Arthur T. Pierson.



By Courtesy of World Dominion, London

# The Emancipator of Indian Outcastes<sup>\*</sup>

By L. O. HARTMAN, Boston, Mass.  
Editor of *Zion's Herald*

IN FAR-AWAY India there has arisen a leader whose ancestral background, like that of Abraham Lincoln, is summed up in the phrase "the short and simple annals of the poor." He bids fair to become the emancipator of sixty millions of miserable outcastes. *Bhimaro R. Ambedkar* is principal of the Government Law College of Bombay and leader of a movement that is shaking the Indian Empire from the Himalayas to Cape Comorin; from the Indus to the Bay of Bengal.

This strange man, to whom the masses of India are now rallying with pathetic hopefulness, was born of outcaste parents, apparently doomed to a life of hideous Hindu slavery. But he broke through the iron bars of caste and finally was graduated from college with honors. He attracted the attention of the Gaekwar of Baroda, India's most progressive native prince, who gave young Ambedkar a generous scholarship that made possible years of study in Great Britain, the United States, and Germany. From Columbia University the future barrister received the degrees of master of arts and doctor of philosophy; from the University of London the doctorate in science, and from the University of Bonn another doctorate in philosophy. He visited the Pope and talked to him of the misery of the outcastes and of the injustice practised against members of the depressed classes in the Roman Catholic Church of South India.

Upon his arrival home Ambedkar experienced again the far-reaching and sinister power of Brahmanism. He could not rent a house in which to live; he could not secure even an office room; he was still an outcaste; with all his education he was only an "untouchable." After a struggle he decided to go up or down with his people. Today the great struggle is on, one of the greatest struggles in human history, with sixty million low-caste slaves fighting for justice and freedom under the leadership of one of their own number. Dr. Ambedkar has become the acknowledged leader of the "Depressed Classes" and was their representative at the famous Round Table Conference in London.

At a conference in Nasik last October, Ambedkar threw what *The Times* of Lucknow called his "bomb-shell." "We shall cease our fight for equality where we are denied it," he declared in an impassioned address before ten thousand Harijans at the Bombay Presidency Depressed Classes' Conference.

Everywhere in India the movement is spreading like wildfire. Following the conference, eight hundred young men of the depressed classes performed the obsequies of Hinduism at Nasik by burning "Manusmriti" and other sacred Hindu books which uphold untouchability. At Lucknow another group sought to organize a band of volunteers to force temple entry, which from time immemorial has been denied the Harijans. At Barabanki twenty-eight thousand outcastes assembled and, after hearing speakers, urged support of Dr. Ambedkar and called for an "All-Indian Harijan Conference."

Great processions of outcastes from many towns and villages marched on foot to a great rally held at Egmore on November 24th. One speaker told of the wide-spread denial of educational opportunity to the outcastes.

Millions of multicolored leaflets have been issued bearing Dr. Ambedkar's message to the outcastes, tracing the history of his people and their struggle during the last six years "to obtain bare rights and recognition by caste Hindus as human beings." But in spite of their efforts the outcastes have been treated more inhumanly than before. They have therefore become hardened and have decided "after mature deliberation and in a calm atmosphere to abjure Hindu religion for some other religion which can give them equal treatment, status, and clean living inside the faith."

Astounded at the mass uprising of Harijans, five progressive Hindu leaders recently held a conference with Dr. Ambedkar and outlined certain reforms, including the abolition of untouchability. The committee tried in vain to persuade the outcaste leader to retract his public statement that he had definitely "decided to renounce Hinduism."

The Mohammedans, seeing in the great revolt a Moslem opportunity, are making flattering of-

<sup>\*</sup> Condensed from an article in *Zion's Herald*, Boston, Mass. Dr. Hartman has recently returned from India.—Editor.

fers to the Harijans, and are hoping to capture these millions for the Prophet. On January 6th, at Calcutta, there was held a great Khilafat Conference of Moslems. The president, the Nawab of Deccan, outlined a "fifty-year plan" to be carried forward under an organization to be known as the Moslem Mission for the Emancipation of the Depressed Classes, and called for 100,000 members and a fund of 1,000,000 rupees. He also urged the recruiting of 1000 Moslem evangelists, each of whom would pledge himself to give twenty years of his life to work among the outcastes.

Dr. Ambedkar is friendly toward Christianity and is familiar with Christ's teaching, though he is noncommittal regarding the future relationship of himself and his group to the church. In New York and in London he sat under the preaching of some of that city's most distinguished ministers. Recently he has conferred with Bishop J. W. Pickett and is deeply interested in the bishop's book "Christian Mass Movements in India." He has also come into personal contact with the Bishop of Dornakal, with Dr. Stanley Jones and several other missionaries.

The outcastes have apparently definitely decided that they are forever through with Hinduism. Some may accept the proffered compromises of the Brahmans, but the great majority will probably become either Moslems or Christians.

When in India I visited Dr. Ambedkar's home at Dadar, a suburb of Bombay. His study, including the balcony on three sides, is filled with volumes arranged in stacks after the manner of a public library. Now in the vigor of early manhood, this leader of the Harijans is a forceful personality, rather quick in his movements and with the keen eye that goes with penetrative intelligence. He gives the impression of cautious courage. As soon as we were seated Dr. Ambedkar took the initiative and the interview began. He dealt first of all with the evils of Hinduism and traced the history of Brahman cruelty and injustice to the outcastes.

He feels that the religious leaders of other countries, in their effort to be tolerant of all religions, have been too lenient with Hinduism. He declares that the older missionaries were nearer right in their estimates of the faith than are the younger leaders who attempt to find "much good" in it. He spoke of the cotton mills of Bombay where outcastes are employed as spinners at 27 rupees (about \$9) a month but can never become weavers at 100 rupees a month (\$33) since in this department a bamboo tube is used to suck in the broken ends of thread in the process of repairing it. The high castes would never consent to insert the tube in their mouths after it had been used by a low caste, although they

have no scruples about taking it from their Moslem fellow workers.

Dr. Ambedkar pointed out the inherent moral and spiritual qualities of the Harijans. "How amazing it is," he said, "that, notwithstanding the injustices and cruelties they have suffered, they still keep a certain simple dignity and nobility of soul, a kindly courtesy, and an undying hope!" They will "make good" if given a chance.

At present Mahatma Gandhi is defending the caste system in order to hold Hinduism together. Dr. Ambedkar said, "If Gandhi thinks from the standpoint of strategy the time is not yet ripe for a clear-cut pronouncement on this question, but is really on the side of the depressed millions, I can keep my respect for him, but if he is playing politics I am through with him."

On the constructive side the outcaste leader sees clearly the economic issue. He declared: "We must develop cooperative banks among the outcastes, give them opportunity to save and to acquire property. . . . The Harijans must be given a chance to own land, for only so can they overcome the slave mentality that has been developed through long centuries. I want the outcaste to stand up and achieve all the dignity of a man . . . Education is essential."

Dr. Ambedkar, who is at heart a deeply spiritual man, said that outcastes must be offered more than simply individualistic "spirituality," important as that is. "Any religion that is to command the respect of the outcastes and help them to the more abundant life must also deal with the application of Christ's teachings to the problems that they have to face . . . How can the Harijans develop strong characters and become useful men and women in the midst of a degrading and debasing environment?"

Dr. Ambedkar realizes that at bottom the whole problem is religious, and he knows that he is fighting hoary traditions that have been entrenched not for hundreds but for thousands of years. Now he sees that the outcastes are "through for ever with Hinduism. We are going somewhere, but are not ready yet to say in what direction." If they compromise with the Hindus, all is lost; if they choose Mohammedanism, the Hindus will crush them; if they accept Christianity, both the Hindus and the Moslems will be on their back.

Since the time when Moses led the Children of Israel out of the bondage of Egypt history has kept repeating itself. In the Reformation, in the Enlightenment, in the English, French, American, and Russian revolutions, men have fought for larger rights and liberties. And now Ambedkar of India seeks to lead another vast group of human beings out of the terrible slavery of caste into justice and freedom.

# Congo Crosses

By JULIA LAKE KELLERSBERGER\*

*Missionary of the Presbyterian Church in the United States*

## The Cross in the Sky

**D**URING the World War a company of young American soldiers were impatient to enter the fray. There were not transport ships enough for all. The Captain, to be entirely just, drew a red cross on every third slip of paper, leaving the other two blank. Those who drew the cross were to sail for France the next day. The others were to wait further orders. One sixteen-year-old American lad wrote home to his mother, "I'm praying that I might draw a cross." He did and his body rests in Flander's field.

It is a costly thing to draw a cross. Most of us would prefer the crowns but we must carry the first before we can be coronated with the second.

Those who have chosen the Belgian Congo as a mission field have drawn a land of crosses, astronomically, geographically and spiritually. There is a *Cross in the Sky* which looks down upon this territory of approximately one million square miles, eighty times the size of the country that governs it. "The Southern Cross" shines upon the second largest river in the world, draining more territory than all the rivers of Europe combined. This river spells "life" to countless hidden hamlets, supplying food and water and transportation to an otherwise poverty-stricken and secluded people. The Cross is reflected in the placid waters of Stanley Pool, not far from the mouth of the Congo River, where begins the series of famous cataracts that impeded the progress of a continent for four hundred years. We dare not probe too curiously into the might-have-beens, but gazing down on fishing nets caught in the swirl of these innocent-looking rapids, one's imagination is caught in the net of speculation. Had the mighty Congo run a smooth course, the energies of intrepid explorers who entered her mouth before Columbus dreamed of his westward voyage might, perchance, have been directed toward the opening up of this old, old continent instead of discovering the new. If so, then might not Christian Africa be sending missionaries to pagan America? Who can say? Great doors often swing upon small hinges! Had there not been a

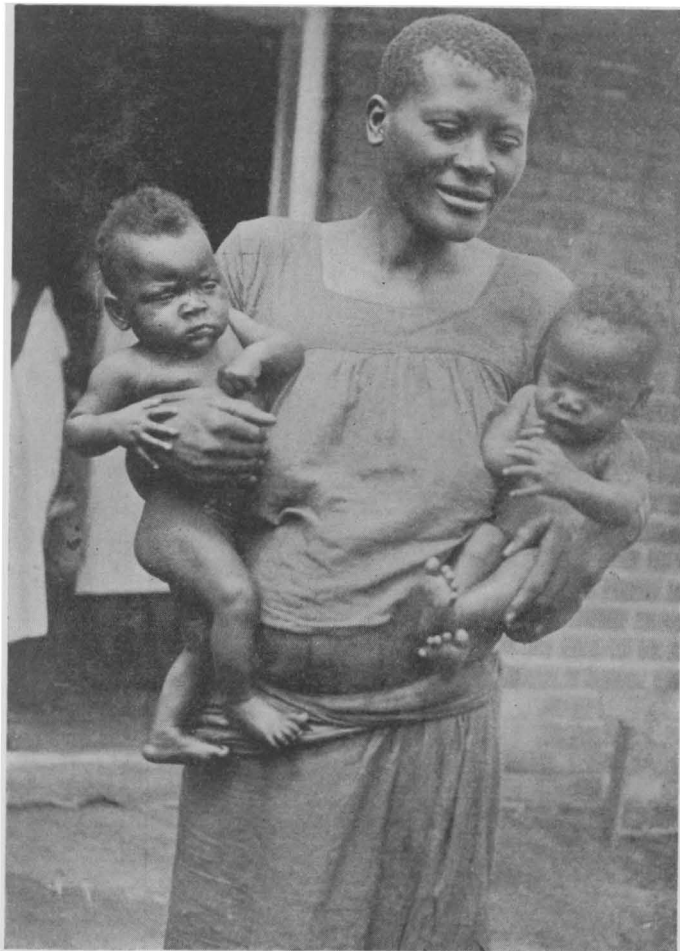
watershed between the present territory of Rhodesia and the Belgian Congo, perhaps two small streams, only a few yards apart, would not have issued from its center, one flowing south into the Zambesi over Victoria while the other flowed north into — what? Livingstone thought this must be the source of the Nile but he laid down his life with the secret which he longed to ferret out still locked within the waters of the stream. Had Stanley not been a worthy pupil of so illustrious a teacher, he would never have returned to the unknown to solve the unfinished riddle. For one thousand days save one, he stuck to the river which flowed north for hundreds of miles and then suddenly turned west. He found enough adventures to satisfy even a knight of the round table, as is ably proven by his own history of that illustrious voyage. Reaching the cataracts, near the end of his journey, he fought his way along the shore and finally landed at Boma on the Atlantic Ocean. The shadows which, for four centuries, had surrounded the "Dark Continent," were now chased away by the limelight of scientific discovery. The silence of the continent was broken. From forests and plains, from mountains and valleys, from river banks and ocean coasts that had hitherto been dumb came a murmur of desire. "The Continent of God's Adventure" was ready for God's adventurers; the continent of Moses was now ready for leaders to bring a bonded people to the Promised Land; the continent to which Mary and Joseph fled with the young child, Jesus, was waiting to give Him a place in her bosom.

## The Cross on the Land

Had young Prince Henry the Navigator not crossed over from Spain to northern Africa in 1415 he would never have learned from the Moslems there of the vast riches along the unexplored Western Coast. He would never have issued his royal edict to Diogo Cam to "Plant the Cross on some new headland." Because of this command there was carved in 1486 upon solid rock along the bank of the Congo River a *cross*, the sacred symbol of the Rock of Ages upon enduring stone. A well-known picture of the Christ Child portrays Him with arms outstretched, running towards His

\* An address delivered at The Florida Chain of Missionary Assemblies, 1936.

waiting mother. Noon shadows cause the warning form of a cross to appear behind His boyish figure. Central Africa, too, has her arms up-raised, but sinister shadows make weird crosses upon her weary land. To those who have had the privilege of gazing upon the "Mount of the Holy Cross" in Colorado, whose seared sides are filled with spotless snow, and upon whose heights a great white cross is visible, can never forget the sacred symbolism. Congo hills, too, are scarred



A CONGO CHRISTIAN MOTHER WITH TWINS  
(If she were not a Christian the twins would have been allowed to die.)

with the rush of tropic waters and the forms of crude crosses sprawl here and there upon her rugged breast. Two great transportation routes, traversing the length and breadth of the land, meet in the Belgian Congo. They form a massive, man-made Crucifix, hung, as it were, upon the surface of the whole continent. The torrents of civilization, with their mighty onrush, have left crosses not only seared upon the soil but tattooed upon the hearts of those who still wear the scars of slavery and political despotism, of greed for gain instead of desire for God. There are only ten people to the square mile in this depop-

ulated country, whose people were known, until a few decades ago, as a dying race because of the *crosses which still hung upon the land* — sorcery and witchcraft, cannibalism and the poison cup, epidemic diseases, sin, ignorance and superstition.

### The Cross Upon the Back

There is a *cross upon the back* of the women and girls of Africa. They are modern Gibeonites, hewers of wood and drawers of water. They are the builders of roads, cultivators of fields, and the bearers of babies. They are the centers of controversy, the barter goods of trade, and the cause of jealousy. They are the hub of the wheel around which turns the African machinery of life. No army can advance any faster than its sick or wounded. African women are carrying heavy crosses, therefore African advance has been slow and painful. Congo maidens have already beheld, their young minds have already comprehended, and their girl bodies have already endured enough of life's stern realities to make of them old women in experience, long before they have even entered womanhood. Eight hundred girl wives were found near one mission station in recent years, married to aged polygamous husbands. Upon tiny bodies falls all too soon that sinister shadow of the cross of sickness, suffering and death. Figures range from 50 to 75% infant mortality, but even at the lowest estimate there is an appalling death rate due to heathen customs and superstitions centering around the new-born child.

### The Cross Within the Heart

Within a trunk of curios from Africa there is a tiny copper cross, of more historic value than all of the other contents put together. This cross was found buried in the grave of an ancient chief hundreds of years ago and had been used as a part of the "bride-price" for one of his many wives. Very much larger and heavier ones are still in use for the purpose of securing a wife. It is natural that copper, which is so plentiful in the Congo region should be used as a medium of exchange, but was it only chance that caused them to smelt the ore to form so sacred a design? Over four hundred years ago Portuguese Catholics claimed the West Coast for Christ, and many crucifixes have been unearthed in ancient villages. They were later used as fetishes to bring good luck in the hunt. Who knows but that they might have been thought of as bringing "good luck" in the marital relations as well? We shall take the cross, as they have done, as a symbol of marriage. Strange that where sin abides unchecked, the most sacred



things in life become the most degraded. Instead of a crown of orange blossoms in her hair, the Congo maiden has *a cross to bear upon her heart*.

Another cross is seared upon the hearts of Congo women and they can never forget the awful scars until the knowledge of the Cross of Christ takes the scars away. More than anywhere else, African superstitions center around the mother and child. Woman must not only bear the pain of physical birth but she must bear the blame for the illness and death of her offspring. Ngoya was such a case. Her four children grew up about her. An epidemic of dysentery swept the village and under the ministrations of the witch-doctor all four of them died. She was judged guilty of witch-craft and was made to drink the poison cup. She survived, but hundreds of others have died under similar trials. She now sits before the door of her delapidated hut, a few twigs burning before her, her wrinkled old face devoid of expression. "One, two, three, four," a Christian heard her murmur. He followed the direction of her finger and saw—four little mounds of earth. She was patiently taught of the resurrection hope, but there are thousands of other Ngoyas whose little twig fires furnish their only light.

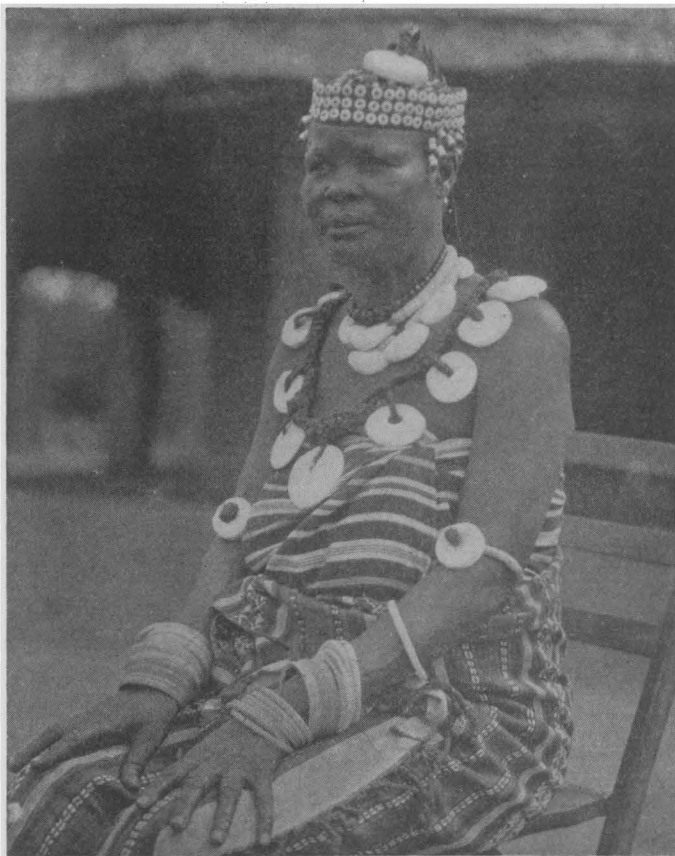
### The Cross Along the Road

The Congo woman has traveled a long, long trail. She is standing at the crossroads of the future and her choice of direction will determine what she will be tomorrow, economically, industrially, educationally, politically and religiously. The crossroads of an African trail, by which they believe that the spirits may come in either direction, is a very serious affair. The spirits of the future, both good and evil, are calling the African woman, as she stands hesitant where two ways meet. A signpost is there and it is in the form of a cross. The Guide Himself has placed it and has printed upon it in flaming letters, directions concerning the Way. Can she read it? Has she strength to follow? It is the privilege of Christian missionaries to take her by the hand and to lead her gently along the New Trail which has so many absorbing bypaths, "the upward, winding, daring trail" . . . to God.

### The Cross of Calvary

"The arms of the Cross are still strong enough to hang the destinies of nations upon." Were it not for the power of the Cross of Calvary, there would be no hope for Congo's crosses. "Social service without Christ is like giving a dead man a stick to make him walk." When urged to leave her church and join in many counteractivities, an educated Christian Congo woman replied: "When

you are blind, you can hold on to a stick, but after you receive your sight, you don't need the stick any longer." Rejoice that there are many in the Congo today who once were blind but now can see; who once were holding to crutches, but now can walk by faith; who once were seeking self, but now are drawing crosses. There are now at work in the Belgian Congo forty-four Protestant missionary societies with 893 missionaries, of 12 nationalities. There are two hundred Christian mission stations and a total of 527,800 natives in



WIFE OF A CONGO CHIEF  
(She is burdened with copper bracelets and jewelry.)

active touch with Christian missions, not counting the children in 10,116 Christian schools. Denominationalism is never stressed. Each convert is a member, not of a particular denomination, but of "The Church of Christ in the Congo."

Nineteen hundred years ago a black man drew a Cross. How strangely significant it was that he, among the howling mob, was chosen to lift the burden from the back of One who was carrying the sins of the whole world. Today Christians have an opportunity to lift the black man's lesser crosses. The Crucified and Crowned Christ is the only solution for "Congo Crosses."<sup>†</sup>

<sup>†</sup> "Congo Crosses," the Mission Study Book for 1936-37, published by the Central Committee for the United Study of Foreign Missions, covers; 50 cents, paper covers. Author, Mrs. Julia Lake Kelliesberger.



# The Awakening of Egypt\*

By MRS. JOHN P. WHITE, Pittsburgh, Pa.  
*Editor of The Women's Missionary Magazine of the  
United Presbyterian Church*

OUT on the edge of the desert, west of Cairo, stands the Sphinx. Cut from the solid stone, this monument has been standing for thousands of years. The conquerors of many nations have swept by; dynasties have risen and fallen; generations have come and gone and still the Sphinx has remained unchanged.

In the Railway Station Square in Cairo is another Sphinx. Beside it is the figure of a young woman, with one hand on the head, as if to awaken the sleeping sphinx; with the other hand she is throwing back a veil from her face. This statue is called "The Awakening of Egypt."

"You will not know Egypt," my friends said to me when I recently returned to Egypt after an absence of years. "Everything is changed; there is a new Egypt."

But I did know Egypt. At first my thoughts all seemed to turn backward. I went into the old sections of Cairo and Assiut with their narrow, malodorous streets and swarming population; they seemed exactly the same. I visited the villages, with the one-room houses of sun-dried brick, where often the family, the donkey, and the chickens all sleep under the same roof. Were these the same houses I had seen years before? The crumbling walls, the old thatch of corn-stalks and cotton-stalks answered "yes."

And the people? All sense of time seemed to be lost as I looked at the farmer with his camel and donkey hitched together, drawing a primitive plow; or at the small boy riding his buffalo cow down into the water to give her a drink. They were people I knew. As I looked at the black-veiled women, I felt I knew them. When one rushed up to me with a sign of recognition my heart said "Oh, that is Sitt Gameela," but the calendar said "Perhaps she is Sitt Gameela's daughter."

Egypt at times seemed unchanged. The land, the crops, the trees, the flowers, the old monuments—all are the same; the river still

... Flows through old hushed Egypt and its sands  
Like some grave mighty thought threading a dream.

But I soon became aware of a new Egypt. Cairo had fine new buildings, wider streets, lovely boulevards. The smaller cities, which formerly were lighted by kerosene lanterns or candles, now have their great white ways and there are wide roads between towns and paved highways between the great cities. Many material evidences indicate a new Egypt.

## An Intellectual Awakening

Egypt, which has been one of the most backward of nations in literacy, is at long last visibly moved. In 1917, after thirty-five years of British occupation and sixty-three of missionary education, Egypt was gaining. Yet the census of that year revealed that less than ten per cent of Moslem men could read and only half of one per cent of Moslem women could read. That means that only five Mohammedan women out of a thousand were literate. The percentage in the Coptic community was higher, and in the Protestant community it was very much higher, but Egypt is almost solidly Mohammedan, having thirteen million out of the total population of fourteen million. The census of 1927 showed seventeen and one-half per cent of men and two per cent of women to be literate. This means that twenty out of a thousand Mohammedan women could read. But do not forget that 980 out of a thousand Mohammedan women are still illiterate. The next census will show another encouraging increase, and we all rejoice, for every new reader is a potential Bible reader. It is not too much to claim that the American missionaries who opened little schools for Egypt's children eighty-one years ago, and in the course of years built up a system from kindergarten to college, and who trained an army of teachers, started the idea of education for the sons of the common people, and introduced the wholly new idea of educating girls.

Today Egypt has a national school system. King Fuad, several years ago, told one of the missionaries of his ambitions to make Egypt literate. He realized the difficulties—the opposition of the old conservatives, the necessary extra taxation, the lack of trained teachers, the poverty of the people, who need the help of every child to earn a

\* Part of an address given at the Florida Chain of Missionary Assemblies, 1936.

few millemes, but he said, "I am determined to go forward with my program." And he has gone forward with the help of forward looking men. Primary schools, covering a four-year course, are springing up throughout the villages, high schools are available for many in the cities; and a university established in 1925 is as modern as the American University in Cairo.

This new education is producing a real revolution. El Azhar, the great Mohammedan University, older than Oxford or Cambridge, has been out of sympathy with the new methods, but the inrush of news from the outside world through the press, Western literature and the radio, is making a profound impression on the younger generation. They have demanded that some of the sciences be taught, that the curriculum be changed to a more modern type. Such proposals always meet strong opposition but some changes have been made.

It has taken brave souls to speak against the old order. Prof. Fahmy Monsour, writing on "The Condition of Women in Moslem Lands" created a furore; Judge Ali Abd el Razek, writing on "Islam and the Principles of Government" and disclaiming the need of a Caliph to govern Islamic people, was removed from office; Dr. Taha Hussein who brought to light "Pre-Islamic Poetry," which had passed as Moslem poetry, had his book confiscated, and he was dismissed from his post in the university, though he was reinstated when there was a change in Parliament.

The Egyptian press is spreading the news of the world throughout the land. In spite of the fact that the reading public is so limited, yet there are thirty-nine dailies and two hundred and fifty-seven journals published in Egypt. From this intellectual center of Islam the presses are sending forth the currents of thought of modern Egypt.

The Annual Almanac reports that of the 188,000 volumes in the Royal Library in Cairo, 88,000 are in the Arabic language. There is a new book coming off the press every day. When you understand the custom of the land you will know that one paper or book can enlighten a whole village. One man sitting in front of his shop will read in strident tones so that even he who runneth can hear. It is a system that lends itself to Bible reading also. And the Bible is one of the "best sellers" in the Nile Valley.

### **A Social Awakening**

The release of new ideas, as well as the increased literacy, has produced a social awakening. Mohammedan women, if permitted to go out at all, have for centuries been veiled women. Today the veil is being cast off, particularly in cities, not by a government *firman* as in Turkey,

but through education. Both men and women have come to see a new dignity in womanhood, and to place a new value upon childhood. Here again Christian women from the West showed a new way.

Egyptian women have recently organized numerous societies for the help of their own people. The "20," with their new privileges, are reaching out a helping hand to the "980." These women have created public opinion that demanded many new laws. They asked for schools, equal educational privileges for girls, hospitals, eye clinics, orphanages, reforms in marriage customs, new rights in divorce courts, raising the marriage age to 16, and other reforms relating to public hygiene, immorality, evil customs and superstitions.

Professor Cleland of the Cairo University, through the Extension Department, is making a fine contribution to this awakening among both men and women, through moving pictures, and by having outstanding speakers discuss among other subjects the social problems of Egypt. A similar contribution is being made by the Egyptian Branch of the Young Men's Christian Association through lectures to men, and through discussion groups among young Egyptians.

### **A Spiritual Awakening**

Best of all there is a spiritual awakening. Eighty-one years of Gospel teaching and eighty-one years of the demonstration of Christian love have brought forth glorious fruits. There has never been any Christian mass movement in Egypt; never has there been a time when great numbers were swept into the church, but there has been a steady growth year after year.

There is an Evangelical church built up of men and women and youth who have found Christ as the only One who can give them new life, joy and peace and help in all their problems. It is not a perfected church, but it is one exhibiting devotion to God's Word, faithfulness to His ordinances, generosity to His work, and a willingness to serve.

Watch the students in the Cairo College for Girls going home to conduct Vacation Bible Schools; or follow the students of the Training College and the Pressly Memorial Institute in Assiut as they go out to give this same service in the small villages in Upper Egypt. Or listen to the little bands of college boys conducting street Sunday Schools, and the girls holding little services with groups in homes in the city of Assiut.

Hundreds of our trained Christian teachers add to their schedule in school a period of Bible study daily.

Many of the church members give voluntary service during "Witness Week" as they go among

their neighbors selling Scriptures or giving portions to those too poor to buy.

Time would fail to even mention the services of the ministers and elders and Sunday school teachers and Bible women; of the Christian doctors, nurses, and child welfare helpers; of the thousands who cooperate with this self-supporting, self-governing church.

For thirty years the only Protestant church carrying on work in Egypt was the United Presbyterian Church of America. Later the Church Missionary Society of England undertook a special work for Moslems in Old Cairo where this society conducts one of the largest missionary hospitals in the world.

The Egypt General Mission, an independent British group, labors in the Delta, cooperating with the Evangelical Church, and other small groups are sharing in the service for Egypt. Statistics alone may seem to show the investment of eighty-one years has produced small profits, but there are many secondary results.

The Coptic Church for years conducted its worship in a dead language so that its people were not fed on the Word of God. Living in the midst of the overwhelming Moslem population, they were not far removed in life and practice from their neighbors. When the late Theodore Roosevelt was in Egypt twenty-five years ago, he was entertained by a bishop who is now the Patriarch of the Coptic Church. When the bishop was praising the Americans, Mr. Roosevelt asked: "What have they done?"

"Many, many good things" was the reply.

Mr. Roosevelt in his characteristic way, said, "Tell me one outstanding thing they have done."

"They have given us the Bible," replied the bishop. He did not mean that they had translated it into the language of the people, for that had been done years before by Americans in Syria; he meant that the Evangelical Church had proven that if Christianity is to have power in the lives of men and women, they must be taught to read and understand the Bible. Today the Coptic Church uses the Bible in the Arabic language and in an increasing number of churches, the priests preach Gospel sermons. Sunday Schools have also been organized for children, and among the men have been organized "Friends of the Bible" classes. The Coptic Church now joins the Evangelical Church in some centers in annual Sunday School Conventions, where they confer together and plan for better methods of building up the Kingdom of God.

How has the Moslem life been touched? To quote Prebendary Wilson Cash, "The Christian faith is a life to be lived and the reason why Moslems are so often repelled is because it has never been adequately tried by any large body of people or nation . . . We cannot attack the faults of others when we are so conscious of our own failures, but we can seek to show by love and service what Jesus Christ taught and what His ideals, if applied, would mean in world regeneration."

This is what missionaries have done. Hospitals, clinics, orphanages, and child welfare centers have been established to minister to thousands; and how often a poor suffering woman, feeling the gentle touch of physician or nurse, has exclaimed, "Our religion never does this for a *fellaha*." Thousands of children have received their education in Christian schools and they grow up as friends to the Christian missionary.

Dr. Sadek, a professor in the Egyptian State University, delivered a commencement address in June, 1935, at the College for Girls in Cairo, where more than half of the students are Mohammedans. Among many other fine things, he said:

"I consider that this college stands high amongst all other schools by virtue of the characteristic stamp which it imprints on all its students."

One of the graduates of the class of 1935 took as a subject for her commencement essay, "The Cries of Egypt." She pointed out the evils and sorrows of her land and in a passionate appeal summoned her hearers to help. "I have done this," she concluded, "only with the hope of finding an immediate response, especially from both graduates and students of our College where we learn the true meaning of help and self-sacrifice."

From among all these influences and achievements of the Christian Church, an increasing number of Mohammedans are coming and saying, "Sir, we would see Jesus."

Yes, Egypt is awake after a sleep of centuries. It is significant that an Egyptian artist should have conceived the idea of a woman as the agency through whom this awakening should come. The true spiritual awakening must come through the woman who has been touched by the power of Jesus Christ. Those who share their service, their gifts and their prayers with the Evangelical Church of Egypt will go forward with joy, believing that they are helping to fulfill the prophecy made centuries ago that "the Egyptians shall know the Lord" and "the Lord of hosts shall bless her saying, Blessed be Egypt my people."

# Recent Progress in Mexico<sup>\*</sup>

By GONZALO BAEZ CAMARGO

*Writer, Lecturer and Secretary of the National Council of  
Evangelical Churches of Mexico*

**B**ECAUSE of the unreliable press reports upon which the mind of the average newspaper reader is being fed, Mexico is commonly associated with strange and often ludicrous ideas of disturbance and backwardness. There is another side of the picture, however, of which the American people probably seldom hear and to which I want to refer briefly. The truth is that Mexico is steadily moving forward, carrying on its remarkable program of social reconstruction, which is being entrusted more and more to educational and peaceful methods.

The shifting of the political power from one group to another had been hitherto practically always a bloody affair in Mexico. But the fact that the country has been able, in the last few weeks, to pass through a very serious political crisis of that type, without resorting to civil war and bloodshed, is in itself a very hopeful and encouraging sign.

Among other signs of progress, the following should be especially mentioned: the effort to build up a strong national economy, opening new roads and developing the material resources of the country; a new appreciation of the creative capacities of the Indian, who for many centuries was held back as an inferior being, in a desperate condition of ignorance and poverty; and, what is best of all, an educational awakening which has no precedents in the whole history of Latin America. In referring to this educational movement, Frank Tannenbaum writes, "It is the most modern, yet the most delicate and sensitive, large-scale movement of cultural stimulus and social awakening that can be recorded in America, and perhaps in the world."

Special attention has been given, in this educational program, to the rural communities and particularly to the Indians. Thousands of rural schools are now functioning all over the country. During 1935 over 2,400 new rural schools were established. The educational program provides for 2,000 new schools each year. The budget for the army has been reduced and the budget for education considerably increased. The amount

assigned for public health is also gradually increasing every year. Within the next four years a total of fifty million Mexican dollars will be granted for agricultural credits and the same amount for irrigation works. Physical culture and the campaign against alcoholism are being strongly encouraged.

In the midst of the present profound changes that Mexico is undergoing, two facts belonging to the spiritual realm ought to be mentioned. In the first place, strange as it may seem, in view of the press reports that reach the American public, there is an unprecedented interest in religion, not only among the common people but also among the educated classes. Contrary to the Latin American tradition, according to which truly educated people are not supposed to take any real interest in religious questions, apart from the routine compliance with the established rites of the churches, a new and deep concern for religious problems may now be detected in these circles. Religion is becoming a burning question for everybody; books which deal with it are increasingly in demand, and the idea of free discussion of religious subjects is spreading.

In the second place, from certain influential quarters comes an open challenge as to the place and function of religion in the life of the individual and of society. As a result, some of the fundamental truths of the Christian religion are being seriously questioned in the minds of many. The real truth and power of the Christian religion has not been known to the great majority of the Mexican people, and a good number of them feel inclined, of course, to interpret Christianity in terms of a very imperfect realization of its real content and meaning. Upon these unsound grounds, there are many who feel justified in rejecting what they think is the Christian religion because they find in it many elements which they believe to be opposed to the enlightenment and social progress of the people.

The Mexican nation is deciding, at this very hour, whether the religion of Jesus will become a fundamental and dynamic element in the remaking of the country, or whether it will have to be

<sup>\*</sup> An address given at the Florida Chain of Missionary Assemblies, 1936.

left out as a useless tradition of a dying past. It is a most solemn hour of decision, not only for Mexico but also for the rest of the Latin American world.

Out of these two outstanding facts, there grows the pressing need of presenting to the Mexican people an objective interpretation of true Christianity, in terms of individual and social behavior. To demonstrate Christianity, factually and distinctly, as a supreme and incomparable force in regenerating the individual and shaping society according to the principles of Love, Justice and Fraternity, is coming to be, therefore, the greatest task of all those who bear the name of Christ in Mexico.

Benito Juárez, the great Indian president of Mexico, once expressed his hope that Protestantism should become an active force in liberating the Mexican Indians from the state of ignorance, superstition and vice in which they lie. And more recently, ex-president Portes Gil, now the head of the National Revolutionary Party which controls the Government of Mexico, said: "If our children are to become Christians, let that be by seeking the original fountain, the words of the Master which are in the gospels." Antonio Caso, the leading Mexican philosopher, has sounded this energetic proclamation: "The arms of the Cross are still sufficiently strong to permit us to hang our destinies upon them."

The Protestant forces in Mexico are ready to do their part, in spite of their numerical inferiority, in answering these ringing calls to Christian constructive action. They are awakening to a new sense of responsibility, out of which a creative and expanding program has gradually emerged.

Six denominations have organized a National Council of Evangelical Churches, under which a strong cooperative forward drive is being conducted. Its General Department of Christian Education is very active, promoting the improvement of the church agencies and mainly Christian education in the home. In 1933 Mexico occupied the second place in Latin America in the work of Daily Vacation Bible Schools. During the last year seventeen different camps for young people were held. A committee appointed by the Evangelical National Convention has begun to organize discussion groups among the students. A native evangelical scout program is being developed and experimented in Mexico City. The circulation of the Bible has had an increase of almost a hundred per cent since 1931. Special attention has been given to the preparation and publication of Christian literature. The Regional Committee on Curriculum has published a series of monographs on methods of religious education work, material for Vacation and Sunday schools, literature for

the home and a book on principles and methods of Christian education. The Union Publishing House, an interdenominational concern, is developing an intensive literature program. Books on Christianity and Communism, science and religion and other subjects have been published. One of them deserved three columns of editorial comment in a leading daily of Mexico City.

By means of prayer circles, organized in the local churches, and by special emphasis on personal evangelism, the work is being spiritually nourished and strengthened.

The training of workers for Christian service is entering into a new stage. The Union Theological Seminary, which had been concentrating its work upon the training of ministers, with headquarters in Mexico City, is now developing an intensive training program for lay workers all over the country, by means of a chain of six-weeks' training schools, with an itinerant faculty, functioning in the denominational fields and rendering valuable services to the local churches. More than a dozen of these new training schools were held during the last year.

There are many elements in the Mexican situation which have been an acid test of the steadiness and quality of the Protestant work. It has been a time of trial. But it has finally turned out to be a real time of splendid and unprecedented opportunity. As a whole, it may be said that the Protestant churches in Mexico are not so much concerned about a theoretical recognition of religious liberties as to the much more practical issue of how to make the best use of the present opportunities, for the spiritual upbuilding of the nation, for the benefit of the people and for the extension of the true Kingdom of God in Mexico.

## THE AWAKENING IN BRAZIL

In few mission fields of the world, perhaps in none, is Evangelical Christianity making such rapid and amazing progress as in the great Brazilian republic. The latest news refers to a great evangelistic campaign in the City of Sao Paulo, during December. This campaign was conceived and initiated entirely by Evangelical Christians in Brazil and took the form of simultaneous meetings held in forty centers in the great City of Sao Paulo. Ninety Brazilian preachers, representing all the Evangelical denominations and including Southern Baptists, Methodists, Presbyterians and Episcopalians, cooperated in the effort, breaking across the denominational lines. Three hundred prayer groups met regularly in this one city before and during the evangelistic campaign. The effort originated in the Brazilian Committee of Evangelical Youth of Sao Paulo.

# The Final Motive for Foreign Missions

By the REV. S. H. GAPP, D.D., Bethlehem, Pa.

*President of the Society of the United Brethren for  
Propagating the Gospel Among the Heathen*

WHAT may there be in missions which makes their prosecution the duty of the Church until their great purpose has been accomplished? What is their final objective? What the impelling motive? There are the minor motives. There is a final and compelling motive.

Warneck's definition of purpose is this: "*Pflanzung und Organization der christlichen Kirche unter nicht-Christen.*" Unless you read a great deal into the statement it makes the prime object of missions to be the propagation and organization of an institution—the Christian Church—among non-Christians.

Dr. Robert H. Glover, in his "Progress of World-Wide Missions" says: "The aim of missions is to make Jesus Christ known to all men as the only Saviour from sin."

The Lutheran Pietists of Germany and Count Zinzendorf, the Moravian, said the purpose of missions was "*Seelen für das Lamm zu werben*"—to win souls for the Lamb.

Dr. Arthur J. Brown says: "The aim is to present Christ so intelligently that they will accept Him as their personal Saviour."

Take these and other definitions together and no one can raise serious objections. This is not only the purpose of foreign missions but of home missions also, it is the purpose of the Christian Church. It is the purpose of the Incarnation. It is the reason for the work of God among men. Or as Glover puts it: "Christian missions is the proclamation of the Gospel to the unconverted everywhere according to the command of Christ."

This purpose is so exalted, so extensive, so costly, so humanly impossible for Christians to accomplish (who after all are only a fractional minority of the earth's population and few of them are spiritual giants) that we may well ask what motives inspire men to dedicate themselves to so heroic a task. Of course the power must be divine; there is no other sufficient motivation for the Church's continuing self-dedication to this heroic, world-encircling task.

Glover says that essentially there are only *two motives*, both biblical. The first is based on external facts—springing from the consideration of the material condition of the heathen, temporal,

moral and spiritual. The second motive is based on internal experience, springing from a consideration of Jesus Christ and our relation to Him, loyalty, gratitude and love.

Dr. Cleland B. McAfee notes five fundamental missionary motives, all historic. 1. The Commission of Christ. 2. The need of the world for all that Christ brings. 3. The nature of the Christian faith, its universal truth and its value for all men. 4. The need of the home church to fulfil life by the evident expression of its spirit. 5. The work already done and now in progress in all lands.

Permit me to treat the motives less technically, more practically with illustrative material drawn from the history of missions and from the mission field at the present time.

## The Boom of Christian Missions

Dr. Arthur J. Brown wrote his book "The Foreign Missionary" in 1907, near the beginning of the century. He says: "The foreign missionary enterprise is the vastest enterprise of the Christian Church. There are now 28,000 Protestant foreign missionaries in non-Christian lands; 2,408,900 adult communicants are enrolled in a Christian army of 5,145,236; 140,000 native ministers, evangelists and teachers, 36,616 Sunday schools with 2,000,000 pupils. Then he lists all the charitable, educational and Biblical institutions in the heathen world and ends with the sentence "The Christian people of Europe and America gave last year for the maintenance of these varied activities \$44,448,000."

When E. W. Smith issued his "The Desire of All Nations" he could honestly and enthusiastically write: "It took a hundred years to win the first million converts from heathenism, twelve years to win the second million, less than six years the third, and the number is mounting now with a swift acceleration. In all but two or three of the great strategic centers of the world, Gospel stations are firmly planted."

Such optimism! Such enthusiasm! And surely all who know the marvellous expansion of missions in the last seventy-five years would justify the optimism. Japan opened to missionary in-



fluence in 1859, the larger efforts in China since 1860, Livingstone's travels in Africa till his death in 1873 and the enormous development of missions there since his death, the great work in Korea since 1884, the wild colonization period which gave unparalleled opportunity to missionary forces in England, France, Belgium, Italy and Germany.

This was paralleled in America and English-speaking countries generally by the missionary excitement engendered by great movements and slogans, "The Evangelization of the World in this Generation." The generation that coined the phrase is dead—the world is not yet converted. Alexander McLeish last year wrote a book "Jesus Christ and World Evangelization" to prove that the world can be evangelized in this generation, that indeed any generation could have done it. Professor Kenneth S. Latourette of Yale recently called for a revival of this watchword. Other famous battle cries were: self-supporting, self-governing and self-propagating churches, the church-council system of Anglican missions, (congregations taking care of their own needs while the episcopacy was responsible for leadership in missionary extension); indigenous churches—fostered by the World Dominion Movement; Volkskirchen—the pet theory of the German churches, (Gustav Warneck's five-volume "Theory of Missions" is based on this idea); National Churches, the latest and at present the most ambitious scheme—that of uniting all denominations at work in each of the great pagan nations into one church truly national; Student Volunteer Movement and Missionary Education Movement, the Laymen's Missionary Movement.

None of these ambitious and enthusiastic movements has been an unqualified success, but back of them all is this one great fact: the past history of missions proves that God has manifested His power in the preaching of the Gospel. We are not facing a foolish or impossible task. Christianity is far from perfect, but the marvellous transformation of individuals and nations demonstrates that the power of God is in the Gospel. Past triumphs guarantee the final and complete triumph.

### The Threatened Collapse

The optimistic note was still dominant at the Edinburgh Conference in 1910. Since then things have happened. At the Jerusalem Conference, 1928, there were dark clouds on the sky. Today Christianity is definitely on the defensive. Spengler says there is nothing in the world but "the inexorable course of events, senseless chance, the actuality of history with its un pitying march through the centuries, into which the individual

is born irrevocably with his tiny personal life at some definite point."

If all that is true, then missions never did and do not now have a worth-while *raison d'être*. As Karl Heim says, missions could then be considered only as a means of culture, propaganda or "religious imperialism," as a part of the conflict of the whites with the colored races. "We could then view missions from a strategic, political and national viewpoint, and ponder the question whether it would not be better for the present to give up all ecclesiastical propaganda in pagan countries, especially as the success of missions is seriously threatened just now in China by Bolshevism, in India by religious and political nationalism and in Africa by the ever-increasing secularization of civilization."

Well, the missionary authorities do not at this point stop and hire a blackfaced "crooner" to sing "Is I Blue?" They are convinced that what is wrong with the world and missions is not caused by the relentless power of elemental forces. The present mission situation has not always existed. It did not exist at the end of the last century. It is an emergency. The causes of that emergency are well known; so are the details of the present crisis; almost anybody can guess what consequences might result if the dangerous tendencies are not counteracted by definite, resolute, faith-filled energy. Elemental forces are entirely irrevocable. Pills for earthquakes are always fake. But human emergencies are not irrevocable. The best definition of the word emergency is; "A sudden condition calling for immediate action."

The missionary leaders consider the present mission situation "a sudden condition" and they loudly call for appropriate action. Dr. John R. Mott says: "It is my conviction that the past twenty years witnessed incomparably greater changes in the world than any other period of like extent." In 1931 he said: "Without doubt the Christian cause all over the world is either losing ground or failing to make triumphant advance, in consequence of failure to press the present unprecedented advantage." In 1935, in his book "Cooperation and the World Mission," Dr. Mott writes:

Never was there a more critical moment. The materialistic philosophy of the day, the violence of the destructive communistic activity, the power of paganism and of faiths and systems contrary to the teachings of Christ, the reactionary attitude of so many governments with reference to religious liberty, the perilous subordination of religion to serve the political ends of totalitarian conceptions of the State, and the necessity of recasting the prevailing industrial and commercial system so that it will not negative the principles of Christian love and brotherhood nor conduce to international war, all present a challenge to Christ's followers which has never been surpassed

in gravity and urgency. In truth we are facing stupendous changes in the whole makeup of the world, changes as revolutionary as any in the history of mankind.

Dr. Charles R. Watson says "that the prevailing atmosphere is unfavorable to foreign missions goes without saying."

Before outlining the causes of the mission collapse, it is best to let Dr. Julius Richter tell us "that our era is a period of low ebb in religion the world over. The Russian Orthodox Church has collapsed; Pan Islam also, and is disestablished in Turkey; so with Confucianism in China. The animistic religion of primitive peoples the world over is disintegrating irresistibly. The spiritual wasting away of the churches of Christendom is an open fact—its forms changing into spiritualism and superstition or into secularism, agnosticism or atheism."

Dr. Richter in his last book lists the following causes of collapse, the first five of which are the most important:

(1) The financial stringency; (2) the wide recrudescence of nationalism; (3) alienation of the younger generation from the Christian background and missionary impulse; (4) the new intimacies of the world-wide contact; (5) transformation of the social structure of the nations; (6) fatal loss of prestige of Christianity due to the brutality of the war psychosis; (7) the un-Christian character of science and technology; (8) the effort of pagan nations to obtain the valuable fruits of Western civilization without the Christian background; (9) competitive friction between Protestantism and Roman Catholicism; (10) the renewed advance of Islam as a dangerous antagonist of Christian missions, especially in Equatorial Africa and the Dutch East Indies; (11) the gigantic propaganda of Bolshevistic Communists; (12) endeavors of one nation after another to restrict the scope of its missionary agencies, especially educational and medical; (13) the immoral life of many representatives of the white ruling class; (14) the tendency of our institutionalism, by which so many men and so much money are absorbed by colleges and hospitals, and active evangelistic advance is made more difficult.

Every pastor might well speak of these great world tendencies hostile to Christianity and missions and appeal to the spirit of the heroic in them to come to the help of the Lord against the mighty. It is nevertheless a fact that this motive lacks power—unless the final motive is present.

### The Critic of Missions

The general atmosphere, miasmatic for missions, undoubtedly is a very real thing. Dr. McAfee asserts the interest in missions was steadily declining for a decade before the great depression, because the validity of missions was questioned. It is a fact, nevertheless, that the atmospheric conditions and the antagonistic forces can accomplish their nefarious purpose on only one condition—they must become incarnate in the vocal critic. His name is legion. Most of them are

ignorant and idle talkers, not worth wasting time over. Yet E. Stanley Jones, in the Foreign Missions Conference Report, 1934, in connection with a tour of all America says he found very little hostility to missions.

But Dr. Mott in his book, "The Present Day Summons to the World Mission of Christianity," pleads earnestly for multiplying the number of apologetic voices and pens in the mission cause. Perhaps we need more witnessing than apologetic voices.

Many criticisms are mere shadow-boxing, smoke screens, behind which hide selfishness and sheer indifference. Such are the statements:

"It takes a dollar to send a dollar."

"The mission secretaries line their pockets with the money given for heathen."

"British missionaries must put sound Manchester pants on the heathen as a holy duty."

"Whenever a German missionary sails for heathen countries you can always see some man near waving a *roth, weiss* and *schwarz* flag and yelling, '*Hoch der Kaiser*,' till his face is red."

"The American trader says that trade follows the flag—the flag he means is the church flag of the missionary."

We are advised in Proverbs 26:4—"Answer not a fool according to his folly lest thou also be like unto him."

But there are honest critics. Give them an honest answer. Almost all missionary books print long lists of criticisms and refute the attack, as Dr. McAfee's books; Dr. Brown's "The Foreign Missionary," (chapter 16); E. W. Smith's "The Desire of All Nations," (chapter 7); Henry A. Perkins, "The Case for Foreign Missions"; "Are Foreign Missions Done For?" by R. E. Speer; "Meeting Current Objections to Missions," by E. Stanley Jones, (Foreign Missions Conference Report, 1929), and there is an almost endless list of other books. Apologetic voices will not accomplish much, unless the final motive is present.

### Missionary Strategy and Policy

Some say that we are afflicted with too many missionary statesmen: with too much policy and administration. The horde of executive secretaries and specialists of all kinds and description in the Church and in missions not only cost a great deal of money; they keep the poor missionary's head awhirl with programs, reports, percentages, graphs, plans and what not; he cannot get down to the real work for which he was sent out.

And yet—while first of all the Christian Church must be the bearer of the Evangel to the utmost parts of the earth, it is none the less a fact that the Church is also the best representative on earth—imperfect as she is—of the Kingdom of God on

earth. Jesus spoke much of the Kingdom of God and of heaven. Certainly the first purpose of missions is to win souls to the Lord Jesus, but when large numbers are won the Church cannot honestly shun the task of organizing them into a Kingdom for the Lord Jesus. That duty creates great tasks in the mission fields. Great tasks require great leaders—missionary statesmen. Who better than these know the enormous difficulties created in the mission fields by extreme nationalism, the totalitarian state, secularism, dictatorship, by international misunderstandings, by business depression, unemployment and financial stringency, by feminism, education, secular, materialistic, scientific and technical, and the general religious disintegration at home and in heathen lands?

In the *International Review of Missions*, July, 1934, Dr. Richter declares four gigantic problems of mission strategy are: (1) Among primitive people, especially Africa, the Indies and Oceanica, primitive beliefs are disintegrating; (2) China—the cultural structure of centuries is completely broken down; (3) Russian Bolshevism—in Russia and its world-wide propaganda; (4) Islam—disestablished in Turkey, its propaganda is on with zeal and success in Equatorial Africa and the Dutch East Indies.

How may a pastor get the information to preach with intelligence and convincingly on such matters? Read the books of the missionary statesmen. It is a serious task. Get the reports of the missionary conferences. Many great sermons can be preached on such themes—sermons that will make sleepy parishioners sit up and take notice.

But missionary statesmanship deals not only with the adversaries. There are *problems of development and organization* of great importance, even if of less preaching value. For instance: the main objective of the World Conference of the International Missionary Conference to be held at Kowloon, China, 1938, is to be "The upbuilding and maintenance of younger churches as a part of the historic world-wide communion." I do not expect to preach a sermon on that theme.

In the meantime the missionary statesmen have a *great task at home* in the great idea of cooperation in every phase of mission work—even in the matter of administration. A plea for such unified control of the world's far-flung mission work is a choice part of "Rethinking Missions." But there surely is nothing new in that idea. Dr. Mott has recently issued a book on "Cooperation and the World Mission"—but it is not the first time he has written on that theme.

A pastor may well keep in touch with these great movements and preach about some of them, but he will not accomplish much by such mission-

ary preaching—unless the impelling motive is present.

### The Model of Missionary Method

St. Paul has been the model for many generations. He claims to have been commissioned to *preach*—to preach the Gospel. The best book on his method is "Missionary Methods, St. Paul's or Ours," by Roland Allen. Paul's methods agree with the commands of Jesus: "Ye shall be witnesses unto me both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost parts of the earth." The Great Commission says "*teach* all nations" and contains no reference to humanism and charity.

"The foolishness of preaching," and the power of the Holy Ghost in "witnesses" (Acts 1:8) has indeed been a supernatural force that produced the missionary success of the past. What an almost magical power witnessing may exert! For an artistic representation of it, study Schuesselle's "Power of the Gospel" in the Archives Building of Moravian Theological Seminary, but please do not forget the equally magical power the same witnessing exerted in the social, economic and moral life of converts. The material benefits of a spiritual religion—what a wonderful thing that is. And how little the modern world thinks of it! The fact is that all the enormous progress of the present civilized nations has been made under the preaching of the Gospel. Sociology, economics, charity as quasi-sciences are not old enough to claim the credit. Admit all that is good in them—the truth is they will have to travel an enormous distance before they will overtake the humanistic effects of the preaching of the Gospel, probably never will overtake it.

Dr. Albert Schweitzer is the ideal and model of many moderns and liberals. He is only a very prominent representative of a widespread idea. And then Albert Schweitzer himself refused to preach; he said that he wished to practice. He is a liberal—the liberals sent him to Africa. He wished to give the world at least one instance of liberals doing what Evangelicals have been doing for centuries. He believed that humanism derives its sanction from our human nature, not from our connection with God. He says: "It was and still is my conviction, that the humanitarian work to be done in the world should for its accomplishment call upon us as men, not as members of a particular nation or religious body. We are not free to confer benefactions on the Negroes or not, as we please: it is our duty. Anything we give them is not benevolence, but atonement."

"Pity the poor heathen" is a materialistic plea. St. Paul says: "My heart's desire is that they might be saved." . . . "That I might by all means

save some." . . . "I could wish that myself were accursed from Christ for my brethren." That note has largely died out today. The Grenfell Mission to the Labrador has captured the imagination of the entire English-speaking world. Doctors and nurses by the score fight for the privilege of working a year or two with him. Whether impelled by the love of adventure or the love of souls—who can tell? Only one thing is certain: there is not enough money in the possession of the Christian world to carry on all foreign missions in the world at the same rate of expense as his Labrador mission which reaches only 12,000 people.

Certainly the humanitarian appeal for missions is legitimate. Humanism is always good. John Wesley said: "Do all the good you can, in all the ways you can and to all the people that you can." Charity is always sweet. He who spoke the Parable of the Good Samaritan always puts His blessing on it. Schiller once said: "Rousseau converted Christians into human beings." Nay, verily, Christ did, long before Rousseau was born.

But this is not the final motive for missions. Humanism without evangelization has lost its proper motivation. Man needs God as much as he needs bread and more than clothes. And alone, humanism always fails as a missionary motive, for make your appeal solely on that and the next thing you hear will be: "charity is mostly palliative, not curative. Sweet charity relieves the distress of a few; it does not end the poverty and misery of the many." You can answer: "But humanism is the expression of the inmost spirit of a real Christian and is also a means of exerting a good influence upon the recipient, possibly even of winning him for God." And then comes the reply: "Fine, but till you have exhausted your charity on the needy at home, you should not bother with the heathen." It is hard to answer this—so long as the discussion is based on humanism only, exclusive of consideration of the spark of divinity in man.

The criticism of humanism for home lands and for missions is steadily gaining in volume. In "Thinking Missions with Christ," Dr. Zwemer says: "What we need today in missions is less comparative religion and more positive religion."

Toyohiko Kagawa of Japan opposes Lenin's famous phrase, "Religion is the opiate of the people," by setting up the contrary standard: "Economics and religion are one. Without God there is no economics and no life." Kagawa is a Christian; he is also a leader of a social movement. He established a toothbrush factory, for instance, for the social welfare of his people. Yet he declares very positively that welfare work is not an effective remedy for pauperism. The Moravian Church has

a two hundred year record of encouraging agriculture, industry and trade in its fields among primitive people. Undoubtedly much good has been done, but if you wish to run the risk of making Dr. deSchweinitz weep, ask him about reindeer in Alaska and rice culture in Nicaragua.

The story is making the rounds that the priest and the Levite passed by on the other side because they were in a great hurry to get to Jericho to the convention which had for its major topic of discussion: What can best be done for the world? There evidently are people who think it is time for humanitarians to do something besides talk.

In Karl Mueller's "*Gotteswirklichkeit und Religion*," he quotes this startling sentence from Zinzendorf: "The christianization of unconverted heathen is a work of the devil and leaves them more unhappy and unholy."

Humanism is a legitimate mission appeal—but it will largely fail of its purpose, unless the final motive is present.

### The Reality of God

Missionary zeal has in every case been the outgrowth of and a result from the indwelling of God in human hearts by His Spirit. Cold hearts have never responded to the Great Commission. Mere orthodoxy never started fires burning in foreign parts. The intellectualism of culture has never set the world on fire. Scepticism, however honest and genteel, has never carried the banner of the Cross into the far away and hard corners of the earth. The ancient Moravian Unity had no foreign missions. Bishop Comenius recognized the duty, but the violent persecutions of the Jesuits made it impossible for them to undertake it. Dr. Glover, in the "Progress of World-wide Missions," writes: "The Reformation was not missionary in character. Luther, Melancthon, Calvin, Zwingli and Knox seemed to have had no serious sense of the responsibility for direct missionary efforts in behalf of heathen or Moslem, though the Jesuits were carrying on extensive missions in the Orient."

For at least a century the Reformation Church and its leaders were almost completely devoid of missionary spirit and effort—of course one might ask what more one has a right to expect from those great men—giants indeed but yet human beings, with human limitations.

Julius Richter in his "*Das Buch der Deutschen Weltmission*" (pages 6 and 7) lists a number of arguments against the legitimacy of foreign missions dating from the period of the "benumbed"—he does not call it "dead"—orthodoxy, as: For missions, glossology and the power of miracles are required; as long as God does not bestow these, missions are merely an impertinent interference

with the plans of God. The Gospel was preached to the heathen by the Apostles; they refused it; hence neither God nor the Church need offer it the second time. The business of the Church is to preach the Word of God in the ordered congregations; if the Bible is to be brought to the heathen, let that be the duty of the governments, etc.

There is a school of German Evangelical thought about missions which explains the difference between the missionary and non-missionary Christians by one big word: *Gotteswirklichkeit*—"The reality of God." Persons who merely believe in God may be good people, but only those who have a sense of the reality of God are likely to assume the responsibility and sacrifice for foreign missions. Spinoza was not a Christian; the Jews excommunicated him, but his *amor intellectualis Dei* was so intense that he has been called the God-intoxicated man. But he surely never dreamed of taking his kind of love of God to the heathen. Most of us would probably join in the prayer: "From philosophical love of God, deliver us gracious Lord and God." The poet, the scientist, the materialist and the humanist, all have their definition of God in his ineffable power and glory—as "First Cause," "Bright Essence Incarnate," "Mobile Cosmic Ether," "Omnipotent Matter," "Man's Giant Shadow Skyward Thrown," "Kindly Light," "the active relation between the ideal and the actual"—but no such faith in such a God has ever been known to produce a loving surrender and dedication of life to Him.

All in all, while fully admitting the greatness and power of *Gotteswirklichkeit*, it seems that something more than this is necessary as the primal motive for foreign missions.

Wilhelm Bettermann finds the secret of Zinzendorf's spiritual nature and his missionary enthusiasm at once in this: "He was simply overwhelmed with the reality of God in Christ." "In Christ" is his contribution to the search for the final missionary motive. But this is not Zinzendorffianism or Moravianism only or primarily—it is the essence of all Christianity. Christ is Christianity; "the Word was God"; the Word made flesh was Jesus Christ; Christ is God manifested in human form; He came to reconcile the world unto Himself, to save the lost, to bring us unto God. The personal experience of this blessed truth—a profound conviction of its reality—that always was and ever will be the essence of Christianity—it has always been the final motive for missions. For such a salvation, in such a Saviour, must be proclaimed at home and abroad. There is a marvelous expansive power in such an experience. People with that experience have always been missionaries and missionary supporters. For that experience produces a passion—an inward

necessity is laid upon them—to give loyal, loving obedience to the Saviour's last command—the Great Commission.

If it will not be misinterpreted, I would like to add a brief statement of the characteristically Moravian view of missionary zeal and power. As is well known, missionary zeal is Zinzendorf's contribution to Moravianism. Credit must up to a certain point be given to the Lutheran Pietistic influence upon him at Halle, where as a school boy he heard letters read from the Danish-Halle missionaries in India and met several of them personally. But he owes them nothing with reference to the method and power of missions. Remember that Zinzendorf, as a four-year-old boy, deeply loved the Saviour; he was then already overwhelmed with the reality of God in Christ—that is only one part of the real Zinzendorf. For the other part you must go to the famous picture gallery in Duesseldorf. See the rich, elegant, high-minded, marvelously gifted nobleman of nineteen years stand before Domenico Feti's picture of the thorn-crowned head of Christ. Beneath is the text: "This have I suffered for thee; what hast thou done for me?"

In that dramatic moment, Zinzendorf fully realized the price paid by the Saviour for his salvation; only by the Saviour's passion could Zinzendorf be saved—or anybody else. From then on, Jesus and His Cross were the only theme of Zinzendorf's thought and activity. The missionaries, however degraded the people to whom they went, were told to preach the passion of Christ for the saving of souls.

Robert Speer, in his "The Finality of Christ" (page 148), says of the Moravians: "The doctrine of Christ's expiatory death and all-sufficient merit has been, and must ever remain, the grand means of conversion. The Moravian missionaries at the present day make the atonement of Christ their continued theme. They attribute all their success to their preaching of the death of our Saviour." Every word of that is true. Zinzendorf's personal experience of his personal salvation in the passion of the Saviour (which for him was in entire agreement with Luther's and Paul's justification by faith) so fired his heart with zeal for the conversion of souls that he risked his life to win souls for Jesus and inspired scores of others to do the same. Listen to Zinzendorf dramatically cry out in the extreme of holy passion: "More human beings must be saved. Bring heathen! Bring Christians! Bring men to the Saviour! If that is not possible in Christendom, I will go to the heathen. We cannot help it, we cannot tie the Gospel to a chain." What a compelling force! Souls must be brought to the Saviour.

# When Fatimah Learned to Love<sup>\*</sup>

By MRS. PAUL W. HARRISON, Matrah, Arabia

CAN it be that I have learned to love this land? The dark mountains of Oman are heartless and cruel. Death lurks in their desolate valleys and rock strewn paths. The burning hills glare back at the everlasting sun and tell man that he is futile and doomed.

The days are busy ones. In the morning clinics on the hospital veranda I meet many old friends. One day Miriam slips in with the crowd and stands by my table. She is not carrying her babe, and my heart is seized with a sudden fear. I cannot ask where is her little Zuwaan for I do not want to hear the answer. The neighbor women volunteer the news. One day there had been a quarrel among some women in the street near Miriam's house, and Miriam was with her baby up on the little roof. Wanting to see what the quarrel was about, she left her little Zuwaan and went down to look on. While she was gone the baby had gone too near the edge and had fallen to the ground.

Miriam lifts her hands in a gesture of helplessness but says no word. "It was written over her," comforts one woman.

Fatimah comes for her lesson. Her face has a look of contentment it has never known before. And I am not surprised when she says she wants to tell me of something that has made a change in her. One day she heard that her husband's other wife was to come into her neighborhood to call. In fact, some friend had been so thoughtless as to invite them both at the same time. This was more than Fatimah could stand. All her pent-up hatred burst its bounds. A terrible rage seized her. Like one mad she screamed and cursed and threatened. Her husband beat her and then fled. Determined to make a complaint before someone she strode out of her house.

"No judge will hear me rightly," she thought. "Why do I try to get help in this place? I am a stranger and I have no friends."

Without knowing why, she turned in to the hospital gate. "I shall tell this to the Hakeem. He will hear me."

Coming from a sick call the doctor found Fatimah sitting on the sand by the gate. Into his ears

she poured her tale of bitterness and woe. The doctor looked at her calmly and said, "Yes, you have a heavy burden to carry; it is very heavy. And what you have said is true—your head is hot and you cannot bear this thing any longer. There is only one thing I can tell you to do and that is to give this all to Christ and let Him carry it for you. He will take out of your heart all this hate for the other one and make you able to pity and love her." The doctor asked her to pray with him. So she repeated words after him and asked Christ to take away her burden and give her love instead.

"And from that moment the hate did leave me, Khatune," said Fatimah. "Since then I have been able to be patient and quiet, for my heart is light. I do not know how, but it is different now."

A few days later Fatimah's husband was taken very ill. I went to call. At the door of the little room I stopped in surprise. For there, sitting against the pillows was Fatimah and with her was the other wife. Little Moosa was toddling back and forth between them. I looked into Fatimah's eyes and she smiled back at me. She had kept her promise to God that she would show love to the one she had always hated. How great was her victory only God can know.

The winter months bring showers of life-giving rain to Arabia. In Oman most of the water rushes down the hard, dry hills and through the stony beds to the sea, but some of it sinks into the little hollows and sloping ground. Then a miracle is given to us that we may see and believe. Where all was bare and brown there are now soft shades of green and tiny blossoms look up to the hills. Through all the months of heat and drought the seeds waited. Life was there though it could not develop and grow. It needed only the nourishment of heavenly rain to let that life become beautiful and strong.

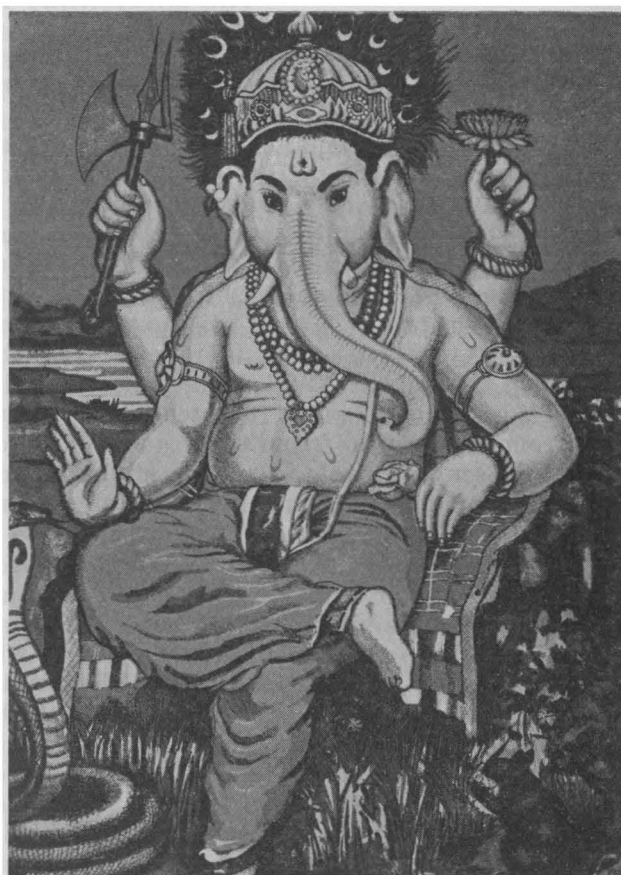
In all this barren land, strewn as it is with rocks of evil and unbelief, there are seeds of Life. We cannot see them and it would do no good to search for them. But when the gentle rain of God's knowledge and mercy is given them they spring up and blossom. God has created seed to grow and hearts to love and nothing can withstand the purposes of His grace. Even the desert shall rejoice and blossom.

<sup>\*</sup> Condensed from *Neglected Arabia*.





CHRIST, THE GOOD SHEPHERD



GANESH, THE HINDU GOD OF WISDOM

## Undergirding the Christian Home

By MISS CLEMENTINA BUTLER,  
Boston, Massachusetts

*Chairman of the Committee on Christian Literature  
for Women and Children in Mission Fields, Inc.*

THE Phylactery which the Orthodox Jew binds upon his forehead and on his arm in Sabbath worship contains a parchment on which is the summary law of God as given in Deuteronomy. The divine command is that this law shall be upon their hearts; shall be bound as a sign upon their hands and for frontlets between their eyes. (Deuteronomy 6: 4-9.) The third part of the command is less familiar to us and yet to the Orthodox Jew it is just as binding: "And thou shalt write them upon the door posts of thine house and upon thy gates." The literal obedience to this command may be seen by anyone admitted to intimacy in an Orthodox Jewish home. The parchment with

the sacred name of Jehovah appears under a glass in a little case nailed on the door post. Orthodox Jews touched their lips to this as they passed in and out of the door.

The child in an Orthodox Jewish home is still taught the law of the Lord found in the Old Testament which is the law of the household. This foundation laying may have much to do with the persistence of the race in spite of the age-long persecutions. What might be the result if in every Christian home there were a faithful teaching of the law and the Gospel? There might be less of modern self-expression and more respect for "Thus saith the Lord." Is there any doubt

but that this would result in greater happiness for our children and for the higher development of their Christian characters?

The task of the parents to instill the right ideas of God and obedience to His law into the minds of children is a heroic endeavor anywhere. In a non-Christian community, where false ideas are common, the task is doubly difficult. Public opinion outside must be combated by careful teaching at home, if the truths of the Christian faith which the parents have accepted is to command the loyalty of the children. When this is not done the result is apt to be like that reported by a missionary from Ceylon who found the grandchildren of Christian converts from Hinduism slipping back to the harmful beliefs and practices of ancient faiths by which they were surrounded.

The Committee on Christian literature for Women and Children in Mission Fields, Inc. has been studying this problem. How can a Christian home be made so attractive that the children will not be tempted to leave it to attend idolatrous Hindu festivals and processions? It seems to be well authenticated that one-third of all the children who learn to read in the primary schools of India, lapse into illiteracy within five years after leaving school. Here is a need to be met. Whole-some literature has been issued by Christian agencies for adults, for students, for educated folk and some excellent magazines have been provided for little children, but for the 'teen-age youngsters, in that most difficult period when their awakening minds need mental food, little had been attempted, until this Committee began the publication of a magazine for youth. It contains simple scientific articles; histories of the great men of India and other lands; clean wholesome stories, puzzles and contests that help mothers to keep their children contented in the Christian home. So great was the success of the English edition that there was a demand for vernacular issues. A missionary is set apart for editing the English edition of the *Treasure Chest*. With comparatively small expenditure of time and effort busy missionaries in other language areas, with a small grant of money from this Committee, are able to issue vernacular editions, translating from the English *Treasure Chest* what is suitable for their people and adding local color. The magazine is now published in Urdu, Marathi, Tamil, Kanarese, Gujarathi, Hindi, Bengali, and Telegu. It has even crossed the Bay of Bengal where a Burmese edition is issued from Rangoon. The economy of this plan by which suitable reading matter is provided for these 'teen-aged children is not only in the stories and articles which may be adapted, but in the exchange of cuts and fancy covers which appear in

the English edition which may later help to adorn a vernacular edition.

A new form of service came to the attention of this Literature Committee when one of its members stood in a *muhalla* where ten or twelve families live in one compound. The missionary escorting the visitor said: "These are all Christians and all the children attend Sunday school. These humble folk come from low castes but now belong to the Christian fold which acknowledges no caste." Later, going into the one-room hut which served as the home for one of these families, we were surprised to see on the mud walls pictures of the gods of Hinduism—Ganesh with his elephant head, Kali with her necklace of skulls, the five-headed cobra god and the sacred monkeys. This was indeed a startling revelation—to find the gods of Hinduism in a Christian home! In answer to our exclamation of surprise the father of the family replied that they did not believe in those gods any longer, but that they were "pretty decorations." Looking around on the mud walls, thatched roofs, the bare compound, one realized that there was nowhere any spot of beauty to meet the color-loving eye of the Oriental. What could two hours of training in Sunday school do to overcome the effect of seeing for the whole week long cheap chromos of these idols in the brilliant colors? On his wages of ten or fifteen cents a day the father could not afford much in the way of gifts for his children. One of these "pretty" idolatrous pictures could be bought for one anna (about two and a half cents). No Christian pictures could be found at any such low price.

To overcome this difficulty, the Committee has solicited gifts in America to pay for lithograph stories of the lovely Christian pictures so familiar in our homes. The initial expense having been met, these Christian pictures can be sold in India at the one anna price, with something left for a "turnover."

God clearly led our Committee in India to issue for the first of the series the picture of Christ as the Good Shepherd. This appears just when the startling announcement is made that the representatives of the sixty million Untouchables have openly declared their intention to abandon the Hinduism which so debased them, has denied them entrance into their temples and has left them without hope. These Untouchables are now advised to seek a new religion which will give them greater liberty and greater hope. Christian workers who go to the seeking millions with their invitation to enter the Christian fold will find a strong appeal in this picture of Christ who, instead of the terrifying form of an elephant-headed god, is presented as the friend of little children and as the good Shepherd who goes out

to look for His lost sheep. These people know that they are weak and this picture shows the tenderness of the Saviour as he carries the frail little lamb in his arms. Above all the children hear His loving recognition of their right to come to Him who says: "Other sheep have I which are not of this fold. Them also I must bring, and there shall be one fold and one shepherd."

There is today an unprecedented opportunity presented to missionaries of Christ in this startling action of the leaders of the Untouchables. The Literature Committee therefore felt that instant action was necessary and has already sent word to India authorizing the immediate printing

and distribution of seven thousand free copies of the Good Shepherd picture to workers among these, His other sheep, so helping them, through the eyegate as well as the eargate, to understand His loving invitation to follow Him.

The need for such help for our Christian homes is proven already by the sales of this picture. Without much advertising or any agents to push the sales, the number bought in the first five months since it was issued amounts to the astonishing figure of thirteen thousand copies. Two other pictures are being prepared for the Easter season, one of the Crucifixion and the other of the Resurrection.

## Indian Hill States in Need\*

By GEORGE HART

*Home Secretary of India-Northwest Mission*

THERE are 500 Indian States (usually called Native States) which are without the Gospel. Those which we shall mention are Hill States in the Panjab. To show general conditions, let us say something first about a residential station around which evangelization is being carried on.

Around this station little groups of houses are found here and there, something like a village. It takes some tramping to visit thoroughly, but the people have to be reached. Every means is devised for convincing and converting. As we go out in the morning we pass the local temple and hear sounds like children rattling tin cans. "They are wakening their gods," says an evangelist. We who know the living God whose ear is ever open to our cry feel constrained anew to get the knowledge of Him spread abroad. In an open space, amid some farm houses, after a few calls by the missionary, which carry far in the clear air, men begin to appear. The women come too, for these hill women are not so retiring as those of the plains. As the message proceeds we notice a late-comer hurrying to hear it. Sounds had reached him, and he knew we had come again with the Word of Life.

Truly this is a religious people, but it will take something very persistent to break them from their age-long superstitions. "Nothing shall be impossible"—it never has been impossible, anywhere. And the people here listen. One wonders if our forefathers in pagan Britain gave so good

a hearing. We saw two of the "almost persuaded" yesterday. One asked for prayer that Christ might become as real to him as He is to us. This individual work has great possibilities, and was the chief method of the early Christians.

And now a contrast. Last Sunday, as we started out, we saw some men making idols of clay. We asked if these things were really for worship. While we were speaking, a voice hailed us from the road above, for an Indian does not stand on ceremony if he wants to know something. The man enquired why we should wish to keep anyone from any object of worship, but, after being answered, he scrambled down the bank, saying, "I should like to know anyone who can lead me to God."

He was a Sikh who had newly come to the district. It was plain that what impressed him most was our clear testimony that this Jesus, who is called Christ, had brought peace to our souls, and assurance which no "religion" brings. We insist that we are not merely bringing to them "another religion," but the one and only salvation. This cannot be too clearly stated, or too often, for the effect on them is noticed over and over again. We had some notable decisions in this place.

"I would not like to climb that mountain to pour milk on it," said a friend, as he walked with me. He had climbed it on a previous occasion to visit Indians at one of their religious gatherings, doing his best to bring them to Christ. But what was on his mind when he remarked about going up to

"pour milk on it"? On a previous day we were out among the villagers round the base of the mountain, and heard that a trial was to be held in the open before an idol. A man had lost three sons in one month, and the gathering was for the purpose of finding out why the god was angry, and what was to be done. We shall never forget the scene. The bereaved man sat among the crowd of leading men from the villages. The priest of the little temple containing the idol worked himself into the state of a spiritist medium, though not losing consciousness. Shaking violently, he began in a shrill voice to speak from the "god." (Very plainly it was from the devil.) First, the bereaved man was told that he must bestow two goats and some money to ward off further evil. (Eventually this was brought down to one goat and a rupee-and-a-quarter. Perhaps the god knew what he could pay!) Amid the babblings of the medium—in which the chopping and changing of his commands made it plain that the "father of lies" was at work—one thing seemed clear and that was that the god was angry with the district because the people had departed from the custom of their forefathers who used to climb the mountain and pour milk on the top of it every time a calf was born. This would have to be resumed.

The whole episode was a spur to us to do everything possible to rescue these benighted people, though it is shameful that people in our own enlightened land have begun to consult mediums too.

The people were suspicious of us at first, and wanted none of our Gospel. Now we can go anywhere with acceptance, save among such a gathering as we have described. When we were seen approaching, men came and barred our way. One said, "If this were a marriage, you might come very happily and preach, but this is a special affair."

Across the road from the mission hall sits a fakir under an arbor—a "holy man." Our evangelist found him the other evening drunk and cursing. This evangelist is the son of a Bible-woman and is a tireless itinerator with the Gospel. He is now sought out by men, notably Sikhs, in the mission hall. A gentle, quiet man in private, his liberty of speech on the Great Theme is very fine.

A recent tour showed the needy condition in other parts of these Hill States. Two of our missionaries and the writer did a round of 150 miles through various States. Our mode of travel was on foot, our baggage on mules. Nowhere did we find any open enmity to the Message. Many a time there was an intense hearing, everywhere need, but nowhere any settled witness until we

came to the last State on our list and found our busy evangelist, himself an ex-Mohammedan.

The postmaster of a chief village, a few miles from our starting point, tells me he has "a great respect for Jesus Christ." He is typical of many of the better educated Indians, who, for one reason or another, have dipped into the Bible and seen a Person who strangely attracts them. It may be that they have read to see why we worship Him. A Hindu Sadhu with plastered brow, "searching for salvation," has never heard of Christ. He cannot read but is hoping for something in the next transmigration—that blight on the mind of India. They believe that their souls must go through innumerable other bodies and then go out they know not where, when they have thus purged their lives of sin. To shorten the process, or to have better rebirths, is their one hope. We do the best we can for the poor man.

We enter one Native State, and find the officials more than friendly. Not only is every facility given for the preaching of the Gospel, the head-men all attending, but the missionaries are made welcome to come and stay at any time, and as long as possible, in free premises. The ripeness of this place, from which many villages can be reached, is very striking, and we ask most earnest prayer for it.

Trekking in India bears its own reward, taking one to places where there are no roads, revealing the need, and giving opportunities of witness which may reach far and wide. For instance, at a village at the entrance to the State, where an audience of fifty quickly gathered, we found on enquiry that there were men present from places as far apart as Rampur and Baltistan (a distance of nearly 500 miles) for the Indians are great trekkers too. Who can tell where the seed of the Gospels sown and the earnest preaching may take root? The priest of the village took one of our Gospels.

Another scene: two ash-smeared and almost naked *Sadhus* (holy men) are lying by the roadside. What a sight they make! Our hearts are moved with pity at the delusion of these men, making for far away Hardwar, and hoping by their very discomfort to please some kind of god. Now comes a contrast. It is worth a few miles of walking at the other side of the State to visit a promising Sikh household. We are struck by its cleanliness and by our kindly reception by its inmates. There is a reason, the man is regularly reading a Hindi Bible supplied by the workers, and is not far from the Kingdom. The evangelist sells Gospel after Gospel on the way back. This sowing of the seed will not be in vain. God says it will not.

# Missionary Experiences in Ethiopia

*Extracts from Letters of Mr. and Mrs. Merle Anderson*

*Missionaries of the Africa Inland Mission, Bulke, Gofa*

Ethiopia is so much in our minds and on our hearts these days that an intimate view of missionary life there as told in home letters of Rev. and Mrs. Merle Anderson, a young couple at Bulke, the capital of Gofa Province, will be of interest.

E. B. D. P.

ETHIOPIA is composed of a number of tribes or "nations," each with its own native king or chief over whom reigns His Imperial Majesty, Hailie Selassie, King of Kings. The actual control in each of these provinces rests in the hands of a man appointed by the Emperor. He may be called a Governor, a Rass, a Dejaz Match or a Fiterarie as the Emperor may decree, titles representing different degrees of authority.

About half a century ago the independent tribe or nation of Gofa Province, with its boy king, by conquest became a part of the empire of Ethiopia. The little king was educated at Addis Ababa, and now is as much of a world citizen as his surroundings admit. Mr. and Mrs. Anderson, of the Sudan Interior Mission, say that on their first visit the young king pumped them nearly dry, seeking information regarding the outside world of politics. When a second visit followed the missionaries had an opportunity to speak of spiritual matters of deepest interest to them, and presented the ruler with a copy of the Gospel of Mark in Gofa and a pamphlet of Scripture quotations called "God Hath Spoken." The king is a reader and gratefully accepted the gifts which the Andersons are praying may plant seeds of truth that will take root quickly, for the king is in failing health.

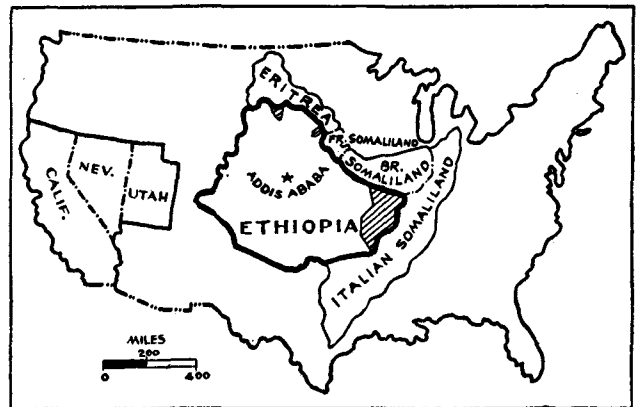
Summer in America comes at the winter or rainy season in Ethiopia. It is marked by no zero weather or frozen lakes but by cold rains, when the sun fails to pierce the clouds and fog for days at a time. The thatched roof houses are seldom waterproof and unheated homes 8,600 feet up in the air stay chilly and damp for weeks. When the dry season comes, the missionaries take the opportunity to make sundried bricks to mend their walls and enlarge their living quarters. The process of brick-making is primitive. Barefooted natives tramp around in wet holes ten foot square, making mud puddles as smooth as custard. Then they work in chopped straw and set the mixture in molds to dry in the sun.

As soon as the new missionaries begin to learn the language, family morning prayers on the hill-top become a community affair. Not only the mis-

sion chore boys, but all the neighbors come who are free at that hour. Then clinic patients arrive, ahead of office hours, and vendors of chickens, eggs and wood, drop in to hear God's Book read.

Among the greatest obstacles to the Gospel are devil worship and belief in demon possession. One lad of about twenty, whom the natives called "possessed," came one day to the family prayer hour. He had been wandering about in a dazed condition, crawling in the tall grass like a hunted animal, and slipping out at nights into the jungle where wild animals prowl. The missionaries joined in the hunts for him, and finally a contact

IF ETHIOPIA WERE PART OF THE UNITED STATES



Ethiopia superimposed on a map of the United States; shaded portions represent early Italian inroads, showing the relation of occupied territory to whole of country. In size and terrain Ethiopia resembles the States of California, Nevada and Utah.

was made that resulted in the boy attending morning prayer gatherings regularly. He asked other boys to call him if he was not present when the Bible reading began. Soon a noticeable change came over him. There were no more hideous and terrifying facial expressions; even the usual listless and sullen looks disappeared. One morning he testified that a great joy had come into his heart and that he had been healed of his malady. With a beaming face he said, using the native form of speech, "I have taken hold of God's Book." He gave God all the glory. The *kalecha* or devil doctor who had been impoverishing the boy's father at last lost his power over him.

The native religion is animistic, consisting of sacrifices offered to certain trees, reading portents from the entrails of slaughtered animals and the contours of broken stones. Sickness is treated

in Ethiopia by burning the body with hot coals or irons, and the devilmen are the only doctors called to cure disease and various perplexities.

The fondness of the Ethiopians for wild animals as pets and the custom of giving them the run of the house is not an exaggeration of sensational writers. Mr. and Mrs. Anderson tell of a visit to the Governor of Gofa, in response to an invitation to dinner. The parents rode horseback and took along their year-old baby, carried by native boys in his "perambulator" slung on bamboo poles. The Governor's home seemed like a small zoo, with lion cubs, a leopard, monkeys and strange birds wandering at will. It was almost too much to expect the missionaries to be attentive and responsive table conversationalists while lion cubs only two weeks out of the jungle were showing interest in their excited little baby. When the meat course was brought on, the animals poked their noses into the ribs of those at table, and growled! The baby was fascinated, and cried when the servant switched the cubs for getting too friendly and drove them out. He would not be comforted, so that the Governor ordered them to be brought back. Later, when a large lion was brought in, two guards with clubs took their positions by the baby's "pram." The beast sprawled on the floor, while the cubs jumped and rolled on him to the accompaniment of the baby's delighted gurgles. The parents thought that surely this lion had been brought up in the bosom of the family from cubhood; but no, it was a recent capture! The visit was not prolonged beyond the requirements of courtesy, and they were relieved to find when they left for home that the leopard at the gate was tied.

Emperor Hailie Selassie is doing everything possible to put an end to slave trading. Punishment is swift for any slave raiders who are caught, but this type of banditry is difficult to eradicate in a mountainous country, sparsely settled. The Emperor eagerly desires the best for his people, and welcomes missionaries with their Gospel and their medical help.

On the day when Ethiopia's cry for help was to be considered by the League of Nations, all the missionaries in Addis Ababa, and their groups of Christians and adherents in their several stations, were asked to join with the Emperor and his household and loyal subjects in fasting and prayer.

\* \* \*

We are located in the midst of a small hilltop settlement, the only suitable location available at the time the mission came here. We were offered a location in Bulke but this was very undesirable because the capitals are always filled with Amharas, the ruling class. It is the purpose of

the stations located in the various provinces to work first of all among the native provincials. The Amharas are mostly Coptic Christians and as such are faithful in their various rituals, keeping of fast days, giving alms, etc., "a form of godliness but denying the power thereof." In the various provinces among the pagans you find various forms of devil worship, offering sacrifices to sacred trees, killing of animals and reading their intestines, breaking of stones and reading them, fearing and so worshiping various animals, fearing the rain god or the sun god and so paying money to have rain or sun; also devil men, bewitchers and such like.

We find ourselves in the midst of altogether about twenty native hunts, the people consisting of a strange combination of native Gofas and "would-be" Amharas. These people, while Gofas and descendants of true Gofas, have a desire to be Amharas and so claim they are Amharas; in some cases they base their claims on an Amharic mother, or perhaps father, and in other instances just simply because they have learned to speak Amharic and keep the fasts and feasts, which every true Amhara must do. Of course this means that they have been baptized by the Coptic priest. So among these people we find the strange mixture of observing fasts and feasts as well as following the ancient pagan forms of devil worship.

Our larger work is all through this language speaking area. The people are scattered about in small villages, a village of one hundred houses being rare, so that the bulk of the work must be done by itinerating. This is done by choosing a good settlement; then we pick up tent and provisions and settle in such places for a week or ten days, visiting among the people and holding daily meetings.

We experienced a very happy occasion when the first Gofa converts made public confession of their faith in Christ and were baptized. Two brothers, Sonkura and Sucka, sons of a slave, and the other, Simberu, himself a slave, were the first to seek baptism and after being thoroughly examined by Mr. Ohman, were publicly baptized after the Sunday morning service with some thirty or more witnesses. Sucka and Simberu have been active in going out to various places where the true Light has never gone and telling God's Word. One Sunday recently we were out in a new section, and having stopped at a house where a small crowd had gathered, we told some of the old, old story; we then asked if they had ever heard it before, wondering if perhaps the Ohmans might have been there, when the man of the house replied, "Yes, two black boys were here one Sunday not long ago."

Remember this work in your prayers.



# Ngombi—A Black Man With a White Soul\*

By CASA COLLIER, M.D., Nashville, Tennessee

NGOMBI was my gun bearer on hunts in the Cameroun. I walked beside him for nearly two months in that grass country and even now at times, in that dreamy state that comes between sleep and consciousness, it seems as if I can see 'mid the shimmering heat waves his round, kinky head and broad black back, shining and wet from the sweat of the terrible heat.

At the end of my hunting trip I asked Ngombi if there was any message that I could take my people. He lifted me in his great black arms and then as he stood me again upon my feet he gave me the message, which is the same that has rung down through the ages, "Come over and help us." Ngombi's message to you is this, "My people need your help very much—without it we sit in sin and darkness; with it we will be free."

When we left the Bulu country and went into the grass country, this black man went along with a song and a shout, and a smile upon his broad black face. He was happy; I was happy too, because I was realizing the dream of a lifetime—hunting in Africa—and I thought that Ngombi was happy for the same reason. I did not find out until several weeks later that he was combining his hunting trip with a missionary trip. When we went into the little villages, after Ngombi had seen to it that we were properly quartered, he would always be gone for a while. I saw him with his little gatherings on the edge of numerous villages and I thought that he was telling stories or merely visiting sociably. When I asked him why he was so happy, he told me of his long desire to bring this Christian message to these people and now he was realizing his long-wished-for opportunity. He was not merely chatting with his friends as he sat with them at the edge of the village, he was telling them the story of Jesus.

One afternoon while I was sitting in a little dusty village watching some boys scrape some skins of animals just killed—Mbiam had brought me a cup of orange juice—Ngombi came and stood by, and with him as interpreter I talked with the boys. After asking them numerous questions and answering many of theirs, I asked how many of

them knew Jesus. There were thirteen boys in this group and twelve of them had never heard of Christ. One boy thought he had heard of him, but did not know who he was nor from whom he had heard of him. With the assistance of Ngombi, I told these boys the story of Christ. Some of them scampered away for their parents or for other boys, and before long we had most of the village attending this little service.

One Sunday morning at the church in Bafia, the missionary in charge, Mr. Anderson, asked me to talk to these people about Palestine. I went into the great thatched church and with his aid as interpreter told them of Bethlehem and Nazareth and Galilee which I had visited. Two years before this time these people of Bafia were almost untouched by Christianity—yet I saw more than a thousand of these "savages" gathered to worship on Sunday morning. I heard them as they sang:

A never-dying soul to save, and fit it for the sky.  
A charge to keep I have, a God to glorify.

I turned to Mr. Anderson and said, "If I had not seen it, I could not have believed that these people could so quickly have been brought under an influence that would make them know that they had a never-dying soul to save." His answer was, "Doctor, only one thing could do it, and that is Christ." This truth impressed me greatly on all sides while in that mission field.

I wish you could see the offering taken in an African mission church. I have tried to be liberal in my financial support of the Church and for years have been a tither, but I admit that I never saw the plate passed while in Africa that I did not blush for shame when I thought of how little I and the average member of my church had contributed. In Cameroun everybody contributes. Even if they have no money, what they have goes into the collection—peanuts, palm kernels, sugar cane, eggs, pineapples, bananas, occasionally a chicken or a duck; and once in a while a goat is tied to a tree near by waiting to be taken after the service.

One of the servants of a missionary had seen the missionary wear some green-striped pajamas and had secretly longed for them. In the due course of time he fell heir to them and the following Sunday he proudly marched down the center

\* From a leaflet printed by the Presbyterian Board of Foreign Missions, U. S. A.

aisle of the church wearing them. After service he carefully wrapped them in a banana leaf and stored them away in the eaves of his little thatched hut. Every day he unwrapped them and sat in the sun by his hut admiring them. The following Sunday the pajama pants were put in the collection plate. Upon being questioned as to why these pants were so disposed of, his reply was, "I loved them so much that I knew it would be a sin for me to keep them, so I gave them to the Church." I am quite sure that I have never made such a sacrificial gift, but when our giving begins to be made upon such a basis the financial problems of our Church and mission field are solved.

Ze Tonga, who works for the Beanlands, is one of the finest Christian characters I have ever met. On one occasion, while the missionaries were on furlough, he went back to his native town to preach. When the Beanlands returned, Ze Tonga went back to Metet to resume his duties there. He told Mr. Beanland of the need for a native preacher in his town, but no native preacher could be sent, as there was no money. Ze Tonga said, "How much are you paying me?" "Thirty-five francs per month," was the answer. Ze Tonga's reply was, "Pay me fifteen francs and we will get a preacher to go for the balance." Now there is a preacher in that town and Ze Tonga has the joy of knowing that his townspeople are Christians and are having the same joy in it that he has.

Membership in the Church on the mission field means a great deal more than in America. When a native becomes a candidate for membership, he must live on probation for a year or two and demonstrate his ability to be a Christian. At the end of the probationary period, if satisfactory, he is admitted. If membership in my church was gauged by the same requirements as exist there, the roll in my church would be nearer one hundred than three thousand.

I wonder how many of you have any idea of what a leper colony is like?

Those who are a little cool in their belief regarding foreign missions should visit a mission field. After such a visit they would entirely change their views regarding the necessity of foreign missions. Many say, "This black man has his own form of worship—let him stick to it; it will suffice for him." I defy you to name a single country where Christianity is not known and generally accepted that has not already decayed or that is not in the process of deterioration. While Abraham's forefathers were living in goatskin tents in the desert, the Egyptians were living in palaces. They

used the adz, the lever and the saw, their artisans were making jewelry and glassware, some of which are marvels today, but Egypt is gone. Confucius could not maintain a civilization, Mohammed could not do it, but Christ can.

These people in Africa are just as much entitled to Christianity as are our people. The fact that they are black did not in the least lessen the suffering of Christ on the cross—his pain and agony were as much for them as for us. I wish you could see the difference that Christianity makes in these people. I visited in towns that had been under the influence of Christianity and then I visited in others where the Christian influence had not yet come. What would you mothers think of selling your ten- or twelve-year-old daughters into a slave marriage? This is a common custom in Africa. What would you wives think of being sold if you did not altogether please your husband? For twelve or fifteen dollars' worth of trade goods, one can buy a girl in Africa and thirty dollars' worth of trade goods will buy a very good wife. Women are bought and sold just as are dogs or goats. Christ puts an end to this and to the unspeakable things that accompany such traffic. Other things too numerous and too horrible to mention cannot be abolished by anything except Christianity; just as sin cannot be cured by legislation, but only by the Spirit of Christ.

One of the most pitiful things that I saw in Africa was a great strong man dying with fever, clutching his spear in his hand, raving in his delirium, fearful that the evil spirits would take him before he was dead. His three wives were disfiguring their bodies with clay and ashes, making all kinds of incantations to their gods, screaming in the agony of fear at the approach of death—what a horrible, unspeakably sad thing for this man to go out into the darkness with no hope other than his spear clutched frantically in his dying hand! How different was the death of Ngo Ntoto! This man had been a native pastor for his own people. His life was an inspiration to hundreds of others, both black and white, and when his time came to reap the reward of his labors he gathered his family about him for prayers, and then asked them to sing. His wife stood holding one hand, and on the other side of his little bamboo bed stood his stalwart son holding the other. They sang "Nearer My God to Thee" and as the song was nearing the end, he closed his eyes and was heard to say, "*M'bolo Jesus, Zambe, M'bolo*," which is the Bulu salutation saying, "Good morning, Jesus, Master, good morning."

# The Bedouin Women in North Africa

By the late ARTHUR V. LILEY of Tunis

IN THE Mohammedan world none has a harder life of cruelty and drudgery than the Bedouin woman, "the daughter of the tent." No cries of joy are heard, neither is a profusion of compliments paid to the father when an unwelcome little stranger, a girl, comes into the world. When the little one is able to amuse her father with her childish prattle, some notice may be taken of her, but soon he becomes tired of his new toy and the child takes her despised place among the women.

The fathers of families are charged to teach their children the duty of the creature towards God and the rules that they should follow in living among their fellowmen. But being themselves too brutal and corrupt to worthily fulfil the difficult part of examples to their children, the fathers hasten to send the girl to the work of the tent, abandoning her at a tender age to her natural instincts and the evil effects of bad influences.

Often the little girl is struck in a revolting and brutal manner in order that the father may obtain absolute silence, passive obedience and respect. All through life she is exposed to all kinds of injustice from her father, brother or husband.

At a tender age children are left to themselves, half naked, spending whole days without any guardian in the fields or woods to mind the flocks and herds. It is then that they learn those deplorable habits of lying, thieving, cruelty and the disdain for all things respectable and refined. Without religious or moral education and with nothing in their minds or hearts but vain forms of prayer and empty politeness, they are abandoned to their natural instincts, and know no restraint or governing power. Conscience being almost dead, they have little idea of right and wrong, good and evil. Lying is such a familiar habit among the Bedouin Arabs that everything becomes doubtful, even their duty.

Most of these young people live far away from all refining or Christian influences. In the cities some of these young Arabs are being reached by means of mission classes and schools; and natives, seeing the difference in the girls who have come under the influence of Christian teaching, have sought some of them for wives, rather than take those who have been brought up in ignorance.

From a very early age the girls among the country Arabs are accustomed to take their share of

the work in the tent. They are sent to the wells for water and to the forest for wood, a small goat-skin bottle of water or a load of wood being placed upon her back, according to her size and strength. These are occasions of great joy for they mean getting away from the restraint of the tent and the severity of the father. While the girls wander into the woods and fields, the old women sit together and talk over the news and scandal of the camp or tribe.

Later the girls learn to weave the tent covering, plait the palm leaf, or halfa grass baskets, make the rough pottery, milk the cows and goats, saddle the beasts of burden, and to put up and take down the tent. The tent is made up of a number of *feloudj* sown together. These consist of camel and goat's hair spun with the fiber that surrounds the palm root, and are woven into long strips about two and a half feet wide and eight or ten yards long. They are not unlike cocoa-nut matting of a dark color, without pattern or design. A pole eight or nine feet long holds up the middle of the tent while a number of cords, attached to pegs, keep it fixed to the ground. Shorter sticks are used to prop up the tent in order to give more space and allow the inhabitants to move about without continually bending. All the tents of the camp are the same and only vary in size and state of preservation.

In the center of the tent and at the base of the supporting pole are placed two or three large sacks, called *telles*, which contain provisions of wheat, barley or dates for the family for a fortnight or so. In the same place is a large trunk in which are kept the family clothing and jewelry. The furniture of the tent is very primitive, consisting of a few halfa grass mats spread on the ground, two or three woolen coverings, some earthenware pots and pans, a few wooden spoons and the sieves for sifting the coarse wheat flour which forms their staple food. Everything in the tent must roll up or be such that it can easily be packed and placed on the backs of the beasts of burden to be carried to the new camping ground.

When evening arrives, the children and old women lie down to sleep side by side. The master of the tent lets down the *feloudj* which forms the door of the tent; then he seeks his mat and woolen covering on which to rest. For him the

night is one long watch. With his head turned towards the flocks, his pistol under his pillow and gun by his side, he is ready to rush out at the least noise—it may be a thief, a jackal or some other enemy. The wolfish looking dogs with sharp teeth help the Arab in his watch for by the manner of their barking or the inflexion of their voices, he is able to tell whether the intruder is an animal, a distant passing stranger or one or more thieves. It is only when twilight begins to appear, that the master of the tent is able to fall asleep.

It is a hard life, hard in every sense of the word. The Bedouin child is born on the hard ground, in a tent exposed to all varieties of weather and lives on food often coarse and scanty. The life is hard, for the Arab is in continual fear from all kinds of enemies, difficulties and dangers. Even Islam, his religion, gives little or no consolation, for it also deals hardly with him, with its

five times of prayer daily, the fast month of Ramadhan, the tithes and gifts demanded from his hardly earned harvest. After all this has been faithfully observed he has no "sure and certain hope" but looks forward with fear and trembling to the day of judgment, faintly hoping "the merciful, the compassionate" will deal lightly with his many misdeeds and admit him into Paradise after the intercession of Mohammed.

To these people we gladly carry the message of blessed hope in Christ. It has not always been casting the seed by the wayside, and yet how sad it is to hear some women say, "we have no minds, we are no better than the cows." But we go on preaching the Gospel of Christ, for it is "the power of God unto salvation to every one that believeth." Pray that God will thrust forth more laborers into the harvest field and that all things needful may be supplied "according to His riches in Glory by Christ Jesus."

### A MOSLEM LEARNS THAT GOD IS LOVE

I am a Mohammedan, as were my fathers before me. My creed is: "There is no god but God, and Mohammed is the prophet of God." I scorn idolators, I pray five times a day, I fast one month in the year, I have made the pilgrimage to Mecca.

Further, I am an Arab; I fear nothing. I am ready to kill unbelievers, as my fathers did.

The other day I was sitting in a coffee shop when a foreigner passed by. I had never met him but people told me that he was a missionary. I cursed him under my breath. But he must have heard me for he turned around, stopped, came back, and sat down on the bench beside me.

"Peace be upon you," he said, and I had to reply in kind.

"I have been looking for you," he said.

"Do you know me?" I replied.

"No," he said, "but my Master told me this morning to go and find some one who was cursing me."

"And what did He tell you to do then?" I said.

"Why," said he, "He told me to bless you. And so I want to assure you that I hope that Allah will give you all health and happiness."

"But who is this Master of yours?" I said.

"Jesus Christ," he answered.

"But are you a Christian?" I asked again.

"Well," he said, "my Master said that by this we are known as His disciples, if we have love one for another. . . . for God is Love."

He went away; but his words have been ringing in my ears. I am afraid of such a Christian.

*Prayer:* Oh, Allah, I have prayed to Thee thousands of times, but I have not heard Thy voice till this morning. Art Thou really Love? And dost Thou love me? Then I have been all wrong in my thoughts of Thee. Teach me what Thou truly art. Amen.

ABDULLAH BIN HUSSEIN.

# Two Pioneering Grenfells

*A Sketch of George Grenfell and Sir Wilfred Grenfell*

By L. S. HOGENBOOM, Princeton, N. J.

THE name Grenfell today, to ninety-nine missionary-minded people out of a hundred, means Sir Wilfred Grenfell of Labrador. His name calls up visions of a rocky, ice-bound coast, of bleak, wind-swept wastes, and of a beloved physician ministering to poor, hard-working, fisherfolk—such is the efficacy of the printed word!

But in England fifty years ago the name Grenfell would bring up far different visions. Instead of the bitter cold of the North Atlantic the mind would have pictured the steaming jungle of the Congo valley. Instead of frost-bitten fishing villages the name would have suggested grass huts, baked by an equatorial sun. Instead of a ministering doctor in fur coat driving a dog team, the name Grenfell meant a stocky, bearded man at the wheel of a small steamer pushing his way up uncharted tropical rivers. Grenfell in those days meant George Grenfell, pioneer missionary and explorer of the Congo River basin.

Both of these men sprang from an old and illustrious family of Cornwall. Both claimed affinity of blood with Sir Richard Grenville, that bold adventurer of Elizabethan days. The trouble which he caused the Spanish navy was one of the family's proudest memories.

Something of the untamed spirit of their sea-going ancestor must have followed the blood line down through the successive generations. Neither of these later Grenfells was so happy as when afloat; the deck of a rolling ship was always more congenial than a lecture platform. Both were of that hardy clan that listens with expectant ear to an inward compelling voice:

Something hidden — Go and find it.  
Go and look behind the Ranges.  
Something lost behind the Ranges,  
Lost and waiting for you; Go!

Though only sixteen years separated these men in age, they really belonged to two different generations. George Grenfell was born in 1849 and saw the zenith of his usefulness during a time of tremendous British expansion in almost every line, colonial and industrial, as well as missionary. Wilfred Grenfell's work has become famous in the present century, chiefly as an example of a man

not swept away by the madness of these frantic years but who has carried on his work of healing in an obscure field, unmoved by the materialism of our day.

These two men differ widely in background. George's parents moved to Birmingham when he was three years of age and his youth was spent in a dirty factory town in the midst of the abuses of the industrial system. Wilfred's father was a schoolmaster and his boyhood was spent in care-free sport on the "Sands of Dee."

The most significant event in George Grenfell's early life was his transfer from the Church of England to the Baptist communion. The cause was trivial—a bully who plagued him and his brother—but the result was thirty years of work under the Baptist Missionary Society.

The calls of these men to missionary service were far different. At the age of ten George decided to be a missionary. He was active in the Young People's work of the church and at the age of twenty-two became editor of *Mission Work*, a Baptist young people's periodical. His close acquaintance with the missionary enterprise resulted in his decision to enter Bristol College and prepare for active service in the foreign field.

Wilfred Grenfell, on the other hand, was led into his life work in Labrador through his medical and surgical practice. He had a vital religious experience during a Moody and Sankey revival in London. For some years following the completion of his medical studies he served on a Deep Sea Mission boat among the fishing fleets of the North Sea. Then he decided to accompany a ship sent out on similar service among the fishing boats of Newfoundland and the Labrador. Upon arrival he sought to meet the needs of the people and remained to become world famous and to write "Forty Years for Labrador." His motives seem to have been largely humanitarian and his theory of missionary calling is bound up in his statement that he always believed that the Good Samaritan crossed the road and helped the wounded man because he *wanted* to do so.<sup>1</sup>

<sup>1</sup> Grenfell, Wilfred—"Forty Years for Labrador," p. 71. Houghton Mifflin Co., Boston, 1933.

The important thing is that they both entered the service of Christ without any reservations, ready to go wherever He should lead them. That their respective fields lay so far apart is another proof of our Lord's interest in all parts of His far-flung battle line.

### The Explorers

When George Hawkes, a schoolmate of George Grenfell, was asked by the Baptist Missionary Society to write the story of his schoolmate's life he consented to do so on one condition—someone qualified for the task should make a scientific appraisal of Grenfell's work as an explorer and that report should be incorporated in the biography. Instead, a whole book on this subject was written by Sir Harry Johnston, entitled "George Grenfell and the Congo."

We have seen how Wilfred Grenfell went through a "seasoning process" in his ministrations to the fishermen of the North Sea in preparation for his life work on the Labrador Coast. Likewise George Grenfell spent four years in Cameroon, West Africa, as a "finishing school," under the saintly Alfred Saker. Here he learned to make friends with natives, did some preliminary exploring and experienced some of the hardships of missionary life. Here, too, he met his first great sorrow, when his bride of less than a year died of puerperal fever.

In August, 1877, Henry M. Stanley completed a three-year journey, crossing Africa from Zanzibar on the east coast to Boma at the mouth of the Congo River on the west. He had followed the course of the Lualaba River which Livingstone believed to be the headwaters of the Nile. Stanley proved it to be the source of the Congo. This discovery challenged the Christian world to occupy the vast region of central Africa. Other missionary societies followed the footsteps of Livingstone in East Central Africa, and a special gift from Robert Arthington enabled the Baptist Missionary Society to assume responsibility for the evangelization of the Congo Basin. Grenfell and his friend, Thomas J. Comber, were invited to conduct a prospecting expedition. They soon learned that the Congo was navigable for only a short distance from the mouth and that two hundred miles of rapids barred the way to the interior. Grenfell's first journey therefore was overland to San Salvador, capital city of Dom Pedro, black King of the Congo. Grenfell decided that the opening up of the interior could best be made by boat above the cataracts.

Thus came about the greatest exploit of his life. Under his advice a seventy-foot steamer, named "The Peace," was built in England, so designed that only three parts weighed more than sixty-five

pounds, the maximum pack load for a bearer. The vessel was taken apart, shipped to the foot of the cataracts and then carried two hundred miles through the jungle to Stanley Pool. The engineer, sent to reassemble the ship, died on the way, but Grenfell, using native helpers, rebuilt and launched "The Peace" in 1884. It was an almost incredible piece of work, but it was completed and the way opened for the exploration of a river system which drains an area of over two million square miles. The main stream and its tributaries total a distance of eleven thousand miles.

For twenty-two years George Grenfell sailed "The Peace" up and down those miles of treacherous waterways. He charted the channels, mapped the tributaries, and made the way comparatively safe for the advance of civilization. More steamers were brought in and a railroad was built around the cataracts. The territory thus opened to trade is as large as Europe from the Black Sea to the English Channel.<sup>2</sup>

For his part in the project Grenfell was honored by the Royal Geographical Society, receiving its Founder's Gold Medal. He was also honored by the Belgian Government and represented King Leopold on a commission to settle a boundary dispute with France.

It was in his relation with King Leopold that George Grenfell made his greatest mistake. He was a believer in the desirability of a strong European power taking over the country in order to stop the petty intertribal wars and the horrors of the slave trade.<sup>3</sup> He therefore looked upon King Leopold as a great benefactor and in this opinion he was seconded by his Society.<sup>4</sup> But he had failed to reckon on the greed of men who saw in this vast territory a source of income from rubber. This greed led to almost unbelievable atrocities. The oppression of the rubber trusts proved worse for the black folk than the villainies of the Arab slave raiders. John H. Harris, in his book, "Slavery or 'Sacred Trust'" estimates the deaths during a thirteen-year period at five million.

When public indignation rose too high to be ignored King Leopold appointed, as a blind, a commission for the protection of the natives and named Grenfell and Holman Bentley as members. Nothing was accomplished, and the horrible abuses went on long after Grenfell's death.

One cannot refrain from placing the vast explorations of George Grenfell beside those of Sir Wilfred. The latter did worthy service to navigation by correcting charts and maps of that dangerous coastline which has been called the graveyard of the Atlantic. He was honored by

<sup>2</sup> Mathews, Basil—"The Book of Missionary Heroes," p. 150.

<sup>3</sup> Hemmens, H. L.—"George Grenfell Pioneer in Congo," p. 198.

<sup>4</sup> Report of B. M. S. for 1885 quoted by Hemmens, p. 200.



the Royal Geographical Society with the Murchison Prize in 1911.<sup>5</sup> Later, under the encouragement of the British Admiralty, he further surveyed the coast. Much of this work was done by aerial photography.<sup>6</sup> Later he was knighted for his services by King George V.

These efforts are valuable from a commercial point of view. Dr. Grenfell tells of seeing five steamers piled up on one reef at one time.<sup>7</sup> And from a humanitarian point of view it was no less so. It is better Christianity to make good charts than to wait "to play the Good Samaritan to the surviving families of those fishermen who had drowned because no reliable chart existed."<sup>8</sup> Yet a fair comparison of this bleak coast with the rich interior of Africa, leaves one with the impression that society is indeed whimsical in the disposition of its honors.

### The Missionaries

"The end of the geographical feat is the beginning of the missionary enterprise." These words of Livingstone were likewise the motto of his ardent admirer, George Grenfell. It was his appointed task to blaze trails or, more literally, to chart channels, but always his objective was the spreading of the Gospel of Christ and the building of an indigenous church. From that single aim nothing could move him. Even when requested by the King of Belgium to serve as Royal Commissioner on the boundary question between Belgium and Portugal, he referred the letter to the Missionary Society and accepted the offer only after securing its consent.

His aim throughout all his explorations was a chain of ten mission stations from Stanley Pool to Stanley Falls, a distance of a thousand miles, and he complained bitterly to the British churches because the execution of this plan was so long delayed for lack of reinforcements. "The Peace" was brought out and operated to facilitate communication between such stations. He lived to see that hope realized.

The population of George Grenfell's vast "parish" varied from the tiny four-foot Batwa pigmies, light red-skinned folk with huge bearded heads who lived part of the time in trees, to the Banalyas, an advanced tribe which smelted iron and practiced carpentry. Naturally, Grenfell never had much time for the settled routine of a mission station. He continued to pilot "The Peace" and later the "Goodwill" up and down the river.

Yet he also managed to do some literary work. He translated the Gospel according to Mark and the Ten Commandments. He was a firm believer

in educational and industrial missions, and schools were among the most successful of his projects. He rightly believed that if the elimination of tribal warfare was not to leave a dangerous vacuum some other occupation must be provided for the people. Accordingly he taught them how to make bricks from clay and so to replace their miserable huts with decent houses. Grenfell saw the necessity of isolating the children from the associations of heathen life and this was done by means of boarding schools. At first pupils were hard to get, but before his death he saw them coming in increasing numbers.

Like many pioneer missionaries Grenfell was criticized by the churches at home for the scarcity of converts. Those in England who had visions of teeming thousands of black men hungering for the Gospel failed to appreciate the difficulties. The frightful loss of life due to inexperience in a new country also put a strain upon his courage. His own daughter, newly sent out as a missionary, died of blackwater fever.

His most persistent enemy, however, was the awful slave traffic. The Arab raiders had pushed westward from Zanzibar and threatened to take over the whole Congo basin. Their inhuman treatment made the natives wary of strangers with light skins and often flights of poison arrows greeted the passengers on "The Peace."

Complications with the Belgian Government also threatened to upset his plans. At one time the authorities seized "The Peace," hauled down her British flag and used her to transport munitions up the river. A protest from London to Brussels brought restitution and an offer of indemnity.

George Grenfell closed his career at the age of fifty-seven in a lonely outpost surrounded by black men who loved him. They put him aboard "The Peace" and the famous old boat carried him to Basoko and a doctor. But on July 1, 1906, the sturdy old missionary river pilot crossed the Bar and sailed out into the great Beyond.

The Grenfell "everybody knows" and the Grenfell "nobody knows" were both missionaries, rather than theologians. Sir Wilfred, as a physician and surgeon, has a rough and ready brand of theology. He says: "Of one thing I am convinced. Religion is the reverse of any one cubbyholed experience. If I am not Christian in the way I eat and drink, and in the way I deal with my wife, or my crew, or my students, or my customers, as the case may be, the fact that I accept all the theology ever taught does not make me so. . . . How each individual keeps touch with God, I consider it impertinent on the part of any other individual to criticize. Only Christ, so far, has proved the right to say, 'Follow Me.'"<sup>9</sup>

<sup>5</sup> Grenfell, Wilfred—Ibid., p. 182.

<sup>6</sup> Grenfell, Wilfred—Ibid., p. 242.

<sup>7</sup> Grenfell, Wilfred—Ibid., p. 169.

<sup>8</sup> Grenfell, Wilfred—Ibid., p. 241.

<sup>9</sup> Grenfell, Wilfred—Ibid., p. 339.

Nor was George Grenfell a stickler for dogmatic theology. In a letter to Joseph Hawkes, written in his last illness, he says: "I am less confident in trying to explain the Trinity, the Atonement and Justification than I used to be; but this I know, better than ever, that Salvation is by grace through Jesus Christ, by faith."<sup>10</sup>

There is no notable difference in the sacrifices which these men made. Both lived strenuously. The great contrast lies in the people to whom they ministered. Sir Wilfred has for forty years served a scattered population of fisherfolk of Newfoundland and the Labrador, mostly Anglo-Saxon whites, comparable to the southern mountaineers of the United States.<sup>11</sup> There are only a few hundreds who live there all year around. Their missionary has no new language to learn, and with the aid of American university students and others, is able to handle their needs in a fairly adequate way.

<sup>10</sup> Hemmens, H. L.—*Ibid.*, p. 239.

<sup>11</sup> Grenfell, Wilfred—*Ibid.*, p. 90.

Contrast this with George Grenfell's problem. No one has ever accurately counted its population, but it runs into the millions, and of these almost every tribe speaks a different dialect. The climate is one in which no white man can live long without seriously impairing his health. One begins to see that, judged by almost every objective criterion, George undertook a more difficult task.

George Grenfell died at fifty-seven. Sir Wilfred is now past seventy. World recognition has come to him largely during the past twenty years. Had his lesser known kinsman rounded out his full three-score-and-ten he too might have reaped more of the world's honors.

Both men are specimens of that staunch clan of missionary heroes that every day brings a little nearer the day when the kingdoms of this world shall become the Kingdom of our Lord and of His Christ.

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## "Can't Afford to Give to Missions"

Many churches and individuals contend that the claims of home needs are so great that they cannot afford to give to missions. Many churches in Christian lands are housed in expensive buildings, and are heavily mortgaged, while the spiritual house and work of Christ are handicapped by poverty. Recently a mortgage company refused to modify its claims on church property or to reduce the interest while that church was using part of its income to support missions. If the church could afford to give away, surely it could afford to pay its debts. What is the answer? The time to avoid this dilemma seems to be before the debt on the church property is incurred. Every congregation, like an individual or a family, has a twofold obligation—for its own maintenance in the interest of efficiency, and for sacrificial service to others. On the one hand there is no reason for an individual or for a church to exist merely for self; on the other hand service cannot be adequately rendered to others if personal effectiveness is not maintained.

Every Christian and every church is a steward, commissioned to promote the work of Christ at home and abroad. Should the needs and opportunities for work abroad hinder the work at home—or *vice versa*? A church desires to enlarge or modernize its house of worship or its parish house. Should this desire be gratified in such a way as to hinder the response to missionary appeals? The work abroad and in the home field greatly needs

funds. Should this fact take precedence over the needs of the local congregation?

The same principle and problem applies to a family. When should the desire for a new house or better furnishings be given the right of way over the pressing needs of absent members of the family? Obviously the answer is that vital needs—life, health, education for service—should take precedence over comforts, conveniences and self-indulgence. Few find satisfaction in self-denial for the sake of discipline but many find real joy in self-denial for the sake of loved ones or for the promotion of some needy and worthy cause.

Experience proves that those who put "first the Kingdom of God," have their own essential needs supplied, while those who put first their own comfort lose satisfaction in material things and do not experience the joy of fruitful service. Many churches with large and elaborate buildings are spiritual paupers and show little or no fruit to justify their existence. Other individuals and churches that live for Christ and His Kingdom have the joy of reaping rich spiritual harvests and at the same time find their own needs adequately met. All admire heroic self-sacrifice but few of us practice it. It is a satisfaction to give sacrificially to an enterprise doing a Christlike work in a Christlike way. The true sign of life in a church or an individual is the stream of Living Water that flows out to vivify and beautify the lives of others.

# A Fire-Walking Festival in India<sup>\*</sup>

By MILLICENT MOODY,  
Chota Nagpur, India

CHUTIYA is an ancient Hindu village which consists of a narrow pavementless street about a mile long with mud houses and small shops on both sides. There is a very ancient temple at the beginning of the village and a new one, only half completed, at the end; both are dedicated to Shiva.

Once a year a very interesting festival is held in this village. It goes back to ancient times when the aborigines worshipped the sun. The festival is called "Fire-walking" by foreigners, but the Hindus call it *Manda*. One of my colleagues, who works in Chutiya, invited me to join a small party to witness the festival under the care of her Hindu *pundit*.

We set out at 10 p. m. with our flashlights. The narrow street near the first temple was thronged with men and boys, all making for the other end of the village. As the street took a bend we saw a flare of lights in the distance and then saw that the temple dedicated to Parvati, Shiva's wife, was lined with tiny oil lamps. The crowd had become quite dense, for we had almost reached the spot where the chief ceremonies were to be performed. The chief temple was on our left, and from it came drumming and chanting. Many hundreds of people had collected and worship was going on in the temple at full swing.

We walked along the rough veranda of the temple to a large iron-barred window which gave us a clear view of the inside. Both inside and out crowds of women and a few men were gazing intently at the performance of the chief priest and his helpers. A circle of about eight devotees stood round the priest. These were young men for the most part, who had just been swung over fire and in a short while were to show their devotion to their god, Shiva, by walking through a trough of fire in his honor. What was fixing the attention of the crowd? An evil-looking priest bearing Shiva's trident marked in lime on his forehead, sat cross-legged, before a rounded stone pillar which rose from the ground about two feet. Look! He is putting a handful of boiled rice on top of the pillar. He is moulding it as a child would make a sand castle. He is placing a nut, like an acorn, on the very top. The drums beat; the devotees chant; the priest mumbles and waves his hand—the chanting and drumming continue for two or three minutes, and the loose rice falls a little; the

nut falls too. Immediately the priest gathers up the remaining rice and smooths the little pillar clean. The drums and chanting cease; the women talk and push and change places. Evidently something important has happened.

We were told that the stone pillar represented Shiva, the creator. The rice and the nut had been placed on the god by the chief priest at the request of a childless woman, who has paid a sum of money for the priest to tell her whether or not her longing for a son will be realized. The nut had fallen, so Shiva would grant the woman's request.

Again and again other women came, but we did not see the nut fall a second time. Alas! maybe the gift of money which accompanied the request was too small to satisfy the greed which showed so clearly in the priest's face.

The noise and heat on the veranda of the temple was so great that we were glad to put on our shoes and sit once more in the open space near by. It was now getting late, so we hoped the chief ceremony would not be long delayed. Soon the *pundit* hurried back to say that we should come at once. So we joined the crowd in front of the temple and presently a passage was made from the temple steps to the trench of fire by men holding primitive flares made of stout sticks with rags soaked in oil on one end. Everyone was kind and gave us good places facing the passage. The chief priest appeared at the temple door and then the devotees streamed out and down the steps. The chief holy man (not the priest) came first and stood at the bottom of the steps and after him the others came out one at a time. They wore either pure white turbans or wreaths of white scented flowers on their heads; they had garlands of these flowers, which are like tuber lilies, round their necks.

Then began the interesting ceremony of "the kiss of peace." Each man embraced the others in turn by touching arms and kissing first one side, then the other, and finally saluting with a little bow, with both hands raised to the face as if praying. This was repeated three times, the devotees returning to the temple between each set of greetings. Then they all ran down the passage between the crowd and surrounded the trench of flaming charcoal, while the chief devotee grasped a double handful of glowing embers in his cupped hands and rushed back and up the temple steps and bore the fire to Shiva's shrine. We saw the man shortly

<sup>\*</sup> From *The Mission Field*, London.

afterwards and he did not appear to be burnt at all.

The actual fire-walking was to come later, so we went to see the dancing of various sets of villagers. We joined an enormous crowd, hundreds of men and boys, seated on the ground around an

tesque masks, and bells on their ankles. Most dances took the form of a mock fight between two hunters who carried huge flower-decked bows and arrows. The performers clicked their bows and arrows and went through curious antics, much to the enjoyment of the crowd, but as each item finished there was no attempt at applause. All the dances were accompanied by drums and weird hunting cries.

We were told to return at once to the trough of glowing charcoal, as the devotees were about to walk through the fire. The crowd was so dense that we could only make very slow progress so when we reached the spot the men were coming up from the fire and returning to the temple. They had encircled the fire, saluted it and then had walked through it. The trough was several feet wide and eight to ten feet long and was filled to the very top with red-hot charcoal. The men seemed to be quite unscathed from their ordeal.

We longed to be able to claim that huge crowd for Christ and to be able to change all the devotion to Shiva into devotion to our Lord. We know that many in that *Manda* crowd are Christians at heart as a result of years of faithful teaching from our Mission and the secret working of the Holy Spirit within them. We pray that the time will come when a large group of these people will be brave enough to free themselves from the fetters of caste, fear and public opinion and come out as Christians. If some will do this others will follow their example. Pray for Chutiya and remember the educational and evangelistic work, especially the group of non-Christian boys under instruction.



FIREWALKING IN ENGLAND

Kuda Bux, Kashmir magician showed no sign of blistering after he had walked twice in a trench filled with glowing embers.

open-air stage. Every other person seemed to be carrying a long bamboo stick—six to eight feet long. These were to protect them on their homeward way, but now the poles gave the effect of a forest, for everyone held them upright as they sat.

The dancers were all men dressed in spangled clothes with tall shimmering head-dresses, gro-

There are about one hundred million people in India living in areas that are not adequately reached by the Christian message. To remedy, the situation there should be a (1) better distribution of the Christian forces; (2) greater emphasis upon the ideal of a united church; (3) more emphasis placed upon evangelism. (4) The concentration of missionary institutions in the larger towns is a handicap. (5) The Indian Church needs more ordained leaders. (6) Steps should be taken to take the Christian message to the unoccupied areas. (7) The National Christian Council should consider what can be done about Christian work in the Native States. (8) The progress of the Church will largely depend upon the indigenous nature of its activity and growth. (9) Higher educational institutions should cultivate a more Christian atmosphere and a comprehensive effort should be made to stamp out illiteracy in the Christian Church. (10) Greater efforts should be made to produce and distribute Christian literature of a high character.

# At the Sat Tal Ashram<sup>\*</sup>

Those who were fortunate enough to be a part of the fellowship will look back upon our experience at the Sat Tal Ashram last summer with the deepest gratitude. One new part of the landscape was a cross on the opposite hillside from the prayer nook. It was a rough hewn cross probably not unlike the first cross on another hill. This cross, from the very first sunset meeting until the last morning quiet time, branded our very souls. The experiences revolved around the cross of which this one was but a symbol.

Sat Tal has a reputation for being a place where lives are changed. Each had various needs, but all wanted that "victorious vitality" that would make us a part of the "cure instead of a part of the disease" of this sin-sick world. We not only needed to be changed but we wanted to get to the place where God could use us to change other lives.

Every day we were brought to face the needs of our social order as Dr. Stanley Jones discussed "Christ and Communism." All through the centuries man has been talking about the Kingdom of God as though it was meant for some future time and place. We have been in the habit of toning down Christ's teachings about the Kingdom to fit the social order. During those periods of discussions we realized, as never before, the sins of society the world around and that the only order that will stand the test is the Kingdom of God. It is impossible for one to set up the Kingdom of God in his heart and fit into the present social order. If the Kingdom is within us the social order around about must change. We believe the answer to the problems of the individual and the world is Christ, and with a real determination we returned to our stations to bring about changes. "The plant that my Father hath not planted it shall be rooted up." We are awake to our responsibility in the rooting up process. The cross Christ is carrying, because of poverty, injustice, and sin in the present social order, is so great that we could not begin to comprehend its weight.

After all, the social reconstruction depends upon the individual and the "victorious vitality" will put dynamic in the social reconstruction. Christ's redemptive power was felt mightily as we sat facing the cross and we realized that there was grace and power enough not only to transform us but also to transform the world.

Communion and sharing bound us all together in a real fellowship. Barriers came down as we

sat at the foot of the cross. Communion in Sat Tal is communion indeed. "Heaven comes down the soul to meet and glory crowns the mercy seat." Every Sunday at least one person had a fresh victory to share, and we all rejoiced together.

Every day just before the sunset meeting we met to transact Kingdom business. There was frank open sharing of spiritual needs and victories. No one was afraid to be perfectly honest as we tried to face ourselves. We got to really know each other as we met day by day and shared the deepest experiences of life. We shared our experiences in keeping quiet times, guidance, sharing, surrender and life changing. The discipline and fellowship helped to make us eager to get into the lives of others.

The best that each had, we gave and from each other we took that which met our individual need. The greatest contribution, however, came from God Himself. By the lakeside in numberless nooks, on special rocks, or by certain paths, we met our Maker and He continued His new creation in our lives.

Intercession such as I never have experienced was a part of our experience at Sat Tal. In this we had an opportunity to feel a fractional part of the weight of some of the crosses that Christ is bearing all the time. We learned the power of prayer.

I am unable to describe the inner life of the Ashram which I had the privilege to share for eighteen days. The fellowship of work, whether it be cleaning the drawing room or cleaning lamps, was a rich experience. It helped to make the Ashram a home, and knit us all together into a brotherhood.

Thursday was the day of silence. On this day we did not have our work period. The value of this day lay in the silent fellowship that we had with God and with each other. One of our members expressed it something like this, "We enjoyed each other's fellowship without trying to get our ideas over to one another."

It was a great vacation. I felt, as I checked up my life before and after, that before I went to the Ashram I had been standing beside an inlet of the ocean and calling it the ocean. As I stood beside it, I seemed tall and important. After the experience at the Ashram I find myself standing beside the real ocean and am overwhelmed with its greatness and in comparison I have come to my proper stature. Christ has me, all of me and the cross has been branded on my soul.

<sup>\*</sup> Condensed from an article by P. E. P. in *The Indian Witness*.

# Effective Ways of Working

## Tested Methods for Increasing Interest at Home

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

### The Kingdom of God Movement

BY ELIZABETH M. TURNBULL\*

We were led most naturally to take as ours the ideas inherent in the Kingdom of God Movement. The more immediate years after the union of The United Church of Canada of 1925 were necessarily concerned with organization but at the third General Council in 1928 the Moderator of The United Church, Dr. W. T. Gunn, called the whole membership to a spiritual advance. His words created a profound impression: "We cannot organize a revival, but by the grace of God, we can begin one."

In the following year this appeal was strengthened by the challenge of two remarkable men—Dr. C. Y. Cheng of China and Kagawa of Japan. In the summer of 1929, Dr. Cheng, President and later Secretary of the National Christian Council of China and first Moderator of the Church of Christ in China, visited North America. He had recently inaugurated the Five Year Movement in China with its searching prayer: "O Lord, revive thy Church, beginning with me!" At about the same time Kagawa of Japan had begun his crusade, "A Million Souls for Christ," a "Schedule of social organization to establish the Kingdom of God on earth"—evangelization in 1930;

education in 1931; Christian economics in 1932. Both these modern apostles were deeply aware of the need of a new interpretation of the message of Jesus Christ for the whole world. More than once in the years following they spoke to audiences in Canada and deeply impressed us all.

The Anniversary of Pentecost followed, with its summons to a deeper and fuller life. In April, 1930, the Executive of the Woman's Missionary Society, stirred by the call of the Oriental leaders, sent an open letter to the membership asking for more prayer and a thoughtful, reverent seeking in the Bible for Christ's way of life. It seemed to us that God was making way in every land for a new revelation of Himself. In his book of that year, "The Christ of Every Road," Dr. Stanley Jones said: "The world ground is being prepared for a spiritual awakening on a wide-spread scale. We are on the verge of something big." We felt that we were part of this great movement and we realized as never before that although the Kingdom of God was, first, a personal experience of God as Father and a consecration of oneself to His purposes—we would miss the richness of that experience if we did not also find the same marvellous fellowship in groups that marked the friendship of Jesus with His disciples and the united membership in the early church. So a number of groups of women, sometimes in auxiliary meetings, often in little groups in homes, began to study the social implications of Christ's teaching regarding the Kingdom of God.

Leadership relating to the movement came through the following channels: *The Missionary Monthly*, the official magazine of the society, in articles by leading women in all the provinces and members of the Board; circular letters, a Prayer and Purpose card and little leaflets issued by the board for distribution. Some of these last had to do with our relationship in the society itself; others had to do with aspects in the objective of the movement such as: "The Kingdom in Every Day Life," "Living in and for the Kingdom." A later booklet, "The Way of the Kingdom," a series of fine Bible studies tracing the growth of the idea of the Kingdom of God through Old Testament times to the present and challenging us to face that idea in all its implications, was widely used in monthly executive and committee meetings, in group gatherings and in private devotions.

We were greatly enriched by cooperation with our church's Board of Evangelism and Social Service in the publication of a little booklet entitled, "Aids to Worship in the Home," and we took advantage of the fine leaflets released by this board on the Kingdom of God Movement. Marked interest was shown in the reports presented to the General Council in 1932 on Christian Marriage, on Evangelism and on the Church and Industry.

Another manner in which guidance came was by the suggestion of certain devotional study books by the executive, such as "The Meaning of Service" by Fosdick; "The New Challenge of Faith" by Sher-

\* Mrs. Turnbull is the editor of *The Missionary Monthly* in the United Church of Canada and lives in Toronto. If a movement such as she herein describes might become general among Christian people, the consequent spiritualization of the Church would solve the missionary problem in all its aspects—money, personnel, revamping of methods and motivation. Nothing but a spiritual dynamic will ever bring it into its dominant place in the Kingdom of God.



wood Eddy; "Christ of the Mount" by E. Stanley Jones. Young people were urged to read Stanley High's stimulating book, "Today's Youth and Tomorrow's World." In 1933, "Personal Religion and the Life of Fellowship" by William Temple, Archbishop of York, and the year following "Jesus and Ourselves" by Leslie Weatherhead, brought to us a deeper understanding of God's will for us in relation to the needs of the hour.

In 1933 a Call to Prayer was issued by the Board and published in the *Easter Missionary Monthly*. It closed with these significant words: "O God, my Father, I pray: That I may make the doing of Thy will the supreme guide in all my relationships, believing that Thou hast called me into membership in Thy Kingdom that I may be used of Thee to extend Thy rule of truth and love in every area of human life. In my home, in my church, in my community, in my nation, Thy Kingdom come, O Lord, Thy will be done. *Thy will, O Lord, victorious be, in every land—all lands—in me.*"

What has been the result of this intensive campaign? It is not easy to tabulate results in spiritual development and yet if no growth is evident the experiment has surely failed. Some very definite things have emerged in the past few years. One is a reality in worship for many who had long been accustomed to stereotyped and formal prayers. And this experience hinged upon the second thing: our study made us come to grips with social problems confronting our Church, community and national life, and that struggle found expression in our prayer life. Many of us have become conscious of the tremendous need of a transformed society and of our responsibility for its achievement. So, in addition to study, we saw to it that our worship services for old and young, published from month to month in *The Missionary Monthly*, were grouped around themes for a social awakening as well as personal consecration. As it grew, the movement gave a

greater unity and power in the religious life of the organization.

Auxiliary women cooperated with the pastor in visiting those no longer associated with any church. It was agreed that the most effective way in which the Woman's Missionary Society could contribute to the Church's work of Evangelism, was by "concentrating on cooperation with the local minister in *studied outreach* for those not yet committed to the Christian life."

We led our young women in discussion material regarding wide issues such as interracial and industrial problems, peace or war, economic questions, etc., and saw to it that their worship was linked with these. We invited conferences where older and younger met together. We realized that many of the young people of today were much more socially minded and world-minded than the older women and we welcomed their fresh approach. We called them as we called ourselves to take action as citizens when public issues come before them relating to the happiness and well being of men and women and particularly little children.

But perhaps the greatest thing we have gained in this devotional study has been the growing consciousness of the paramount importance of the missionary task today. The new challenge of Dr. Stanley Jones, himself one of the best-known missionaries of the Christian Church, in "Christ's Alternative to Communism," has answered a question which perhaps has been in the minds of many during the last few years: "Why should missionary women concern themselves with economic, social and political problems?" He wrote the book under an urge too great to resist after a visit to Communistic Russia. "Shall we give ourselves to the inner life," he asked himself, "and let the question of the new world order alone?" He found it impossible to do that. As a missionary, he had been asked, "Can Christ save society as well as individuals? Has He a program—if so, why is it not more effective in

so-called Christian lands?" He was impelled to answer that question. To that end he re-dedicated himself and we are glad to be coworkers with him in that work. It has given our missionary program a scope and direction we have never known before. We feel as Stanley Jones says: "This age is on the verge of a discovery of the meaning of the Kingdom of God."

## A HOMEMADE DOLL FESTIVAL

MRS. HELEN T. LEACH\*

Our Sunday school juniors celebrated the Doll Festival last spring as the culmination of a happy season's study of Japan. There are so many delightful things one can do about Japan! Of course there are pictures—many and beautiful. Then there are scrolls to be made from strips of unbleached muslin with copies of Japanese scenes crayoned on an oblong in the center. On cheap trays one can form landscapes from newspaper squeezed out of water, dipped into a thin cement mixture and then shaped into mountains, streams, bridges, gardens—the whole coated, when dried, with bright lacquer paint, leaving the rim of the tray in black. (Yes, it is messy, but pretty when finished.) Then the Japanese houses from corrugated paper boxes, with thin paper windows and doors, are easy to make.

Most of all, however, we enjoyed our Doll Festival. Not being Japanese with a collection of dolls dating back to babyhood, we had much preparation to make. First the doll shelves had to be built—a flight of five steps constructed from orange crates by a good-natured boy scout. These were covered with red crêpe paper in lieu of red silk and a rich blue canopy was arranged over the top step, while a gold screen stood behind this step marking the honorable location of the emperor and empress dolls. We dressed them in real oriental tapestry robes. On the

\* Mrs. Leach is a missionary from China, now resident in Granville, Ohio.

second step, just below the royal pair, stood three ladies-in-waiting in red skirts and white kimonos with a dignified guard on either side armed with bows, arrows and spears. A tiny orange tree (made of twigs and crêpe paper) stood at one end of this step and a cherry tree on the other. The next step below held the five musicians dressed in purple who with drum, cymbals, flutes and violin entertained the royalty. Next below



came the ancient man and woman dolls, bringers of good luck—he with a hoe to clean unkind gossip out of the town and she with a broom to sweep in the good. The lowest step had a tiny lacquered table set with rice bowls and chopsticks (tooth-picks). Purple cushions were laid for the guests to sit on and genuine little Japanese teacups and a teapot sat on the ends of the step.

"Where did you get your little Japanese dolls?" several people asked me, and I had to admit they came from the ten-cent store and that I had given them the oriental touch by blacking their hair with lacquer paint. (Be sure to lay them face down to dry or an unexpected black pig tail may ooze down the back or the face may become African in streaks.) Can you imagine the good time we had learning the delightful doll customs of Japan and planning for our festival, which you probably know comes on the third day of the third month in Japan?

We made our room gay with Japanese lanterns. The Doll Shelves had the place of honor, and above and back of these the window space contained a big water color scene of Japanese children at play under cherry trees. On tables at one side and in the wall space we snuggled our handwork of the year, for admiration of one year's work does spur us on to another year's plans. To this doll tea party our mothers and a few friends were invited, but the real guests were the 25 dolls who came with them and were duly registered in a little book with a big doll painted on the cover.

The dolls had reserved seats at tables on either side of the shelves. There were dolls from India, China, France, the Philippines, an American Indian, two dolls 80 years old and many others. Best of all were "Spring" and "Peace" from the doll family of a resident Japanese, Mrs. Chosaburo Kato, who in her dainty kimono added the finishing touch to our party. How pleased we were, when we passed tea and cookies to her, to see her eyes shine as she asked if we would mind if she took home some of the flower-shaped, pink-frosted cookies and the little favor (a pot of flowers made from a marshmallow, tiny gum drops, wire and crêpe paper) for Mr. Kato to see; "for," she said, "that is just what little girls in Japan do at their doll parties."

### Methods Seedlings

*Dramatizing a mission study book*, which has prime values in previewing, reviewing, summarizing or popularizing its subject matter, is not difficult. A good example is that of the pageant founded upon the book, "Between Two Centuries," mentioned last month in the review of the Santa Ana Baptist women's year book. Its author, Mrs. Ethel M. Harp, used the Spirit of Missions and the Spirit of Commerce, standing on opposite sides of the platform, to supply background material and connective tissue for the narrative

featuring four fields, one brief episode from each of which was introduced and a suitable hymn used to cover changes of stage setting. Placards placed successively upon an easel announced the fields. The Spirit of Missions bowed her head at the close of each scene while someone in the audience rose and offered a brief prayer for the field just considered. As a last feature, this Spirit made an earnest appeal to the audience for the specific objective of the whole.

*A Modern Grab Bag.* Rev. H. D. Davies, regional secretary of the Commission on Missions of the Congregational and Christian Churches, has sent copies of *The Pilgrim Herald*, the official publication of the Congregational Conference of South Dakota, in which he edits a department called "A Grab Bag of Standard Missionary Methods," the tiny prizes being tabloids of workable plans. In two issues alone your Editor counted 19 excerpts from THE REVIEW, duly accredited, and it was a satisfaction to realize that contributors to this Department were thus broadcasting energizers for the King's Business. And now, in this issue and the next, we propose to dip into Mr. Davies' grab bag for our innings of exchange trinkets, as follows:

*Collect old Christmas greetings to send abroad.* About 25 pounds of these were sent from the Midwest Regional office in July to Africa, China, India, etc.

*Use the supper table worship period to tell something of interest, such as a missionary story.*

*Talk casually of missionaries and missions in a favorable way, so that they will be taken for granted as subjects as normal as play, movies, school, church, etc.*

*Have a missionary in the home if possible.* Impressions will be lasting.

*Encourage the reading of books of travel, etc., that depict needs, conditions and actual doings of teachers, doctors, nurses and preachers in foreign countries.*

*Have a 24-hour-a-day plan to raise money that keeps missionary work going when we are at home asleep.*

*See Dr. J. L. Lobinger's pamphlet, "What Shall We Do about Missions—Plans and Methods for Young People."*

# BULLETIN OF The Council of Women for Home Missions

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

## Discipline and Sacrifice

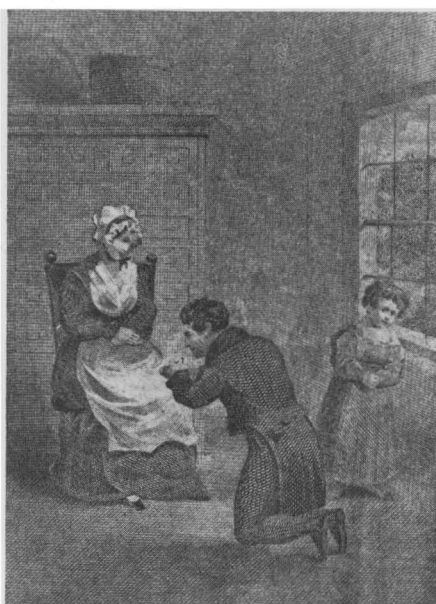
### A MEDITATION

I. To sit at the feet of a Master-Teacher makes one a disciple, and to practice the way of daily living taught and practiced by the Master Himself is discipline.

Paul in writing to the Christian church at Philippi urged: *"Have this mind in you which was also in Christ Jesus: who existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross."*

II. On the editor's bookshelf is a book belonging to one of her forefathers—or mothers. The title is, "The Teacher Taught. An Humble Attempt to Make the Path of the Sunday School Teacher Straight and Plain." It was "written for the American Sunday School Union, and Revised by the Committee of Publication." It was "entered according to Act of Congress, in the year 1839." In the preface the psychological approach is indicated by, "It has been said that teachers are of all men the most indocil. (Page the Town Crier!) We trust that such a remark is inapplicable to Sunday School teachers, inasmuch as they are presumed to be examples to their pupils in all things."

The frontispiece, here reproduced, is the only illustration, and is given with this Lenten meditation for benefit of others as well as clergy. The reader is



referred to page 110 of the old book. There is found under the heading of "discipline," counsel to the teacher to visit the parents "for the particular purpose of representing to them the conduct of the child." . . . Graphically the story is told of Mr. Raikes whose custom it was "to visit in person, the families of the poor, and to persuade the parents to feel interested in the well being of their children." On one such occasion, he visited "a poor but respectable woman" who "lived in a very decent house, but her life was made unhappy by the behaviour of her little girl, who had a very bad temper." At the time of the visit, the little girl happened to be in a sulky mood. (See the picture.) Even when Mr. Raikes talked seriously to the girl, she continued sulky. And now for the point of this meditation. Mr. Raikes is seen in the illustration humbling himself in the child's

stead and asking forgiveness of the mother. We are told that the child burst into tears, asked her mother's forgiveness, "and from that hour conducted herself as an obedient and gentle child."

Gentle Reader, do not say "stuff and nonsense." Please forget the method for the moment and see the teacher winning the child to better conduct!

III. Kagawa, the Christian gentleman, Christian economist, and Christian missionary is at present traveling in our country with a message about the whole of life and the Kingdom of God to include us all. His outlook and service are of universal value. For Lenten reading especially in Holy Week, use of his book "Meditations on the Cross" and his "Songs from the Slums" are recommended. You may also wish to read what he is saying about Christian Cooperatives. Only three quotations from "Meditations on the Cross" follow. From the first chapter,—"We must make the world's sorrows our own. That is Christianity . . . Christianity for me means to dedicate myself to serve others even unto death."

And,—

"The third significance of the Cross is the conquest of death . . . When Jesus was on his second journey he said, 'I will die in a short time,' showing that he had included death in the program of his life. He also said he would come to life again . . . When we feel as though we would like to live here forever, death becomes a sorrow, but when we put it in our program right from the start, it becomes a joy. Death becomes part of one's mission, one's allotted task."

Kagawa closes the chapter on "The Cross and Daily Life" with the prayer—"O God of heaven and earth: We thank Thee that nineteen hundred years ago Thou didst reveal the perfect figure for mankind in the person of a carpenter. Through his courage, through his pity, his love of his fellowmen and his victory over suffering, sorrow, selfishness and sin, and death, Thou didst manifest to us the perfect man. Teach us that our own pathways of life must lead on into the Way of Christ who hung upon a cross. Wavering, unwilling to make the choice, we hesitate. We humbly confess it. Cause the spirit of Christ to dwell in us, that we may kill selfishness, and be children of God who love our fellowmen. This we pray in the name of Christ. Amen."

### Advance Announcement

The new study and reading books for Missionary Education, 1936-1937 are on Africa and The Negro in America.

For the home mission study texts, there will be

### FOR ADULTS

**A Study Book.** By Charles S. Johnson. The director of the Department of Social Science, Fisk University, writes on the present status of his own people in American life, trends in Negro-white relationships, and the task of the churches in interracial affairs. Cloth \$1; paper 60 cents.

**Brown America: The Story of a New Race.** By Edwin R. Embree. Collateral reading on Negro life and history for study groups. Originally published at \$2.50. Special edition, cloth binding only \$1.25.

### FOR YOUNG PEOPLE

**The Story of the American Negro.** By Ina Corinne Brown. A brief, popularly written history, based on the soundest scholarship, and an illuminating interpretation of Negro life and of interracial movements in contemporary America. Miss Brown is an author and leader in young people's work, Methodist Episcopal Church, South. Cloth \$1; paper 60 cents.

### FOR INTERMEDIATES

**A Reading Book.** By Mary Jenness. A collection of life sketches of outstanding Negroes, mostly young people, who are making distinguished contributions to American life in a

wide variety of vocations. Cloth, \$1; paper, 60 cents.

### FOR ELEMENTARY GRADES

Courses based on the various study books are in preparation. Titles and prices to be announced. For fuller information see later announcements or apply to the literature headquarters of your own denomination.

### Christian Youth in Action in Rural America

The fact that Christian young people are in action was established again at the Youth Rally held in Washington, D. C., on January 16, 1936, in connection with the Annual Meeting of the Home Missions Councils. There in the large auditorium of Calvary Baptist church young people gathered from many of the Washington churches, from the Y. M. C. A., the Y. W. C. A., from near-by colleges and rural communities. B. Y. P. U., Epworth League, Pilgrim Fellowship, Christian Endeavor, and others,—all were united under the banner, "Christian Youth Building a New World." This interdenominational rally was a part of the National Conference on the Rural Church, and the program featured young people who are today, or have recently been, in action in rural fields in America.

There were four youth speakers and their vivid personalities and live messages threw an added note of hope and encouragement into the conference. Mr. Warner Clark, who served last summer in a coal-mining field under the Friends' Service League spoke of his experience as a rare opportunity to "put your thinking into practice,"—to see life in all its reality and to learn to "live more abundantly."

Mrs. Caryl Adams, until recently engaged in caring for children in some of New York State's Migrant Centers described her little migrant friends as being "dirty perhaps on the outside but clean on the inside." She pled for more awareness on the part of Christians everywhere to the needs of these many thousands of migratory laborers.

Vine Deloria, a young Indian

minister from the Dakotas, revealed some of the difficulties in the lives of the younger Indians and gave striking testimony as to the change which Christianity has brought into his own life.

Dan Poling, Jr., now in his first pastorate in an eastern rural community, spoke of his work with glowing enthusiasm. "I am in the greatest rural parish in the world," he announced; "not from point of perfection but from point of opportunity. We rural pastors have a real responsibility and we must meet it." "Faith in Jesus Christ," he said, "is the need of the rural church." The meeting was presided over by Miss Mary Lesta Wakeman, a student at American University who in her introductory remarks spoke of the inspiration she had received at the Student Volunteer Convention in Indianapolis from which she had just returned.

A delightful feature of the program was the processional *Youth March* participated in by fifty Girl Reserves and younger members of the Washington Young Women's Christian Association, under the leadership of Miss Mary Burnett. The music of the march was contributed by a young composer, Mrs. Elea-nore Weddell-Roberts and the words, which follow, were written for the occasion by Miss Marie Whiffen of the New York City Young Women's Christian Association.

### YOUTH MARCH

Youth! Bearing the torch of truth,  
Steps with firm and determined tread.  
Filled with united need,  
Willed both by word and deed.  
Daring the years which unfold ahead.

Youth—Youth  
Questing for truth—truth  
Testing the tools which have been  
tried before.

Spurred by the desire for universal  
claims  
Led on to higher aims,  
Stirred by the fire and flames,  
Sped by the flames of the torch to  
explore

Truth—

Youth! Bearing the torch of truth,  
Steps with firm and determined tread.  
Weighing the world's release,  
Praying that wars may cease,  
Daring the peace which unfolds ahead.

—Sue Weddell.

# Our World-wide Outlook

A Missionary Newspaper of Current Events

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

## INDIA-BURMA-SIAM

### Child Wives and Widows

The following figures show the need for the Indian Women's Movement to combat some of the handicaps of women and children in India.

There were 9,066 wives under the age of one in 1921, but in 1931 there were 44,082—almost a fivefold increase, while the population had increased only one-tenth. There were also reported 759 widows under one year old in 1921, and 1,515 in 1931.

The 1931 Census Report gives the following figures:

Child Wives	Per Cent
Up to one year old .....	.8
One to two years old .....	1.2
Two to three years old .....	2.0
Three to four years old .....	4.2
Four to five years old .....	6.6
Five to ten years old .....	19.3
Ten to fifteen years old .....	38.1

Child Widows	Actual Number
Up to one year old .....	1,515
One to two years old .....	1,785
Two to three years old .....	3,485
Three to four years old .....	9,076
Four to five years old .....	15,019
Five to ten years old .....	105,482
Ten to fifteen years old .....	185,339

The yearly average of mothers' deaths in childbirth is 200,000, or 24.5 per 1,000. In some parts of India the average infant mortality is 400 per 1,000.

—*Dnyanodaya*.

### The "Family Snake"

It is strange but true that millions of people in India worship snakes—live snakes of every variety. Not only are there snake groves in every little village, but in some homes the family snake roves about the hearth unmolested. *India's Millions* gives some authenticated facts:

Here snakes are encouraged to dwell, in order to ensure freedom for

the family from many evils and misfortunes—leprosy, itch, ophthalmia, the death of young children and the invasion of the house and garden by harmful snakes. The lack of children is another of the misfortunes entailed by any failure to perform regular worship in honor of the family snakes.

There is a "serpent grove," where the worshipper may repair. Shrines are in the form of a hooded cobra, carved from granite. Sacrifices and elaborate ceremonies attend its installation upon a low platform.

### The Mangs Ask for Teachers

Miss Lillian Picken writes to the American Board that a group of Mangs (outcastes, string workers by trade) desired regular Christian instruction in the Mang Wada for two hours every night. After showing their leader that they would be laying themselves open to persecution and trouble of all kinds, and explaining to him that any desiring baptism must submit themselves to Christian instruction and Christian discipline for at least one year, after which if they proved worthy they could be baptized, Miss Picken agreed to go to them.

On the fifth night a party of Brahmin gentlemen came to protest in courteous fashion. On being told that one must teach when asked to do so, they aroused the whole city. Persecution began in earnest; Mangs were threatened with loss of livelihood. Extravagant offers were made to Mangs who would abandon the meetings. But the group stands firm, and asks for continued teaching.

### Bible Caravan Experiment

The British and Foreign Bible Society is carrying on an experiment with a motor caravan for carrying the Scriptures. It is so built that they can be attrac-

tively displayed behind glass on the side of the car. There is seating accommodation for four passengers, in addition to the driver, and a sleeping berth is available when necessary. It carries also a gramophone with vernacular records and a magic lantern for showing slides on the Life of Christ, and on the work of the Bible Society.

Two and a half months were spent in the Tamil country last year, during which time over ten thousand Scripture portions were sold.

—*The Indian Witness*.

### Temperance Advance

The Temperance Committee of the South India United Church passed the following resolutions last September at Madras:

1. In each Council there should be a Temperance Committee to study in all its bearings the question of Temperance and its relation to the spiritual life of our congregations and our members.

2. That wherever possible a survey be made of the location of liquor shops within the area covered by such congregation, and that efforts be made through local channels to have such shops closed.

3. That in town congregations, pastors and Church Committees make efforts to foster a public opinion among its members with a view to discouraging the use of liquor and bringing the Gospel to bear on those, whether within the Church or beyond its bounds, who are in danger of coming under the power of the drink habit.

4. That those having votes in election of members to the Legislative Council or Assembly should satisfy themselves that those for whom they vote will use their influence and position for the furtherance of temperance.

—*International Christian Press*.

### Negro Delegation Heard

Mention has been made of the Negro delegation visiting India



under the auspices of the Student Christian Movement. This group has now visited all the important student centers in South India. Everywhere they have been received with great cordiality, not only by Christian groups, but by the general public. Their story of 14,000,000 Negroes who were treated as slaves till some 75 years ago, acquiring for themselves an accepted position in the national life of America challenged attention, and set people to thinking seriously about the 50,000,000 so-called depressed classes.

### Traveling Mission Dispensary

A nurse of the American Board Hospital at Ahmednagar, now closed, has started a new enterprise, self-supporting from the beginning: a district traveling dispensary. In a summer trip of ten weeks, treatments were given to more than 730 patients. Experiences of the nurses have not lacked in variety. A cloud of dust; a long trail of humans coming, nearer and nearer they advance. Women with drawn, painful faces, carrying babies on their hips. Babies with marks of inherited disease, big ulcerating sores, eyes dulled by opium. Old men, bent from toil; furrowed faces tell the story of a lifelong fight for the scanty daily bread. Then a procession of young people, each walking with a bamboo stick. What is the matter? Oh, it is the curse of the dirty water, the guinea worms, forming terrible abscesses all over their legs.

"We noticed that you washed a lot, and used very clean things, and you had God's medicine to inject into the body," said one old woman.

—*Missionary Herald*.

### Pioneer Work in Burma

The release of slaves in the Hukwang Valley by the Government of Burma in 1925-1928 drew attention to the spiritual needs of this unadministered territory, and as a result of prayer for five years, sanction was received in 1930 for a Medical Mission to be established.

The Valley is 792 miles north of Rangoon, and six days' march from the nearest post office. The inhabitants are Jinghpaws or Kachins and their religion is Animism. A primitive race, they appear to have neither medicines nor cures for diseases, but rely entirely on sacrifices of fowls, pigs, dogs and buffaloes to the spirits for a cure. Medical aid is found to be a tremendous help in presenting the Gospel.

One of the great problems of the Valley is opium, for there are no restrictions, as in other parts of Burma, to poppy cultivation nor to the consumption of the drug. Most of the men take it, often commencing the habit at the age of 15. About 200 addicts have been cured of the habit, but they are warned of the danger of taking it again when they fall sick, and taught that only the power of God can help them to resist the temptation. Some years ago a slave escaped from the Valley and on conversion gave up opium and drink by faith alone. Today, he is a living witness to the power of God. There is now a young Jinghpaw Christian native of the Valley doing the work of an evangelist, and also learning the use of simple drugs. He goes to the villages with a supply of medicines and dressings, preaching the Gospel and healing the sick.

### Burmese Bible Centenary

Here is another centenary. The issue of the Bible in the Burmese language, the translator being the great missionary, Adoniram Judson, was on December 29, 1835. The first book translated, the Gospel of Matthew, was printed by George Hough, on a little hand press that he had brought to Burma. No more printing was done until Cephas Bennett arrived in 1830. Then Luke and Ephesians came out, and finally, on December 19, 1932, the whole New Testament was off the press. The Old Testament was printed in detached parts, until the great day came, just a hundred years ago, when

the whole Bible, in four octavo volumes, was in the language of the people.—*Alliance Weekly*.

### Pen Picture of Sritamarat

The Presbyterian Board gives a pen picture of Sritamarat, Siam, as seen today. The city has a surface sewer system of ditches and one wide street, also a few side streets. There are no street cars, gas or telephones. Electric lights have recently been introduced, and now the streets are lighted by electricity. The provincial government offices are in Sritamarat. Without the city walls there is a section occupied by the Malays and here they have their market. Further on is the business section, including dry-goods stores owned by Indian merchants, provision and native drug stores belonging to the Chinese and little open market stores kept by the Siamese.

One of the problems of evangelism is how to reach the Chinese who come to this section of Siam to engage in business. As they have their own dialects, it is difficult to find a man who knows several dialects and is thus able to teach them. They are always on the move; going where their business interests are. This fact seriously affects the church membership. The church has tried to keep hold of them by giving each a letter of dismissal to another church, when they leave this field. The work among the Siamese progresses slowly. Buddhism, like Mohammedanism, offers its difficulties to the Christian worker, yet a Buddhist makes a good Christian when once converted. More helpers are needed to go out into the surrounding districts where the field is large and waiting for the message of Christianity.

### CHINA

#### The "League of Ten"

General Chang Chih Chiang, the head of the Bureau of Physical Culture of the Chinese Government in Nanking, was converted as the result of his observation of the changed conduct



of Christian Chinese comrades. He has maintained ever since a very earnest and consistent Christian testimony. He has acted as the Chairman of the Commission for the Suppression of Opium; has been an active evangelist, and has purchased and distributed thousands of copies of the Bible among his Christian and non-Christian friends.

He is the founder and active leader of an evangelistic movement known as "League of Ten." Groups limited to ten members pledge themselves to daily Bible study and prayer, to the reading of some classic literature in addition to daily physical exercises. Each one promises to bear personal religious testimony to somebody every week, and to seek to win at least one person to Christ every year. As new members are won, new groups of ten are formed.

—*London Missionary Herald.*

### From Dark Occultism

*The China Inland Mission* records the conversion of an old Chinese lady who had been a popular spirit medium. Her home was full of paraphernalia used in demon worship. She heard the Gospel and very soon after dreamed that she heard a voice saying, "If you have anything to do with this Jesus I cannot use you. He is true. Go to Him." The outcome was that she turned to God, in spite of bitter opposition on the part of her husband and relatives. Eventually she was the means of leading her husband, her three sons and her daughter-in-law to the Lord. In the meantime, all traces of idol and demon worship had been swept clean from her home and burned. The woman, her sons and her daughter-in-law were all baptized, and now services are held every Sunday in her home.

### Deserted Temples Reopened

Miss Lilian Barrett, of the Bible Churchmen's Missionary Society, thinks that Western civilization has more influence

than Christianity in China. She writes in *The Life of Faith*:

Nanning is becoming a very up-to-date city. Beautiful buildings are being erected everywhere; wide motor roads are constructed in place of narrow cobbled streets, and motor cars are taking the place of sedan chairs, but in spite of all the outward signs of improvement, the hearts of the people are still dark with sin, and they seem more indifferent to the Gospel, harder to win for the Lord Jesus. Many of the deserted temples have been cleaned up, and new, gaily-painted idols placed in them.

At a woman's temple one sees a constant stream of worshipers; at the entrance they purchase quantities of paper money which are immediately burnt in a charcoal fire. The smell of incense fills the air, and the monotonous chanting of the women priests makes one feel conscious of the powers of darkness.

### Museum and Evangelism

Rev. D. C. Graham, Baptist missionary in Chengtu, West China, is in charge of the new University Museum. It contains more than 15,000 objects at the present time. One of Mr. Graham's objectives is to make the museum a means of evangelism, and moral and educational uplift.

"While traveling among the Chuan Miao," he says, "collecting curios and studying their customs I have preached to them. I started the first evangelistic work and helped in the opening of the first school among them. Our mission was unable to continue the work there and I have helped connect it up with the United Methodist Church working in that area. Today the believers number one thousand; there are 13 junior primary schools and one senior primary school. The first Chuan Miao student has entered the West China Union University here at Chengtu and is preparing for evangelistic work among his own people. The museum has been the entering wedge."

—*Watchman-Examiner.*

### China Council Sees Progress

The China Council of the Presbyterian Church is the clearing house for all the work of that great church in China, with its seven missions. The Council at

its last meeting noted that there had been a definite increase in the quality and amount of direct evangelism during the past year. Attention was called to the dearth of new missionaries, and the net loss of twenty-five missionaries from the mission staff during the year. There are at present 380 workers, scattered in many provinces.

The Project Plan, which seeks to take away subsidies from the local congregations and use the funds in projects, is already functioning in four-fifths of the stations. The spiritual results are already definite and widespread. The churches have been stimulated. There has been a great increase in Bible study, volunteer work, revival services and efforts to reach the unevangelized as never before.

—*The Presbyterian Tribune.*

### Finnish Missionaries

The missionaries had been driven from the field by bandit Reds. For a while there was not even any knowledge of their whereabouts.

In the October number of the *Missionstidning för Finland* it was stated that the missionaries had contacted with Tsingshih and the Home Board sent a cablegram to this place. This supposition has proved to be correct and a letter was received by the Board which describes the conditions in the field. This letter has now been published in the November number of the *Missionstidning* and also in the *Suomen Lähetyssanomia*.

Missionary Koskinen, who succeeded in assembling the missionaries who had been in the field at Tsingshih, had gone with Pastor Meedar as far as Tayung. While the Reds have not been cleared from the whole field, the government troops had the upper hand. The government plans to construct a new road for automobiles running from Changteh to Tzeli and it is soon to be open to traffic.

Missionary Finck, of Tsingshih, reports that in his locality mission work is again in full swing and the missionaries are

thanking God for having again opened the doors.

### **Cambodian Uses His Opportunity**

A Christian Cambodian is pilot of a ferry on the great Mekong River, French Indo-China. He sits on his boat with a small box close to his seat. Every one that crosses on his ferry is sure to have some portion of the Word when he leaves. While the Cambodian portions are forbidden in all of Cambodia, here is one place where a Christian does as he pleases. He gives away portions every day in four languages, and so far no one has stopped him. Recently he gave out portions in French to four men that crossed with him. He tried to tell of Christ, but does not speak French; they accepted with smiles and thanks. About 50 miles from the ferry their car skidded at a curve and all were killed. He felt he had given them the last warning, and perhaps the only one they had ever had. God is using him mightily, and will have a harvest of souls some day from this great province. No preacher has been able to get residence in this section. The relief pilot has been taken off and he is obliged to stay on duty 24 hours a day, sleeping when he can. These conditions have almost driven him from the place, but he has decided to stay on for the sake of the testimony he is able to give.

### **New Hymnal Ready**

In 1928 the Episcopalians began to prepare a hymnal which should be a more indigenous expression of divine worship for Chinese than anything published up to that time. Three other groups were planning to produce hymnals for their own communions. Someone proposed that a union hymnal be published which should include all groups, and the idea caught the imagination of church leaders. As a result, after much prayer and labor, a hymnal has been produced with a unique inclusiveness and catholicity of expres-

sion and thought, covering the best in many nations and in many ages.

Fifty hymns are Chinese originals, both in words and in music. Contests for the fifty hymns and tunes were organized, with the result that 200 hymns and 500 tunes were submitted, thus demonstrating a tremendous interest in the Chinese Church in such a task. Selections from the book are being sung in America.

—*Advance.*

### **To Improve Christian Literature**

Fifteen Christian literature agencies working in China were represented at a conference on Christian Literature held in Shanghai, November 12-13, under the auspices of the National Christian Council. This conference was unique in that it brought practically all China's literature agencies face to face for the first time. The first day was spent in reviewing literature as existing and needed. This furnished the basis for a united program in which each society might share according to its particular purpose. The principal fruit of the conference was a decision to share cooperatively information about books needed and in preparation. The Association of Theological Seminaries, organized last summer, is to be approached for aid in securing funds from Nanking Theological Seminary for subsidizing theological literature. Another conference is to be called in the near future.

—*The Christian Century.*

### **Weddings En Masse**

Miss Helen Calder, retired secretary of the American Board, is spending a year in China, and sends this incident of human interest:

Yesterday we were invited to one of the mass weddings which are being pushed all over China, to reduce the heavy expenses usually incurred at private weddings. Families borrow money at 24 to 36 per cent interest to pay the bills, and get saddled for life with debts. This wedding was the second to be held in a country place and was arranged by the Na-

tional Economic Council office. . . .

Seventeen couples were married at this joint ceremony. The invitations were for ten o'clock. We arrived at ten-thirty and the ceremony was actually begun at high noon and lasted one hour, during which time the couples, their friends and relatives, and hundreds outside, stood patiently. . . .

As we left the place we looked in at the married couples and their relatives who were seated at square tables waiting for the feast provided for them as part of the ceremony paid for by the two-dollar fee. They are under obligation not to have any private feasts at home to run up additional expenses.

We were told by one of the leaders in this rural reconstruction work that the main object of these mass weddings is not to save expense, but to break an established custom that is crippling the people. If one can be broken, others may be also.

### **"Brotherly Love"**

A cloudburst wiped out several Chinese villages. Rev. Edward H. Smith, of Ingтай, China, was doing relief work. Finally he started home with a group of boys from 7 to 10 years of age, who would walk the entire 50 miles. In the road stood another ragged, barefoot chap. His eyes were full of tears and he said over and over again: "You must take my little brother. Here he is only six years old. I can find something to eat watching goats, but I can't take care of my little brother. You must help my little brother. Never mind about me." "A Huo, I can't take any more and your little brother is too small to walk these fifty miles," replied Mr. Smith. Clutching Mr. Smith's coat the boy sobbed, "Oh, sir, yes, he can—he can walk, and I can't care for him. You must take my little brother. I will get along somehow." Mr. Smith adds, "Who could resist that appeal? I said, 'A Huo, I'll take you both. Get your little brother and bring him down to Ingтай. Any boy who can forget himself for his little brother has the right attitude to make a good man.'"

### **JAPAN-CHOSEN**

#### **New Religious Bill**

A bill soon to be urged upon the Diet proposes officially to recognize three religions, Shinto,

Buddhism and Christianity; and to place all branches and sects of these faiths under government supervision according to specific rules. This would throttle vital Christianity of power to effect life in Japan. Some see even greater significance in the virtual admission that Shinto is a religion, not a philosophy or patriotic observance, and that a bow before a Shinto shrine is a religious act.

### New Picture Method

A time-honored entertainment for children in Japan is known as the paper theater. It consists of a box into which pictures are slipped, and it is quite a common sight to see a bunch of children around a man who tells them old history and fairy stories with the aid of this contrivance. The children each pay about a farthing. This method of showing pictures and telling stories has been copied in Sunday school work, and a young Japanese clergyman uses it with great effect to attract children when he pays visits to near-by country towns. The stories he tells are from both the Old and New Testaments, and it is quite customary for him to get an audience of a hundred children, who listen and watch with rapt attention.—*C. M. S. Gleaner*.

### Christian Monthly Suspended

The *Christian Graphic* for December was confiscated by the Japanese police and temporarily discontinued publication. The *Graphic* has been well known in Japan and in other lands as a nondenominational pictorial monthly with English and Japanese magazine sections, and devoted largely to the cause of Christian evangelism, social justice and world brotherhood. On several occasions since the conflict in Manchuria and Shanghai, the sheet has been in police toils over questionable material appearing in Japanese, but this time the trouble has arisen over an English article by Willis Lamott, prominent Presbyterian missionary, on "Japanese Patriotism." Too frank and fa-

miliar treatment of the imperial family and tradition as the center of Yamato-Damashii was represented in certain circles.

Following the recall and suppression of the entire edition, the staff of the *Graphic*, both Japanese and American, were subjected to thorough questionings as to the history, nature and purposes of the magazine. It is now hoped to resume publication in the near future, but it is safe to prophesy that both Japanese and English editions will be less liberal and aggressive in the future.—*The Christian Century*.

### Kagawa Wants Rural Churches

Dr. Kagawa, who has little use for imposing architecture, laments that while Japan's cities have many churches for the well-to-do, the humble Japanese farmers and fishermen, numbering some 30,000,000 in 9,600 villages, have almost no churches. There are only 170 chapels for religious exercises which, Dr. Kagawa thinks, should be held at least twice each week, probably on Sunday and Wednesday nights. Besides, the chapels should offer meeting places for classes and discussion groups. Such church buildings could be erected at a cost not to exceed \$280 each, or \$280,000 for the thousand that the Japanese leader hopes to build. A corps of 5,000 trained laymen, most of them farmers who can earn their living in their trade and preach for nothing, have been enlisted to furnish the leadership.

Dr. Kagawa says that 150,000 new members have been added to the Christian churches of Japan in the last ten years. The people are eager for the realities of religion. In the high schools of Tokyo, for instance, a religious week is observed each year, and a day is given over to each of the nation's faiths, including Christianity. In some of the schools it has been shown that as high as 60 per cent of the students are Christians. Everywhere the students are getting Christian ideas and ideals, despite the strong na-

tionalistic movement that has swept the country.

### Salvation Army in Chosen

So eager are Korean children for modern education that groups of school boys are sometimes seen on a train at a quarter to four in the morning, on their way to the nearest government school. They return home at 8 in the evening, do their homework, sleep on the floor of their one-room home with the rest of the family, and catch the early train next morning. Such is the report of a Salvation Army major, after twenty-five years' service in Korea. In his pioneer days, the usual method of travel was by pony or on foot. Often the major had to walk 30 or 40 miles to his services. His wife was the only white woman within many miles. Crowds came just to see her, and were converted through her singing.

Today, there are increasing numbers of Korean Salvation Army officers, and in some cases the second generation of Christians are taking their place in the Training Home of the Army.

—*The Christian*.

## ISLANDS OF THE PACIFIC

### Fiji After Fifty Years

Joni was the first Fijian convert to Christianity, and the first local preacher. The Jubilee celebration in 1885 marked the turning of the whole people of Fiji from darkness to light, elementary though their Christian knowledge was. At the centenary celebration in 1935, further change was expressed in one phrase, *Fiji is reborn*. Heaviness and dullness have given place to an appearance of intelligence and attractiveness. Incongruous attire is no longer seen. The change in the children was very noticeable. Instead of the ringworm, ugly sores, eye diseases, so common years ago, one saw clear skin and bright eyes; instead of furtive, frightened looks, happy, smiling faces.

Another development has been in the musical field. Half a cen-

tury ago, a missionary stated in a magazine article that the musical ability of the Fijian was "about equal to that of a cow."

At the Centenary a group of Fijians sang the Hallelujah Chorus without conductor or accompanist, in a manner that won the highest appreciation, and will live in the memories of all who heard it.

—*The Missionary Review*  
(Australia).

### Revival in West Borneo

Two students from Makassar Training School, working among the Dyaks of West Borneo, tell of "human skulls taken from the long-houses and buried, drunkenness ceasing, men returning to their deserted wives, men and women healed of sickness, and some even raised from death's door. Some two thousand have shown genuine interest in the teaching of the Gospel, and of these 508 have been baptized."

In Sumatra the Christian Alliance has effected entrance among the Kooboos, an aboriginal race of low order. They have little clothing, live in dirt and squalor, the children are covered with nasty sores, and are often deformed. The homes are rickety shacks overrun with cockroaches. Yet these folk are responsive to the Gospel.

Mr. Jaffray, of the Celebes, tells of two Chinese defaulters, in prison, who were both brought to the Saviour and became witnesses among fellow prisoners. They have become fast friends, and on their dismissal from prison agreed to go into business together. They are now visiting China and Japan, making plans for an extensive business, and have laid down as a foundation principle that one-tenth of their profits shall go to the furtherance of the Gospel. Thus the seed is being sown.

—*S. S. Times*.

### Head Hunting Breaks Out

In spite of 35 years of American and church influence in the Philippine Islands, head-hunting has begun again. The trouble started, according to Bishop

Mosher, of the Philippines, with the disappearance of a feeble-minded Bontoc. One of the older women dreamed that the inhabitants of the near-by village of Tukuran had done away with him, and in revenge, after an abortive attack upon Tukuran, the Bontocs murdered the governor's secretary. They stoned his children, threatened to burn his house, and then speared him in the back. The Philippine constabulary succeeded in averting pitched battles between the two villages, but the trouble is far from settled.

—*The Living Church*.

### Evangelism in Bohol

Between the large northern island of Luzon and the Morofamed island of Mindanao is the smaller island of Bohol. It is of interest to travelers because of its corn crop; its smooth, dazzling-white coral surfaced roads; and its many beehive-shaped hills. It is of interest to the missionary because of the 420,000 people who dwell there.

A missionary at work there decided that the best way to bring a revival to the group was to lead their old believers of twenty years standing into active work for Christ. He therefore led a party of them to different small islands in the neighborhood. There they witnessed concerning Christ's saving power and finally found a village ripe to the harvest. As a result, when the missionary visited there at the close of the vacation season, he baptized 28 persons.

More Daily Vacation Bible Schools were conducted this year than ever before. The 77 volunteer teachers taught 46 schools during the vacation season, reaching 1,450 children with Bible teaching. Thirty thousand Scripture booklets and tracts, 24,000 pages of mimeographed material, and 500 Gospels were distributed.

—*The Philippine Presbyterian*.

### A Banner Year

Last year, the thirty-sixth of the Presbyterian Mission in the Philippine Islands, has been

widely characterized as "the best yet." Among outstanding activities of the Mission have been the establishment of more extensive Christian Leadership Training Schools and Bible classes in three of the four dialect fields; the change of status of Silliman Institute to university standing; and revivals and evangelistic efforts which have been a blessing.

Because of the very abundant opportunities for Christian service for lay workers, training schools have been established, varying in length from five days to four weeks, but in all of them leaders of congregations gather at some central point for a period of Bible study and spiritual inspiration. In addition, many three-day Bible classes have been held in individual congregations by itinerating missionaries. Much faithful service for the Master is being done by young women who have been trained as deaconesses and kindergarten teachers. Bible reading has been greatly stressed; millions of pages of Christian literature have been published in the various dialects, and in English by mission and commercial presses.

—*The Philippine Presbyterian*.

## NORTH AMERICA

### Religion and Unemployment

Roger W. Babson, statistician, maintains that the United States has never worked clear of unemployment cycles until there had been a great wave of religious revival; and that it is not likely that the present unemployment problem will be solved without a national spiritual awakening. "During our country's history there have been many panics, but in 300 years there have been only six great movements in employment," he said. The first movement away from unemployment in 1680 was accompanied by a wave of revivals; the preaching of Jonathan Edwards and Whitfield marked the second in 1730; the movement between 1800 and 1810 was coincident with the preaching of Finney

and other evangelists; in 1850 came D. L. Moody and in 1898 Billy Sunday and the evangelists of his day."

—*Watchman-Examiner*.

### Religion On the Air

*The Living Church* says that there are more than forty religious programs broadcast every week through national or sectional hookups, and sponsored by established religious groups. These regular programs are under Protestant, Catholic and Jewish auspices, and do not include the scores of broadcasts made periodically by single groups, such as local church federations and individual clergymen.

There are at present 14 national broadcasts under Protestant auspices every week, 13 of which are supervised by the Department of Religious Radio of the Federal Council of Churches. There are 16 regular broadcasts of Jewish interest, according to information issued by the Union of American Hebrew Congregations. Roman Catholics have 10 regular programs while, according to the National Council of Catholic Men, there are an additional 26 programs. Many of the latter, however, may have been discontinued recently.

### Plans for Methodist Union

In Cincinnati, on December 5th, a joint committee of fifteen, representing fifty commissioners who in turn represent the Methodist Episcopal Church, the Methodist Protestant Church and the Methodist Episcopal Church South, approved a plan for the union of the three great Methodist churches in the United States.

This unification plan must be ratified by the churches themselves in their general and annual conferences, before it becomes effective, and that is likely to take at least six years. It is hoped that by 1944, 100 years after the church in the South separated on the question of slavery, the union will become a fact, uniting in one body more than 7,000,000 communicants.

The Methodist Episcopal Church, which commonly is regarded as the "Northern" group, numbers 4,259,000 communicants; the Methodist Episcopal Church South has a membership of 2,243,000, and the Methodist Protestant Church about 200,000. These churches in foreign countries have about 600,000 members.

Under the proposed plan the church—to be called the Methodist Church—will be divided into six conferences in the United States, five for whites and one for Negroes. Each jurisdiction will elect its own Bishops.

### Presbyterian Diamond Jubilee

The Southern Presbyterian Church is observing its Diamond Jubilee in a forward movement in which daily Bible reading is given a prominent place. Other aims put forward, says the *Christian Observer*, are:

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

The Jubilee Theme is "Christ and His Church First."

### Race Relations

Young Southern Christians, meeting in Memphis, December 27-30, had this to say regarding race relations:

1. We recognize we cannot rightfully call ourselves Christians until we face honorably our responsibilities as members of the social order in which prejudice, discrimination and injustice are the daily portion of a vast number of those of other races who rightfully call America the land of their birth.
2. We must adopt an attitude leading to the treatment of every other person with complete courtesy and respect regardless of race, color or nationality.
3. To inform ourselves and seek to enlist others in efforts to better understand other races through actual observation, reading, study, discussion,

interchange of plays and programs, and other cooperative means.

4. We shall expressly set our faces like flint against mob violence for any cause whatsoever, and shall use our utmost influence upon public officials and opinions for complete eradication of mob violence.

5. We have been taught, "God hath made of the same blood all men for to dwell together on all the face of the earth." We believe that.

—*The Christian Advocate*.

### "Unofficial Ambassadors"

The year 1936 marks the completion of twenty-five years of service of The Friendly Relations Committee, whose secretary is Charles D. Hurrey. During the quarter century approximately one million dollars have been expended in a varied program of activities among students from a hundred countries.

At least ten Foundations have appropriated generous sums for fellowships for foreign students. Governments abroad are facilitating the exchange of students and professors between their countries and ours.

Seen through the years, foreign students have been a transforming factor in American life. Their frank criticism has influenced the revision of some textbooks in our schools; teachers have become more friendly toward the alien's problems. From the American viewpoint, gains from this interrelation have been many.

### LATIN AMERICA

#### Religion in Mexico

A recent book, entitled "Religion in Mexico," by G. Baez Camargo and Kenneth G. Grubb, says that the Roman Catholic Church in Mexico has collapsed. Where in 1926 there were 4,493 priests in active service in Mexico, today only 197 are allowed to minister to the people. Mexico will never again be an exclusively Roman Catholic nation.

The Social Revolution has paved the way for broader evangelistic work; it has opened the door to the Indians of the countryside. One of the opportunities is to interpret our religion to a people that every day is becoming more awake socially.

Prof. Camargo is writing for the leading daily paper of Mexico; he is meeting the intellectuals on their own ground; he is loyal to the Gospel in showing them that in it we have a force to lead Mexico out of its maze. "We are thankful for the situation," says he, "for it is forcing us to change much of the technique of our work in the churches of Mexico. We are shifting from the program and form taken to Mexico by the missionaries to a program developed in answer to the needs and opportunities of our own people. We are now stressing camps for evangelical teaching, evangelism among soldiers and sailors, a program of Christian literature, and training schools and institutes 'on wheels' for training Christian workers."

—*Watchman-Examiner*.

### Only One Remedy

In the Aztec town Cuautla, in the State of Morelos, Mexico, the Indian village chief was talking with Mr. W. C. Townsend, a missionary who was learning the Indian language. The headman complained about the awful vice and ignorance of his town and Mr. Townsend suggested some reforms.

"No, professor," replied the chief, "those won't work. There's only one thing that will. It's the Bible and it must be in our own language."

—*Pioneer Mission News*.

### An Image That Runs Away

A writer in the *Central American Bulletin* tells of a Catholic barn-like temple in a town of Guatemala, which houses "El Señor de Chajul" (The Lord of Chajul). "We were told that this image at least twice had left its place in the church, and had been found by the roadside a short distance out of town. In order to keep it from running away again it was put in a glass case, two wooden soldiers were placed, one on either side, to guard it, each soldier in uniform, a wooden rifle in hand, and a jug of whiskey at his feet to give him strength for his long vigil.

"They say that people make long pilgrimages to burn candles before this shrine, many kneeling a block away from the church and approaching the image on their knees. In speaking to one of these people about the Lord one finds it very difficult to get his mind away from his 'Señor de Chajul' and centered upon the true and living Lord Jesus."

### Witnessing in Brazil

When Mr. and Mrs. O. M. Thompson, of the E. U. S. A., went to Januria, Brazil, as pioneer missionaries two years ago they found that the "whole north of the State of Minas Geraes had been unaccountably neglected by Evangelical forces." Confronting them was a wall of Roman Catholic intolerance, furthered by the priests. However, several families have been won, and there is now a Gospel Hall in Januria. The outstations are the most fruitful fields. The country folk seem to have greater desire for spiritual verities; there are fewer worldly diversions in small villages and on farms. One village now has a regular Sunday school. The police authorities of this place telegraphed to the capital, asking what action must be taken to silence a Protestant preacher. The reply was on the side of the preacher. In the Fabiao Valley several young men, brought up in an atmosphere of bigoted belief in saint worship, now carry in their pockets copies of the New Testament.

—*Life of Faith*.

## EUROPE

### Poland Closes Methodist Mission

The Warsaw Government has appointed a receiver for liquidation of the properties in Poland of the Methodist Episcopal Church South, which are valued at \$500,000. This outpost of the Southern Methodist Church of the United States, established in Warsaw in 1921, had become an important center for religious and educational work. It oper-

ated the largest English school in Poland, with 700 pupils.

Objections of the Polish authorities were based on alleged failure of the organization to conform to the Government's administrative requirements; there were no objections to religious activities. It is questioned whether the Southern Methodists will obtain compensation for their investments in Poland.

### Ukraine Reformation

Protestants in Europe and America are watching with sympathy what is known as the Reformation in Ukrainia. There are between thirty and forty millions of Ukrainians, of whom seven millions are in Galicia, where an evangelical revival was begun by returned prisoners after the Great War. Dr. Adolf Keller, Secretary of the Central European Bureau of Inter-Church Aid, declares that scenes of the early Christian Church are being repeated. The revival was led by laymen, as ministers and teachers after the War were almost entirely lacking. Converts gathered in farm buildings or dwelling houses, or in the open air. Eventually, a European Committee was constituted to assist in the organization of the Reformation. Plans are under way for translating both Old and New Testaments into Ukrainian; also for a translation of the Augsburg Confessional Catechism.

Ukrainian Protestants are rich in faith, and generous to the point of extreme self-sacrifice, but they are very poor in worldly goods.—*Life of Faith*.

### News from Greece

The Orthodox Church in Greece is today using with profit methods which have been associated with Protestant work, such as tract distribution, Sunday schools and Bible classes. Greece is also the best purchaser of Scriptures among the Balkan countries; 66,658 copies were sold last year as against 38,264 in Bulgaria, which is a country of about equal population. The Union of Greek Evangelical



Churches has now 11 organized churches of which seven are self-supporting. There are 20 preaching stations where communicant members reside, and 30 towns and villages where the Gospel is being proclaimed. The small Evangelical mission to Moslems in Greek Thrace gives cause for encouragement.

### Is the Church Extinct in Russia?

A bulletin of the World Dominion Movement reports that the Reformed Church in Russia is wiped out completely. The 200 Lutheran pastors are reduced to 18, Orthodox priests are continually being shot and the bishops sent to prison. Laymen are taking the place of the priests. There is real hunger for the Word of God, which many are studying eagerly. Bibles are entering through Siberia and the neighboring countries. A representative of the Federal Council of the Churches of Christ in America has recently visited some of the few churches still open. The worshippers were mainly old people. No young men were being trained for the ministry. The Church is already thought of as a remnant of the past.

## AFRICA

### Transportation and Missions

Even when a missionary is fortunate enough to have an automobile of sorts, he cannot be sure of reaching his destination. On a trip from Yaounde to Efulan a Presbyterian missionary started out by automobile and made rather good time so long as the road lasted. But it came to an end, and there was a river to be crossed on a pontoon raft, which took water so fast that half way across it listed and the car slid off into the water, disappearing entirely. There were only a few people in the village on the bank, but these cut bush rope and diving down managed to tie it to the rear of the car and raise that end; but the front stuck fast. So they beat the call drum to say that there was *Mbia*

*jam jai* (a bad thing happened in the village). When the people came running from all directions to learn who was dead, the missionary told them it was his car. With much maneuvering, the car was finally dragged to shallow water where the men could wade in and lift it to dry land. It was then too late to reach Efulan that day, but before daylight the next morning the missionary left the car to dry out, while he continued on foot. —*Presbyterian Banner*.

### A Teaching Experiment

Teachers in Africa as well as in the United States must face the problem of making Bible study a subject of real, living interest to schoolgirls. Miss D. N. Summerhayes tried an experiment along this line which is described in the *C. M. S. Outlook*:

I started a small study group for African teachers themselves. It proved to be well worth while. Barriers began to go, and I hope the Bible became more alive to them. Then we worked the Old Testament syllabus for the year into a pageant, "The Captivity of the Jew." Each leader worked at one episode with a group of girls; all the words were learned by heart from the Bible, several psalms were sung, and as the pageant gradually began to take shape and live, it became a reality among us, and the final performances an uplifting experience for the school. We performed it to an audience of African neighbors and friends, and then were asked to do it again for the Christian Council which was meeting in Onitsha.

### "Baby Week" in Tanganyika

A "Baby Week" held at Mvumi proved a great success. Fathers as well as mothers and babies were invited; special lectures were provided for them, and on the day devoted to competitions one of the prizes was for the father who made the best cot for his child. More than 200 women attended on the first day, in response to an invitation to all mothers whose babies had been born in the mission hospital. Nearly 500 babies were present during the week, and from these it was easy to pick out those whose mothers had profited by the teaching given at the welfare clinic; for they

looked healthy, clean and well cared for. A lantern lecture with slides showing the connection between dirt and disease, hospital work in other places, etc., was given during the week, as were also demonstrations of improved cooking methods, and cleanliness in the home.

—*C. M. S. Outlook*.

### Example of Faith

A gift of \$5,000 has been received at Bafia, Africa, for the erection of a brick church, coming as a direct answer to prayer. The people at Bafia are too poor to give enough money to build a church large enough to house the big congregations, but they did pray for help from America to enable them to put up a building for the worship of God. When it seemed that all chances for such an undertaking were impossible, in direct answer to their prayers the money came from an individual who is also drawing the plans for the church. The lack of wonderment or surprise on the part of the natives when they heard that the money had been given was quite impressive. Hadn't they prayed for help? Naturally, they would receive it.

—*Presbyterian Banner*.

### Dondi Medical School

A Training School for African Medical Workers was opened in Dondi, West Africa, October 1, under the auspices of the American Board. It provides a three-year course for eligible young men and women. Students must be recommended by both missionaries and the churches of which they are members. Food and lodging will be furnished by the Mission Hospital, the Sara Hurd Memorial Hospital. A small tuition is necessary to cover some of the heavier expenses.

### Pilgrimage in Madagascar

Malagasy Christians observe an annual pilgrimage to the Rasalama Church at Tananarive, Madagascar. Last year saw a record crowd, some ar-

riding in bullock carts, many on foot. The Rasalama Church commemorates the Christian martyrs of that great island. This year's pilgrimage brought together 215 pastors as well as theological students to the "pastors' week" held in connection with the pilgrimage.

A native Sunday school missionary writes that in districts far from Tananarive, many of the inhabitants are still heathen and worship idols. In Anativalo there are a few Sunday schools, but the great difficulty is that many of the heathen parents refuse to allow their children to go to these Sunday schools, but send them into the fields on Sundays to attend to the cattle. Nevertheless, the number of Sunday school scholars is increasing. In Bezanuozano heathenism is steadily decreasing, and there are churches in many of the villages, most of which have their own Sunday school.

## WESTERN ASIA

### Week of Prayer in Syria

The World's Week of Prayer was observed in Syria in the Arabic and Armenian Evangelical churches this year as in past years. A joint communion service was held in Beyrout on the Sunday following, when the church was filled to capacity, as many as 600 being present. Six ministers officiated, using six different languages—Arabic, Armenian, English, French, German and Turkish. Hymns were sung in the six languages—probably other languages were used, for one noticed at the service people whose language was Danish, Swedish or Greek. Hymns such as "Nearer My God to Thee," "How Firm a Foundation," "Just as I Am," and "My Faith Looks Up to Thee" are equally dear to all. The Lord's Prayer and the twenty-third Psalm also were repeated in unison. Prayer was offered in Turkish.

This service is coming to have a large place in the life of the Protestant movements in Beyrout. The Week of Prayer prepared the way for it, with its

emphasis on those things which draw all Christians together and the union of the body of Christ.

—*Presbyterian Tribune.*

### Useful Arabic Literature

A missionary lately returned from Iraq states that he has for seven years toured extensively in that country and has widely used the Arabic edition of "Selected Portions from the Word of God." He states that it is one of the best booklets in Arabic which he could obtain and that it was very often accepted with gratitude by Mohammedans, Jews and nominal Christians. He gives as reasons for its popularity and usefulness the following points: 1. It gives concisely the Scriptures which show man's condition by the fall and the doctrine of redemption through the Lord Jesus Christ. 2. It begins with the story of the fall and other Old Testament passages which are attractive to Moslems. After interest is aroused the reader is often willing to go on to the Scriptures which show Jesus Christ to be the Son of God and Saviour.

In Egypt the old controversial type of book has been replaced by a newer type, which seeks to meet the difficulties of the Moslem without arousing antagonism. Recently a new form of apologetic has been introduced in the form of a Christian novel, written by Mr. J. E. Kinnear. The story presents a contrast between the ideals and practices of a Christian and a Moslem young man. Some of the claims of Christianity are introduced into the dialogue.

—*A. C. L. S. M. Newsletter.*

## MISCELLANEOUS

### The Bible in New Tongues

The American Bible Society announces that the number of languages in which the Bible, or some part of it, has been published now totals 972. Recent publications include a revised New Testament and Psalms for use in Ponape, largest of the Caroline Islands. Five nationalities

are participating in this project: translated by Germans, printed in England, financed by Americans, distributed by Japanese and used by Ponapansians.

An analysis of the American Bible Society's records shows that of the grand total of 972 languages in which Scripture publication has occurred the complete Bible has now been published in 175 languages; the New Testament in 208 additional languages; portions of the Bible, or one complete book, in 514 more, and selections from the Bible; that is, less than a complete book, in 75 more languages.

### Centenary of Spirit of Missions

The official missionary periodical of the Protestant Episcopal Church, published its first issue 100 years ago. Consequently that journal celebrated its centenary by printing its January issue as a centennial number. The cover is a reproduction of that which appeared one hundred years ago and the issue abounds with arresting, historical material. That the first editor appreciated the value of the printed word was made plain in his introductory announcement in the new journal:

It is an instructive lesson of God's providence that when the fulness of time had come for the redemption of His Church from papal bondage, a new art was prepared, by whose strange agency the truth, which was to make men free, should be borne forth, as "on the wings of mighty winds," to all the nations. It was in the promotion of this great cause that the wonderful influence of the press was first made manifest. . . . It may be doubted whether we have paid sufficient heed to this instructive lesson of the consecration of the press.

—*The Churchman.*

\* \* \*

"Give us strength to walk the rest of the road, looking unto Jesus, the author and finisher of our faith. Restore us to our rightful sonship, and keep us from leaving the path along which He went who, for the joy that was set before Him, endured the cross, despising the shame. Amen.—*Robert W. Norwood.*



A CHRISTIAN STUDENT CONFERENCE, HELD AT AN OLD PALACE IN IRAN

### ORIGIN OF THE HOLI FESTIVAL IN INDIA

"Holi" is the name of an Indian woman. At first abuse was given only to her, but now, during her festival all are subject to the same treatment, so that it is not safe for respectable women to go abroad till this celebration is over. The following story about her is told in Hindu tradition.

Parlad, having heard that the god Vishnu was almighty and omnipresent, sought to put this to the test. When a potter was making a fire to bake his earthen pots, Parlad saw some live kittens in one of the pots and prayed that Vishnu would preserve them. His prayer was answered and as a result he became a firm believer in Vishnu, much to the disapproval of his father who worshiped Shiva. Failing to persuade his son to give up the worship of Vishnu, the father decided to kill Parlad. He threw him into the water, but Vishnu made him swim and so saved his life. Then the father commanded an elephant to trample the son to death, but the omnipresent Vishnu being in the elephant, the beast refused to touch him. At last Parlad's aunt, named Holi, said, "I will hold him while you heap faggots of fire around us. If I die with him it matters not." Again Vishnu being in the fire, saved Parlad while his aunt perished. As a result Holi is despised by worshipers of Vishnu and at her festival all women are subject to abuse so that it is not safe for them to appear in public during the celebration.

As a missionary in India, I found it useful to tell this story to show that the best way to celebrate the festival is to follow the example of Parlad in accepting truth, even at risk of his life. We should be ready to forsake the religion of our parents if in this way we follow the true God. There is a great contrast between the quiet, reverential worship of Indian Christians and the howling mobs who celebrate the Holi festival. Such were some of these Indian Christians before they were made clean by the blood of Christ.

THE REV. J. G. POTTER.

# Our Missionary Bookshelf

*Books Briefly Reviewed for the Readers' Information*

Duncan Main, of Hangchow. By Alexander Gammie. 3s. 6d. 159 pp. Pickering and Inglis, London, Glasgow and Edinburgh.

Dr. Main was one of the most notable medical missionaries of the past generation. He was born in Scotland in 1856, went to China under the Church Missionary Society in 1881, worked in Hangchow for forty-five years, returned to Scotland in 1926, and died on August 30, 1934. When he arrived in Hangchow the medical equipment consisted of a small house with four rooms and sixteen beds. When he returned to Scotland he left four hospitals with 500 beds, outpatient's department, medical and pharmacy training colleges, nurses' training schools for men and women, radio and electrical equipment, homes for children, lepers, consumptives, incurables, Chinese Christian workers and convalescents, with fresh air homes, isolation hospitals, etc., one of the most extensive and complete medical plants in China and entirely his own creation, for which he raised hundreds of thousands of dollars.

Dr. Main was a unique personality. His Chinese name was "Dr. Apricot of Heaven Below." His motto was "Keep Smiling." His humor was irrepressible and his energy absolutely indomitable. He was one of the most loving and lovable Christians in the world. He was a remarkable horseman, a jack-of-all-trades, a skillful mechanic, a miracle-working surgeon, a gentleman by Western standards and Chinese standards alike, the leading citizen of Hangchow and a man of God who preached and also spoke of Christ in the most natural and persuasive ways in all

his human contacts. "A really grand type of man, honest, broad-minded and genuine," said the *North China Daily News* of him when it heard of his death. One could not find in missionary history a more really model medical missionary.

The biographer preserves the flavor of Dr. Main's rich personality, but has not dealt fully enough with the real missionary problems with which Dr. Main had to cope, especially in late years as a result of the pressure of Western influence and money in shaping medical education in China. But he has preserved well the rich fidelity of Dr. Main's medical work to its supreme missionary purpose.

R. E. S.

*The Church of Christ and the Problems of the Day.* By Karl Heim, D.D., Ph.D. \$1.75. 172 pp. Charles Scribner's Sons, New York. 1935.

This is a great little book. It comprises the Sprunt Lectures delivered at Union Theological Seminary, Richmond, Va., in 1935 by Karl Heim, of Tübingen. The seven lectures deal with the failure and decay of the idea of the sufficiency of man's reason; the rise of the new faiths of nationalism and communism; the fresh discovery of the Eternal and Transcendent God; the reality of sin and the reality of the atonement; the substitution of leaders for ideas in the life of the modern world; the sole sufficiency of the divine leadership of Christ; the power of prayer and the meaning of the resurrection. The book is an illuminating illustration of the new currents of theological conceptions which are dominant in the churches of Europe today. The

Gospel of the New Testament is being recovered. To Dr. Heim, Jesus Christ is the Saviour who wrought salvation for us and who is evermore the risen and living Lord. Prayer is a reality. The Gospel is not sociology, because it is so vastly more. The depth and the heights of it which humanism has lost are proclaimed here, and the length and breadth of it make the dimensions of humanism seem small. The Gospel is greater than this and all other statements of it, but each such attempt to state it carries us onward toward its infinite fullness.

R. E. S.

*Pratt: The Red Man's Moses.* By Elaine Goodale Eastman. 8 vo. \$3.00. University of Oklahoma Press, Norman. 1935.

This is more than the life story of an army officer who devoted the most active years of his life to the education and civilization of America's aborigines. It is in fact a careful and conscientious review of the Red Man's relation to Government administration covering over half a century. It deals with the varying policies of Indian administration, often contradictory, due to frequent changes in the political set-up of the Indian bureau, and traces the struggle of Col. Pratt who launched a far-reaching experiment in Indian education at the Carlisle School with the slogan: "To educate the Indian, get him away from the reservation into civilization, and when you get him there, keep him." Naturally this advanced idea for the ultimate assimilation of the American Indian into our body politic created intense opposition on the part of those who believed then, and still be-

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

lieve, that the Red Man belongs to the stone age civilization and that all efforts to give him a modern education are more or less futile.

Pratt in founding Carlisle sounded the death-knell of tribalism, segregation and isolation. Nevertheless, even today there are abortive attempts on the part of some who seem to prefer to have Indians isolated on western reservations under their own tribal set-up, where tourists may view them as a sort of human zoo. Needless to say the quickest and surest way to exterminate the Indian is to isolate and segregate him from the rest of humanity. Pratt was ahead of his day in sensing this idea in all its implications, and he proved to be a redoubtable champion of the idea of liberating the Indian from bureaucratic domination.

The fight thus launched by Pratt in 1879 is by no means won. Today the forces of bureaucracy are still at work, and while they use such high-sounding rubrics as "preservation of native culture," "religious toleration," "home rule" and similar shibboleths, their efforts point unmistakably in the direction of turning the clock back for "Poor Lo," at least a half century.

Mrs. Eastman, herself a writer and authority on Indians, was for many years a teacher and worker among them. She points out that Pratt was sometimes a sharp critic of the missionary work on the reservations. He felt that the efforts of the Boards and societies to build up native churches, using their own language and under native leadership was tantamount to encouraging tribalism and prolonging the evils of reservation life. While this criticism had a measure of justice in it at the time of Pratt's activity it should be noted that today the churches are practically a unit in opposing further isolation and segregation, as well as the revival of tribalism. Mission Boards today hold rather to the dictum that "the Indian must be saved by a process of Christian assimilation to American life, not by a care-

fully guarded and subsidized segregation."

To all friends of the Indian who envisage his future as that of enjoying the privileges and sharing in the responsibilities of full citizenship, as well as responding by "outward and visible signs" to the "inward and spiritual grace" bestowed upon him through increasing knowledge of the word of the "Great Spirit," Mrs. Eastman's book is welcomed as particularly timely and filling a long-felt need.

G. E. E. LINDQUIST.

Joseph Wolff, *His Romantic Life and Travels*. By H. P. Palmer. 222 pp. 7s. 6d. Heath Cranton, London, 1935.

Probably few now living know much if anything about Joseph Wolff. He was a famous man in his generation, a missionary whose adventures were stranger than fiction. Born in 1795 in Franconia, the son of a Jewish rabbi; he felt, before his youth was passed, the need of something in religion that he did not find in the faith of his fathers and entered the Roman Catholic Church, some of whose priests had befriended him. He decided to be a missionary and became a student in the College of Propaganda in Rome. He was welcomed as a young man of high promise, Pope Pius VII and several cardinals taking a personal interest in him. But his alert and inquiring mind soon challenged some of the Roman Catholic dogmas and he got into difficulties that led to his dismissal. After various wanderings Henry Drummond, a wealthy Englishman, persuaded him to go to London where he found in the Church of England the spiritual fellowship that he sought. He studied at Cambridge, and at the age of twenty-six began his mission to "the dispersed of my people in Palestine, Egypt, Mesopotamia, Persia, the Crimea, Georgia and the Ottoman Empire." He was supported at first by his friend Drummond and later by the London Society for Promoting Christianity among the Jews. His travels were amazing. After preaching in the countries named above, he la-

bored for his brethren "in England, Scotland, Ireland and the Mediterranean. I then passed," he continues, "to Turkey, Persia, Turkestan, Afghanistan, Cashmere, Hindustan and the Red Sea."

His experiences were as varied as his travels. He was sought as a lecturer at famous universities, and he married the daughter of an English earl. He received the degree of Doctor of Laws from Trinity College, Dublin. He was the friend of statesmen and scholars, entertained by ambassadors, welcomed as a distinguished guest by princes and governors, and thousands hailed him as a man of distinction. But there were other experiences. He contracted typhus fever. Kurds inflicted 200 lashes on his bare feet, so crippling him for months. Arab tribesmen robbed and scourged him. In Khorasan, he was stripped naked, tied to a horse's tail, thrown into a foul dungeon and offered for sale as a slave. He was repeatedly threatened with death, and several times barely escaped. Bandits seized his horses and supplies and clothing, and he was compelled to walk shivering with cold 600 miles in bitter winter weather. But he endured everything undismayed.

He was a man of exceptional ability and impressive personality—kind and generous; a brilliant conversationalist, a gifted linguist who fluently preached in half a dozen languages, and a missionary whose zeal for the conversion of souls was flaming fire. But he was a restless spirit, seldom staying long in one place, proclaiming his message and making little or no effort to establish churches. He was fond of disputation with Jews, Moslems and any others whom he could induce to listen, and tenaciously held extreme opinions about the millenium and the restoration of the Jews. His closing years were spent in a quiet parish in England, where he died in 1862 at the age of sixty-seven.

Archbishop Whatey characterized him as "a missionary Shakespeare"; the editor of *Blackwood Magazine* called him

"the most notable of wandering Jews," and added: "We know neither priest nor travelers to compare with this son of the desert, this wandering cross-bearer, this Grand Dervish of Christendom."

We may well be grateful to Mr. Palmer for the biography of this remarkable man. He has written sympathetically and yet with judgment, not hesitating to mention the defects and limitations of his tempestuous and sometimes erratic subject, but concluding that he was "an eccentric powerful figure, unlike anyone who has ever appeared on the clerical horizon before or since his day," and that "it is impossible to read the story of his life without admiring his talents, his heroism and his affectionate disposition."

ARTHUR J. BROWN.

**China Christian Year Book.** 1934-5. Edited by Frank Rawlinson. 12 Mo. 458 pp. Christian Literature Society, Shanghai. 1935.

For twenty-five years these annuals have been enriching our minds on China, the Chinese and Christian progress among them. The forty-three contributors include Chinese, business men, teachers, editors, authors, executives, Y. W. C. A. workers, and missionaries of many societies. Part I relates to National Life (92 pp.); Part II, Religious Life (120 pp.); Part III, Missions and Missionaries (17 pp.); Part IV, Education (108 pp.); Part V, Medical Work (13 pp.); Part VI, Literature (30 pp.); and appendices and index (58 pp.). There are articles on Relations with Japan; Modern Chinese Women; Communists; The Roman Catholic Church; Among the Tribes People; Salvation Army; Union Movements; The Missionary Situation; Education; Flood, Drought and Relief; Bibliography, etc., but no missionary directory. Here is a storehouse of reliable, up-to-date information in compact form—especially valuable to editors, libraries, missionaries and others interested in China. It may be secured from the International Missionary Council, 156 Fifth Avenue, New York.

**John White of Mashonaland.** By C. F. Andrews. 8 vo. 205 pp. \$1.50. Harper & Bros. New York. 1935.

Many missionaries, comparatively unknown to men, are heroes and heroines, who have given their lives to carry the Gospel of Christ to dark and difficult fields. The story of such lives is illuminating, and Mr. Andrews has done well to rescue this one from oblivion.

John White was a British Wesleyan missionary to Africa. He was born in Cumberland seventy years ago, and went out to Mashonaland in 1894, and there had many experiences with wild beasts, snakes and savage men. He bravely opposed the oppression of the blacks by white men and helped the people in times of war and massacre.

Mr. Andrews has told the story of this sacrificial life with sympathy and simplicity. It is full of inspiration for life and of lessons on missionary service.

**Christ's Alternative to Communism.** By E. Stanley Jones. 8 vo. 302 pp. \$2.00. Abingdon Press, New York. 1935.

This is the best study of the subject we have seen. Dr. Jones has studied communism at first hand in Russia and China. These studies of this social system, in comparison with the example and teachings of Christ, were discussed in his Indian Ashram at Sat Tal. The result shows how completely Christ would fulfill the highest ideals of communism by substituting love for selfishness and by providing the program and dynamic with which to set up an ideal society. The book is written in Dr. Jones' usual style—with a careful and discriminating use of facts, a comparison with Bible teachings and experiences. Christ alone is able to establish and govern an ideal society—but there is, to our understanding, no promise or prospect that He will make effective His earthly kingdom before His second advent. It is, however, the Christians' responsibility to realize the sovereignty of God in the human heart and to help carry out the program announced and made pos-

sible by His first coming 1900 years ago.

**Jesus Through Japanese Eyes.** By Toyohiko Kagawa. Cloth, 160 pp. Price, 3 shillings—75 cents. The Lutterworth Press. London. 1935.

The present visit to America of the distinguished Japanese author of this little book lends special interest to anything from his pen. Written for the purpose of informing the non-Christian reading public of Japan regarding Jesus' life among men, Dr. Kagawa accomplishes his purpose with a direct simplicity that occasionally goes to the heart of great moral issues.

Knowing the great sacrifices that the author has made for his ideals, one hesitates to say any word of criticism regarding his teachings. Yet it must be confessed that this little book gives the impression of incompleteness as regards the great redemptive mission of Christ. Surely Dr. Kagawa believes earnestly in the Evangelical faith. Therefore, without gainsaying the magnitude of his social influence and work, one would wish that, even in this brief study, he were more definite respecting those facts of salvation that make all the difference between spiritual life and death. F. E. GAEBELEIN.

**Our Korean Friends.** By Frederick S. Miller. 191 pp. \$2.00. Fleming H. Revell. New York. 1935.

These delightful character sketches make the people of the one-time "Hermit Nation" seem very real. Dr. Miller, who is a Presbyterian missionary, knows how to weave odd bits of humor and quaint revelation of human nature into a story that proves all the world akin. Here is this typical incident. "Someone knocked timidly at the missionary's door. Opening it, he saw an old woman, a bag in one hand. 'Do you eat grasshoppers?' she asked, bringing out a string of them. 'I read that John the Baptist ate grasshoppers and thought you might like some,' she explained. It was her alabaster box—the best she had to offer."



Or take the story of "Concordance Ko," who thought he could not find time for Bible study. "I'll tell you," said his wife, as they started for their field work. "I'll tie an open Testament on my back and go down the row in front of you. As we squat on the ground you can commit a verse each time." This animated bookstand, in time, enabled Ko to supply chapter and verse when the Western missionary could not locate his text. And thus he became known as "Concordance Ko."

The book is a collection of just such telling incidents.

H. H. F.

**The Student Volunteer Movement for Foreign Missions—Personal Reminiscences of its Origin and Early History.** By Robert P. Wilder. Foreword by Jesse R. Wilson. Pamphlet. 63 pp. 25 cents. S. V. M., New York. 1935.

One of the most outstanding movements, initiated and guided and empowered by the Spirit of God, is the Student Volunteer Movement. Like the foreign missions movement in the days of the Apostles and as led later by William Carey and the Haystack group, so the movement founded through Robert Wilder has had a remarkable and inspiring history. Here Dr. Wilder gives his own personal recollections. They ought to be read and prayed over by all interested in world evangelization. They furnish much food for thought and prayer and inspiration for a new advance. The secret of the early success of the Movement was the prayer and Bible study, the sacrifice and devotion of its leaders and their full surrender to the Will of God.

**Gold by Moonlight.** By Amy Carmichael. Illus. 8 vo. 182 pp. 5s. Society for Promoting Christian Knowledge, London. 1935.

Another beautiful Dohnavur book—beautiful in conception and execution, in text, illustrations and printing. "Gold by Moonlight" has come from the furnace of suffering and a deep sense of human need with a realization and experience of the power to bring life and peace and joy out of the midst of trial. Miss Carmichael digs her treas-

ures from many mines—Amiel, Rutherford, Guyon and poets—but chiefly from human experience and the inexhaustible treasure house of the Bible. Mingled with many Dohnavur songs and photographic gems, is a spiritual message to those eager to know and do the Will of God in the midst of storm and strife.

**Eastern and Central Asia.** Pamphlet. 33 pp. 6d. New Mildmay Press, London. 1935.

This is one of *The World Today Series* of booklets, the purpose of which is to give information as to what has been done and what remains to be done in world evangelization. They will prove of value to those who wish to pray for the work and workers in these lands. In this booklet are given important facts as to Japan, Korea, Manchukuo, Mongolia, Tibet, Turkistan, China, Indo China and Formosa—a large order for sixteen pages! Naturally the information is meagre, but it serves as an introduction and stimulus to prayer, and shows in what proportion the fields are occupied by Evangelical missionaries.

**The Serious Aspect of the Ethiopian Situation.** World Today Series. By Joseph J. Cooksey. Pamphlet. 1s. New Mildmay Press, London. 1935.

This timely booklet reviews briefly the Abyssinian situation—the history of the land, the people, the church and modern missions. The map is clear but not full, and the statistics, while not complete, are the most complete published. They include Roman Catholics who report 45 missionaries, 30 native priests, 94 European workers, 63 native workers and a total Christian community of 16,000.

**Here and Now.** By A. C. Chakraverti. Booklet. Illus. 80 pp. 8 Annas. Lucknow Publishing House, Hazratganj, Lucknow, India. 1935.

In the form of a simple narrative—possibly autobiographical in part—is this booklet by A. C. Chakraverti, a convert from Hinduism and the founder of a Christian ashram at Brindaban. It is the story of a young Brahman, a sinner, who sought peace

and pardon in Hinduism, but without success. Then he found Christ and entered joyfully into His service. The story is a testimony to the power of Christ to save and suggests ways in which to deal successfully with Hindu seekers. It is interestingly told and is true to the Gospel.

**They That Sow.** By Mary Warburton Booth. 199 pp. 3s. 6d. Pickering & Inglis. London. 1935.

This simple narrative tells of sowing and reaping among the women of India. It is admirably illustrated and each chapter is prefaced by one of the author's poems on the same theme.

H. H. F.

## New Books

**By Ways Appointed.** Briggs P. Dingman. 128 pp. 75 cents. B. I. C. Assn. Chicago.

**Christ in the Indian Church—A Primer of Christian Faith and Practice.** A. J. Appasamy. 170 pp. Christian Literature Society for India. Madras.

**Crossing Africa in a Missionary Way.** Stella C. Dunkelberger. 106 pp. \$1.00. S. C. Dunkelberger. Germantown, Pa.

**The Cross and the Reign of God.** Alec O. Hardy. 86 pp. 1s. S. P. G. House. London.

**From Fetish to Faith—Growth of the Church in West Africa.** W. J. Platt. 2s. Livingstone Press. London.

**Facing Facts—Year Book of the American Missionary Association.** 120 pp. American Missionary Assn. New York.

**A Grain of Wheat.** Toyohiko Kagawa. 150 pp. \$1.00. Harper & Bros. New York.

**Gwyneth at Work.** Margaret P. Neill. 320 pp. 2s. 6d. Pickering & Inglis. London.

**Here and Now.** A. C. Chakraverti. 80 pp. 8 Annas. Lucknow Pub. Co. Lucknow, India.

**In Seven Nations—Twelve Mission Studies on India, Africa, Japan, China, South America.** 50 pp. United Lutheran Church. Baltimore, Md.

**The Kingdom of God in Japan.** C. Burnell Olds. 69 pp. 25 cents. For 10 or more copies 10 cents each. C. N. Olds, Jr. Cleveland, Ohio.

**The Land and Life of Africa.** Margaret Wrong. 2s. 144 pp. Livingstone Press. London.

(Concluded on third cover.)



THE SCENE AT QUETTA, BELUCHISTAN, AFTER THE EARTHQUAKE, ON MAY 31, 1935  
(Reconstruction work is now going forward)

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## Obituary Notes

Dr. Charles E. Hurlburt, formerly a missionary in Africa, died in Los Angeles, January 28th, at the age of 76. In 1899, he became president of the Africa Inland Mission, a work begun four years earlier in British East Africa (now Kenya), by Peter Cameron Scott, a young Scotsman.

Under Dr. Hurlburt's direction the work grew until it covered an area from Kenya to Tanganyika, and to the West Nile district of Uganda, to the Belgian Congo and to French Equatorial Africa. Today there are 224 missionaries of the A. I. M. working among 25 tribes, with 1,600 native evangelists and teachers. Last year over 7,000 baptisms were recorded.

\* \* \*

Rev. Jay Thomas Stocking, D.D., Moderator of the National General Council of Congregational and Christian Churches, died of pneumonia on January 27 at the age of 65. Dr. Stocking had long been an important figure in Congregational Church circles, and was widely known beyond his own communion through his many religious books.

\* \* \*

Rev. W. W. Duff, Presbyterian missionary to India since 1921, died at Perozepur, January 23. He had been located at Moga since 1929, and was a member of the India Council of the three Presbyterian missions in India.

\* \* \*

Dr. Charles B. Tenny, who for thirty years was a representative of the Baptist Foreign Mission Society in Japan, died January 12 in Rochester, New York. Dr. Tenny was counted one of the great missionary statesmen of his time.

\* \* \*

Dr. George S. Avery, for 35 years resident manager of the Christian

## The Gospel in Print

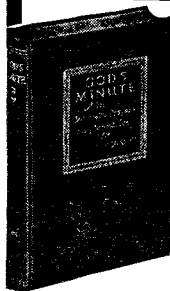
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Home for Intemperate Men, died of pneumonia on March 3d at the age of 81. The Chestercrest Home, as it was known, was originally located in New York City and later at Mt. Vernon, N. Y.; recently it was moved to Katonah, N. Y. Dr. Avery was formerly an evangelist and has been the means of the conversion and reformation of thousands of men addicted to strong drink and narcotics. He was highly honored and greatly beloved by fellow workers and by many who had come under his care.

## New Books

(Concluded from page 223.)

**The Missionary Education of Young People.** John Irwin. 182 pp. Missionary Education Movement. New York.

**Nectar from Indian Saints.** English Translation of Mahijati's Marathi Bhaktalilamrit. J. E. Abbott, Pun-dit N. R. Godbole, J. F. Edwards. 3 R. 498 pp. Aryabhushan Press. Poona, India.

**On Two Hemispheres—Bits from the Life Story of Lewis G. Jordan.** Lewis G. Jordan. 80 pp. 35 cents paper; 50 cents cloth. L. G. Jordan. Nashville, Tenn.

**Oil Lamps Lifted.** Pearl Dorr Longley. 86 pp. \$1.00. Revell. New York.

**Our Korean Friends.** Frederick S. Miller. 191 pp. \$2.00. Revell. New York.

**Pioneers of the Kingdom.** Phyllis S. Garlick. 158 pp. 2s. 6d. Highway Press. London.

**Popular Hinduism.** L. S. S. O'Malley. 246 pp. \$2.50. Macmillan. New York.

**Religious Education as Character Training.** Leonid V. Tulpa. 96 pp. \$1.50. L. V. Tulpa. Pomfret, Conn.

**The Serious Aspect of the Ethiopian Situation—World Today Series.** Joseph J. Cooksey. 1s. New Mildway Press. London.

**The Student Volunteer Movement for Foreign Missions: Personal**

**Reminiscences of Its Origin and Early History.** Robert P. Wilder. 25 cents. S. V. M. New York.

**Sure Anchor Reciter.** Henry Pickering. 96 pp. 1s. Pickering & Inglis. London.

**Stories from Brazil.** William Anglin. 96 pp. 1s. Pickering & Inglis. London.

**Songs of the Saviour.** Carey Bonner. 64 pp. 2s. paper; 2s. 6d. cloth. Pickering & Inglis. London.

**Billy Sunday—The Man and His Message.** William T. Ellis. 520 pp. \$1.50. John C. Winston. Philadelphia.

**The Silence of God.** Sir Robert Anderson. 212 pp. 1s. Pickering & Inglis. London.

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