

THE MISSIONARY REVIEW WORLD

A Visit to the Atlas Berbers

James Haldane

D. L. Moody---Ambassador of Christ

John McDowell

The Next Step in Foreign Missions

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Pioneering in Tennessee Mountains

AnnaBelle Stewart

Whitman-Spalding Centenary

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AND

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CHURCH MANAGEMENT

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Cleveland, Ohio

inary Foundation, Hartford, Connecticut, died on March 29th in South Africa where he was visiting the home of his boyhood. Dr. MacKenzie was born in Orange River Colony, South Africa, seventy-six years ago, the son of John M. and Ellen MacKenzie, missionaries of the Presbyterian Church of Scotland. After receiving most of his higher education in Scotland he was ordained a minister of the Congregational Church in 1882, and three years later became professor of Systematic Theology in the Chicago Theological Seminary. In 1904 he was called to be president of Hartford Seminary and was professor of Systematic Theology until he retired in 1930. Among the many books of which he is the author are "South Africa, Its History, Heroes and Wars," "Christianity and the Progress of Man," "Christ and the Christian Faith." His wife, Alice Crother of Carlisle, England, died in 1926. Dr. MacKenzie was very highly respected and greatly beloved by Christian leaders in many lands.

* * *

John C. Harris, who died in England early last March, was a preacher of rare gifts who wrote two "best sellers"—"The Life of Khama" and "Couriers of Christ." As an organizer and administrator he drew to the Congregational Church many gifted men.

* * *

Rev. Len G. Broughton, internationally known Baptist minister, died February 22 at his home in Atlanta, Ga., at the age of 72. In the 1890's Dr. Broughton founded the Atlanta Tabernacle and ministered there for 22 years. He later held pastorates in Tennessee and in Florida. In recent years Dr. Broughton was engaged in speaking at Bible conferences and evangelistic meetings.

* * *

Dr. Charles B. Tenny, outstanding leader of the Baptist Mission in Japan, died in Rochester, N. Y., January 11. He was 65 years of age and began his work in Japan in 1900. As teacher and principal of the Baptist Theological Seminary and later as founder and principal of Mabie Memorial School for men in Yokohama, he served with marked efficiency.

* * *

Rt. Rev. Dr. Thomas Charles John, Assistant Bishop on the Niger since 1932, died recently at 64 years of age. He was the sixth African to be raised to the episcopate. He belonged to the Hausa race, and was a grandson of slaves. After holding various pastoral and educational posts, he became principal of the C. M. S. grammar school at Freetown, Sierra Leone, where he had been successively pupil, teacher and vice-principal.

* * *

Rev. George Washington Taylor, Southern Presbyterian missionary to Brazil, died January 1, aged 47. In 1920, he was put in charge of a Boys' School at Garanhuns, and under his leadership the influence of the school

(Concluded on third cover.)

Dates to Remember

Obituary Notes

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 22-24—National Federation of Men's Bible Classes. Kansas City, Mo.

May 24-29—Church 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.

August 16-23—World Missions Institute, Chautauqua, New York.

Dr. Charles E. Vail, since 1907 a missionary of Presbyterian Board of Foreign Missions in Miraj, India, died there of cancer on March 21st. Dr. Vail was born in Cornwall, New York, fifty-five years ago. After attending Princeton University and receiving his medical degree from the College of Physicians and Surgeons, New York, he sailed for India and at the time of his death was head of the famous Miraj Hospital founded by Sir William Wanless. His fame spread throughout India and ten years ago he was decorated by the late King George V of England for medical service. He is survived by his widow, Elizabeth Crane Vail and by two daughters.

* * *

William Douglas MacKenzie, D.D., president emeritus of Hartford Sem-

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THE MISSIONARY REVIEW OF THE WORLD

DELAVAN L. PIERSON, *Editor*

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Editorial Chat

The next issue of THE REVIEW will be the special American Negro number. This covers the Home Mission study topic of the coming year. You cannot afford to miss it. Some of the leading Negro Christians in America contribute to this number, giving their views of the problems, the progress, and the prospects that relate to 15,000,000 Colored Americans in the United States. There are also articles by white contributors who are working with and for the Negro. Secure copies of this number for your pastor, your missionary chairman and your study circle.

Our special numbers last year sold over 1,000 single copies each. Order now. The main contents and the special advance price are given on the fourth cover of the REVIEW.

Does your pastor take THE REVIEW? If not, why do you not ask ten friends to give 25 cents each to supply him with this mine of information and illustration of God's work in the world today? How about your Missionary Society and your Sunday school?

Here are some comments to show what others think of THE REVIEW. They are culled from recent letters:

"THE MISSIONARY REVIEW is one of the most valued magazines that comes to my desk. It seems to me it is getting better right along. The recent numbers have been especially interesting to me."

REV. A. M. KNUDSEN,
Longview, Wash.; President, Pacific Synod, United Lutheran Church in America.

"I advertise the REVIEW by word of mouth whenever I have an opportunity. I repeatedly urge that members of our Ministerial Association become subscribers and our executive board sends subscriptions to a carefully selected list of our ministers and missionaries."

REV. PAUL DE SCHWEINITZ, D.D.,
Treasurer, Moravian Missions.

"The REVIEW is the only magazine of its kind for the person who believes in Evangelical missions but is not belligerent about it. . . . The articles are so up to date, and the stories of human interest absolutely essential to those giving missionary talks."

MARY E. MOORE,
Young People's Department, Board of Foreign Missions, Presbyterian Church, U. S. A.

"I always look forward to the coming of the REVIEW with interest, and always read with profit and inspiration. May blessings be upon you and the splendid work you are doing for the great work of helping to build the Kingdom of the Master in the hearts of men and nations."

H. C. TUCKER,
Rio de Janeiro, Brazil.

"Through THE REVIEW you are supplying one of the great needs of the Christian Church today, namely: a more adequate picture and presentation of the fact that 'the Gospel of Jesus Christ is the power of God unto salvation to every one that believeth.'"

ARTHUR Y. MEEKER,
Upper Montclair, N. J.

"I have been taking THE MISSIONARY REVIEW OF THE WORLD for ten years or more. I enjoy it immensely. It is splendidly edited for one thing. Then the articles by the various persons from all over the world are highly educational."

MISS SARA L. HAMILTON,
Long Beach, Calif.

Personal Items

Rev. and Mrs. C. R. Callender and Mrs. C. E. Park have gone to what is now the most remote mission station under the Presbyterian Board—Kiulungkiang Station, on the Mekong River in Yunnan, China, about eleven days journey north of Chiengrai. It was opened by missionaries from Siam in 1917. In addition to evangelistic work in Kiulungkiang and neighboring towns, they will find medical, educational and leper work to be done in a vast, raw and needy field.

Hon. D. Tagawa has resigned as President of Meiji Gakuin in Tokyo. He has been a leader in many Christian movements and is well-known as a political liberal, having been vice-mayor of Tokyo at one time and a member of Parliament for a number of terms. His position at Meiji Gakuin will not be filled immediately.

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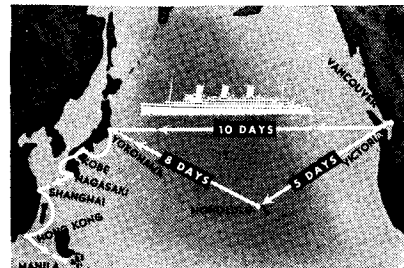
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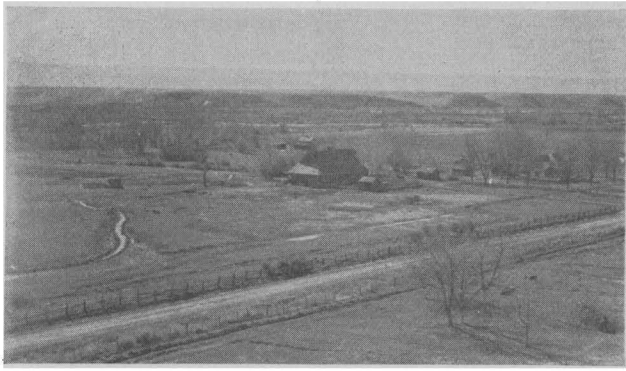


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THE SCENE OF THE WHITMAN MASSACRE



THE TUTUILLA INDIAN CHURCH TODAY



MARCUS WHITMAN — PIONEER TO OREGON INDIANS



PATAWA, LEADER IN THE TUTUILLA INDIAN CHURCH



THE GRAVE OF MARCUS WHITMAN



THE MARCUS WHITMAN COLLEGE

(See page 243.)

THE MISSIONARY REVIEW OF THE WORLD

AN INTERDENOMINATIONAL REVIEW OF WORLD-WIDE CHRISTIAN PROGRESS

VOLUME LIX

MAY, 1936

NUMBER 5

Topics of the Times

THE AWAKENING IN IRAN

Great changes are taking place in Persia or Iran as it is correctly called. The whole country is charged with a different atmosphere. Ten years ago the old conservative Kajar dynasty was overthrown and a new progressive dynasty was inaugurated under Shah Riza Khan Pahlevi. Since then there have been many evidences of progress in the government, in material improvements and in education, but the nation has still been under the influence of Moslem laws and customs. These have held the people back—socially, intellectually and religiously. Recent letters from Iran, however, report remarkable progress on each of these lines.

First the men were commanded to discard the Moslem fez for the Occidental hat or cap as an evidence of a "new day." Now the women are told to lay aside the veil—which they believe Mohammed commanded—and to adopt modern dress. Women teachers who do not discard the veil are dismissed and government officials cannot draw their pay until they bring their wives with them unveiled. Moving picture theatres do not allow veiled women to enter, and educational inspectors send home schoolgirls who have not adopted modern dress. Recently the Governor of Kashan, with the Chief of Police and the Superintendent of Schools, gave a series of talks in the Girls' school which resulted in all throwing off their veils, and on January 9th a decree was issued certifying the new freedom of Iranian women. One notable result is seen in the fact that women of the Court, without veils, are now attending public receptions with their husbands and are introduced to other men. The wives of members of the Mejlis (National Assembly) sent a telegram to the wife of the Shah, expressing gratitude for her efforts in behalf of the emancipation of women. Many of the mullahs and other Moslem leaders

have endeavored to raise a revolt against the new order but they have been powerless against the central government.

Unfortunately the new idea of freedom and the equality of the sexes is in danger of breaking down wholesome restraints. Moving pictures from Hollywood—such as "The Gay Divorcee"—and photographs and stories in illustrated papers convey the idea that Western civilization and freedom necessarily involve freedom in divorce and low moral standards.

Modern education is also making progress in Iran, and the government has assumed the responsibility for training the youth in Persian ideals. One government order makes all primary education, up through the fifth grade, co-educational. It is expected that this will soon be extended to high schools. Boy Scouts and Girl Scouts are being organized. The result will be a greater freedom in the mingling of the sexes and in marriage from personal choice—rather than by parental arrangement.

Reform is in the air in Iran but there are also signs of religious change and of a spiritual awakening. Most of the Iranians are by inheritance Moslems, but leaders are declaring that Islam has had its dead hand on the people long enough. Christian workers have new opportunities to call attention to Christ and His power to give true light and liberty. The movies are introducing pictures with a Christian background—including a film called "Golgotha," showing the trial, death and resurrection of Jesus. In Meshed, the pilgrim center of Shia Islam, the theater was crowded with Moslems for several days. A few years ago such a film would have caused a riot; now it was viewed with quiet attention.

Iranian Christian evangelists reported recently that a *morshid* (leading Sufi dervish teacher or mullah), a man who claims to have more than a

thousand followers in all parts of Khorassan, has made confession of his sins and his faith in Christ, saying, "I have been totally lost and without God in my beliefs. I now see that salvation is with Christ and I believe and accept Him, and I am ready to go forth to tell this good news to my followers."

A correspondent writes:

"God has been working here in a way I have never seen before. Twenty-four new believers were introduced to the church on Christmas Day, and ten more have come since then. Many of them are men of position and influence—three have been judges, two lawyers, two doctors, one a prisoner serving a life sentence. It seems like a quiet revival beginning. God is bringing people to us in most unexpected ways."

Another thrilling movement is due to the influence of a young medical student, Dr. H——, who came to America to study and here became a Christian. Last summer he returned to Teheran and first of all began to trace all his old friends and encourage them to become Christians. He opened a clinic where he met a large number whom he also encouraged to study Christianity. He organized a meeting which grew in numbers and power. His personal witness is remarkable. One of his groups included army officers, grocers, policemen and students. He told them of his quest for a happy life and how, since he had accepted Christ, he had been supremely happy.

He said: "Islam has blinded us. We have lived all these years in the shadow of truth. My old friends and new friends are still unhappy, borne down with a feeling that they are not getting any real value out of life. We can never feel that we have accomplished the purpose for which we were created unless we do it through Christ."

Through his influence a large number have been interested in Christianity and on Christmas morning over four hundred were present in the church. Twenty-three men and four women were accepted as Catechumens in the church. At the close of the service on last Christmas morning one of the most prominent leaders in the Department of Justice went up to the platform and stated that he wished publicly to identify himself with Christ. Such an unprecedented event created quite a stir. Formerly each Christmas there had been a special service, but it was evident that this year the service was limited to those who had not been associated with the church; Christians were excluded in order to make room for others. Tickets were given out and the church building was crowded.

WALDENSIAN SUFFERERS IN ITALY

What has the Italian invasion of Ethiopia to do with the progress of Evangelical Christianity in Italy? Much, every way. Most of the Italian

Evangelicals are connected with the Waldensian Church—that faithful body of Bible Christians in the Piedmont Valley who trace their origin to the early apostles and never were under the control of the Pope of Rome. They have always been a humble, hardy and mostly peasant folk, but intelligent, courageous and highminded. After many trials, with persecution and bitter warfare, they were finally granted religious liberty on February 17, 1848, now observed as "Waldensian Day." Those Evangelical Christians have spread, like the Apostolic Church and are now found all over Italy. They include men in high places of responsibility.

But the World War, economic depression and the Italy-Ethiopian campaign have brought many great hardships. The Waldensian Church, being composed largely of poor farmers, while giving generously to support its own churches, has not been able to carry on its larger work without the help of Christians in America and the British Isles. These gifts from outside Italy have so fallen off in recent years that the Waldensian work has suffered greatly. Gifts from America alone have been greatly reduced from what they were formerly. As a result churches have been closed, pastor's small salaries have been reduced not once but four times. In many cases one pastor must serve many scattered communities.

Now the Italian campaign in Africa has taken many of the Waldensian young men; the "sanctions" imposed by the League of Nations and the strict regulations of the Italian Government have produced further hardships. The spirit of the Waldensians is unshaken. In one community the farmers agreed to set aside a piece of land, to furnish free seed and labor so that the crops might be sold and given for the central funds of the Church.

Naturally in most districts the Roman Catholic clergy are bitterly opposed to the Evangelical work in proportion as it succeeds in drawing the people from the Church of Rome into deeper spiritual experience. But in many places the people welcome the Gospel and attend services in larger numbers. One Roman Catholic, after attending a Waldensian Day celebration, wrote to Signor Paolo Bosio, the Waldensian pastor, as follows:

The commemoration was one of the most solemn and unforgettable events I was ever privileged to attend. . . . The immense congregation was moved and thrilled. I do not belong to the Waldensian Church but I admire her and partake with enthusiasm in her fight and rejoice in her victories for the truth—a most needed work, especially at this time. I believe that nothing but a true spiritual awakening will make our dear country really great.

The Waldensians are not only thrifty, earnest Bible Christians, but they are missionary-minded and are seeking to spread faith in Christ and the Gospel throughout Italy. They have established

modest churches, schools (most of which are now closed), hospitals, homes for the aged and orphan-ages in various parts of the country and their workers are endeavoring to promote child welfare through clinics and in other ways to build up intelligent, self-supporting Christian communities. They are in need of sympathy and help from fellow Christians. Fourteen congregations have been deprived of ministers in the past year because of the financial depression. Dr. Guido Comba writes: "The need is very urgent. We must have help now or we shall be forced to abandon many mission stations and to close down several parts of our work."

The Waldensians themselves are giving as generously as they can. Recently they observed self-denial week by making extra gifts for the support of the work. Rings, gold chains, watches and other treasures, as well as money, were contributed to the fund.*

When we think of Italy, and are inclined to severely condemn the unprovoked campaign of Mussolini in Ethiopia, let us not forget the faithful Waldensian Christians who suffer from the warfare but do not condone the selfish purposes of the Government. In their Confession of Faith we see their attitude: "Established authorities we honor and unto such we gladly submit; but human institutions we loathe when they put in danger the freedom of conscience."

UNITY OR UNION IN MISSIONS

Many movements for church union are in the air. Some are already realized. Interdenominational church union is an accomplished fact in Canada, in India and in China and in branches of similar church families in America and Scotland; the younger branches of various churches in Japan, Korea and other mission fields have also formed National Christian Churches. Other similar movements are strongly advocated at home and abroad to take in a larger number of church bodies. The Presbyterian and Reformed churches in the United States are hoping to unite and there is some talk of union between Methodists and Presbyterians. The Church of England is joining in conferences to effect consolidation with other churches in India. There are already in active operation a large number of inter-church federations in America, as well as many union cooperative educational and philanthropic enterprises on the mission fields. Various inter-church conferences, such as those on Faith and Order, Life and Service, the Home and Foreign Mission Conferences, the International Missionary

Council and the thirty-eight National Christian Councils are all evidences of a healthy desire for Christian fellowship and closer cooperation; they are important steps toward greater unity of spirit, purpose and action, though these do not necessarily advocate organic church union. They are motivated by a desire to carry out the expressed desire of Jesus Christ that all His followers might be One, with the same kind and degree of spiritual unity that exists in the Godhead.

There is a vast difference in the ideals and aims that actuate these movements. Some would sink all doctrinal and ritualistic differences to bring about organic union; others would maintain independence of thought while promoting unity of spirit and closer cooperation. While man is man and full of imperfection and the spirit of independence, perfect union seems to be unattainable if not undesirable. Many interdenominational enterprises have proved failures because they were looked upon as requiring compromise or surrender in important matters of faith and practice. How can those unite in matters of Christian testimony who disagree on such important questions as the deity of Christ, the atonement on the Cross, the resurrection of Christ from the dead and the Scriptures as the inspired revelation of God? It is not necessary to be contentious, suspicious or aloof in order to hold firmly to these beliefs but there must first be unity in essential matters of faith, loyalty and aim before there can be any true union in organization and operation.

Dr. E. Stanley Jones, who has been so greatly blessed in his ministry in many lands, makes a strong—and, we believe, a practical appeal to Christians of every name to drop divisive labels; he recommends that all evangelical churches adopt the name "The Church of Christ"—adding any useful distinctive title to indicate the locality or special family to which the church belongs. Thus: "The Church of Christ in India—Methodist Branch"; "The Church of Christ in China—Baptist Branch," or "The Church of Christ in the United States—Presbyterian Branch."

There is no question but that the present divisions and even rivalry in the present evangelical Church are a hindrance to Christian growth and testimony, if not a public scandal and a dishonor to Christ. There is a growing desire for unity and cooperation in so far as these are dictated and directed by loyalty to Christ as Head of the Church. At present there is no call for uniformity or organic union.

The reasons for true Christian unity and closer fellowship are:

1. The fact that all Christians are ideally one in Christ and should recognize this oneness.

* The American Waldensian Society, of which the Rev. Robert W. Anthony is the new secretary, is located at 156 Fifth Avenue, New York.

2. The effect on the world of a united body in contrast to the effect of a divided church.

3. The great need to avoid dissention and even the appearance of rivalry among the professed followers of Christ. Each should recognize the rights and values of others.

4. The vast unfinished work that Christ has given His Church to do and that requires united, harmonized witness and service.

5. The fact that diversity in nonessentials of doctrine and practice is consistent with perfect unity in loyalty and service to Christ in different ways and places.

6. A great saving of money and effort will inevitably result from increased unity and cooperation.

7. The fact that the conscious experience of such oneness is the expressed desire and plan of Christ, the head of His body, the Church.

There has been good cause for the protests against error and for the emphasis on certain forgotten or neglected truths that have given birth to various denominations, but the ideal is the unity of the body, directed by one head. The vine is one, and though it has many branches going out in different directions, all draw life from the same stock and all bear the same good fruit. The ideal family has different branches, that may function in various ways, in various localities, under different names, but all are one in loving fellowship and in harmonious service. All Christians should contribute some important part to the whole, though their individual characteristics may express themselves differently.

God is too great for any human individual or group to reveal Him; the work of Christ in the world is too vast for any one organization to perform every task and to complete it.

DIFFICULTIES OF CHINESE YOUTH

The youth in China are having a difficult time. Not only is their land torn by internal strife and threatened from the north; not only do they face poverty and distress on every side; but multitudes of the youth are drafted for military service and an early death before they are out of their teens. They learn to fight but know not how to earn a living when they leave the army. The better educated Chinese youth, like those of other lands, are inclined to be idealistic and to seek a speedy correction of the evils they see—correction by force if peaceful methods do not immediately accomplish their purpose.

Political, economic, social and religious conditions in China are all far from ideal and many different remedies are recommended. The situation in China presents a great problem. At a re-

cent conference of religious education directors in Canton, one of the delegates mentioned the following difficulties in the training of youth:

1. Since the Government has forbidden Christian teaching schools, students are inclined to regard religion as discredited, or at least unimportant, and some are inclined to despise Christianity.

2. The non-Christian students so far outnumber the Christians, even in mission institutions, that the Christian atmosphere and influence is weak or lacking.

3. The divided opinions, lack of training and different standards of nominal Christians make it difficult or impossible to unite them—the result is a divided church.

4. Non-Christian teachers are very apt to undermine the Christian ideas and ideals of students so that they are confused or become agnostics.

5. The Christian services in many mission institutions fail to attract or meet the needs of students. In the churches, especially in large centers, they often find divisions and controversy which perplex them.

6. Worldly influences tend to draw young Chinese away from Christian life and service; they incline to seek political preferment, money-making or pleasure. The Christian motive and values of life are not presented with sufficiently appealing force.

7. The evidence of injustice, the selfishness, the immorality and dishonesty in so-called Christian lands, are looked upon as a virtual denial of Christ and discredit His teachers.

To correct these difficulties in Christian institutions, H. A. Wittenback suggests (in *The Chinese Recorder* for March, 1936) that all must have a truly positive and attractive Christian atmosphere. Every member of the staff must be a positive, intelligent Christian, able and eager to make helpful contacts with students in order to win them to Christ and prepare them for His service. Christianity expressed must also appeal to students, truly vital but adapted to their minds and needs, with challenging opportunities for service that will promote human welfare. The optimism and courage of youth must be enlisted in the cause of the living, all-powerful, divine Leader who sacrificed Himself for others.

The youth of today, in China, in Europe, in America, need the challenge of a cause worth living for and worth dying for, under a Leader who consents to no compromise and offers no easy task, but who fearlessly, wisely, powerfully, leads on to victory.

A Visit to the Atlas Berbers

By JAMES HALDANE, Mazagan, Morocco

THE origin of the Berbers of North Africa is still obscure notwithstanding all the efforts of scholars to trace it. But this failure, far from curbing curiosity, has given it impetus; the lack of a knowledge of facts has brought several theories to the fore. According to some scholars



CALLED TO HALT AND EXPLAIN

meet in the recorded history of Morocco. When the Arabs invaded the country it was with these they clashed in the struggle for supremacy.

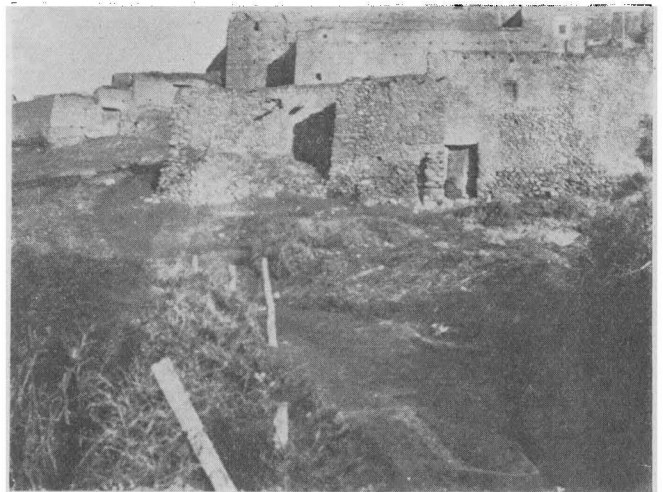
At any rate, the Arabicized Berbers are now living in the plains and other sections of the country. In recent years we have been able to open four stations at the base of the Atlas Mountains, but penetration to the glens, or ascent to the high plateau, for permanent mission work, has not been possible. For more than a millennium these people have lived behind their great natural barrier, isolated from the outside world, having no contact with men of another tongue, save when they descended to the plains to plunder.

But the creaky doors of this great wall, which have been bolted and barred so long, are now beginning to budge, and here and there at some pass they now stand ajar. Some little time ago I slipped in through one of these, traveled along the furrow and slopes and entered the glens to preach the Gospel where, as far as we know, no missionary of the Cross had ever proclaimed God's way of salvation through Christ.

the Berbers are "The people whom Joshua, the son of Nun, drove out before him." Renan, the famous French historian, championed this origin. Others, allowing their imagination some scope, incline to believe that they are descended from Goliath, whom David slew in combat. This theory is based for the most part on the phrase, "people of the pebble" as a section of the Berbers call themselves, and who to this day repeat fragments of the story of David and Goliath.

A third theory takes us far back into a hazy past—the Pleistocene Age. At this juncture of history, it is said, there was no Mediterranean Sea, North Africa being territorially joined to what is now southern Europe, while the Atlas Mountains of North Africa were a continuation of the Iberian and Italian ranges. If we accept this last theory we must treat the Berbers as descendants of a southern European race. Support is found for this claim in the fact that the Berbers are a white race without any of the characteristics of real African people found south of the Atlas.

One thing, however, we know with certainty, namely, that the Berbers are the first people we



OUTSIDE A TYPICAL BERBER VILLAGE

We began to climb at a point where a few years ago several Europeans were suddenly surrounded by a group of armed mountaineers. They were led away to the far heights where a powerful governor held them for ransom, demanding 3,000,000 francs for their release. A military expedition

into the region was out of the question, and in any case would have cost many times over the sum demanded. An effort was made to lower the figure, but the crafty Caid perched upon his plateau, surrounded by a ring of peaks rising to 12,000 feet, far from the reach of cannon balls,



A GIRL OF PURE BERBER STOCK

would not budge. So the ransom money was paid and the captives were released.

We had not gone far when a man brought us to a halt. He looked vicious and fanatical and required some tactful handling before we could get a hearing. By the use of a little humor we forced his fanaticism into the background and in-

troduced ourselves: "We are ambassadors of a King, one called Jesus, and we are bearers of a precious message." The barrier in our way was removed and we proceeded on our journey. The slopes were too precipitous to allow the building of villages upon them, and so we climbed until, at an altitude of some 9,000 feet, we suddenly debouched into a fertile glen. The place was studded with small villages and for the first time, probably, the people were to meet a missionary.

A hurried visit and superficial observation would lead one to conclude that here in this fertile valley, walled in with snow-capped conical peaks, far from those crushing cares that swamp civilized communities, we should find serenity, friendship, hope and love—the virtues that make life wholesome and good. Alas, these virtues, so we found, were scarce to the point of nonexistence. The valley was vitiated from end to end with the villainy characteristic of corrupt human nature, encrusted with a film of religion.

The first man we met was in the throes of a lawsuit. His land had been wrested from him by a neighbor. "If it were a matter of justice," he told us, "I would have no fear. But lawsuits here spell bribery, and my only chance of victory is to put down a larger bribe than my opponent."

This story was typical of many to which we listened. Up on those heights human nature was hatching out the same forms of evil, with small variation, which are rampant among the Negroes living in swamps a thousand miles further south.

We found the sex evils, inseparable from Islam, in sturdy growth. The tendency to divert conversation into this channel was conspicuous in almost every audience. One man, whom I nicknamed "Sidi Sixty," had just divorced "Lilla Thirty" and married a maid of twelve. He told me that "Lilla Thirty" was jammed with jealousy and had threatened the maid of twelve with poisoning. At the end of a long story he concluded: "If this threat materializes it would be serious for me, because I bought my young wife with a bullock and two sheep." The audience enjoyed the narrative of their friend's predicament. When I pointed out to them that this conduct was immoral the spokesman naïvely replied: "We are Moslems, not ethicists."

In all their conversation we heard the name of God pattering about their sentences like hailstones on an iron roof. No one seemed to be in earnest about life. Valorous effort for anything but plunder was not known among them. Again and again I noticed that when one man asked a question of another he was answered with: "God curse your parents," or "God burn your ancestors." They did this because it was easier than going to the trouble of making an intelligent reply.

In our village a number of men, twelve in all, took to praying. All that was necessary to fit them for the change from filthy talk and evil practices to the presence of God was a sprinkling of water and a solemn visage. Everywhere there was manifest an extraordinary show of both religion and roguery! We asked for an explanation of this strange mixture. There was no answer. A pious exhibition of religion which is not counter-poised by a solid basis of morality finds its strongest support in silence.

We carried with us copies of the Scripture in the Berber tongue. There was a reader in each village, but it was rare to find more than one. They had never seen the Gospel in Berber; and our feelings were stirred as we listened to them reading the first chapter of John, while over their faces expressions, suggestive now of surprise, now of fear, now of amusement, chased one another. This, with the message I proclaimed, was the first glimpse they had of Jesus. What feelings surged through one's soul as one faced these men and women who had dwelt so long alone, and who were now hearing for the first time of an event of supreme importance to them, but which happened long centuries ago!

As I write this article that glen lies deep in snow. Away among the peaks groups of houses, huddled together to form a village, hang on the slopes like cages on a wall. Here and there—so I imagine—a venerable looking man takes out a book as the people gather around their fires, and reads to them in Berber, "Ye must be born again." "Greater love hath no man than this, that a man lay down his life for his friends."

Toward the end of this glen we crossed a river

whose waters were gathered from the melting snows of the surrounding mountains. After going some thirty miles beyond this river we turned north into a mountain pass and after traveling through it for some twenty miles, we found ourselves in a cul-de-sac. It was a beautiful district with abundance of water, hundreds of villages, while on every side were almond trees, vines and extensive crops. In this pass we found a small community of Jews. They wore black skull caps, had long tapering beards and heavy earrings hanging by their cheeks. How strange it seemed to find this Jewish group tucked away in this lovely pass! And yet their ancestors were here before the dawn of the Christian era. Here they had their synagogue, read the Old Testament in Hebrew and passed on from generation to generation the salient features of Judaism so that today the physical and religious characteristics of the Jews are retained in this small community.

They found it hard to believe that our sole mission was to preach the Gospel. "Searching for gold?" they hinted. Fortunately we had some New Testaments in Hebrew and some of these were received by readers. But they were disappointed with the book, and handled it carelessly. They wanted us to go prospecting for gold away up on a mountain towards which they directed our attention.

God willing we shall return to these people, and we trust that the day is not far distant when, by the prayers and gifts of God's people, we shall have a permanent mission station upon these heights from which the messengers of the Cross shall go forth to proclaim to Jew and Gentile the glad message of the grace of God.

On The Tibetan Border

Recently we took a trip with our cook, who is also a real help in preaching, to the county of Weiyüan across the mountain range to the north. The object of our itinerary was partly to gain information as to the extent and population of the district, prior to more intensive evangelism. In this whole county is one Christian, a hairdresser of whom it may truly be said that no one whose head he shaves is ignorant of the Gospel. I made the county city, where he lives, my headquarters, and while there held meetings in his humble cottage and on the street, several entering their names as enquirers. I feel sure that a series of evangelistic meetings will mean the establishment of a church.

Traveling around the district proved difficult owing to the absence of inns and the scattered nature of the population. To the west the country rises on to high, cold plateaux, well above the

13,000 ft. mark, where crops cannot be grown and the inhabitants, except for a few Moslem gold-washers, are nomadic Tibetans in their black, yak-hair tents. In one of these tents, prevented by rain and darkness from making our destination, we were forced one night to seek shelter. It was in answer to prayer that a young Tibetan called off the two big dogs that rushed out at us, and invited us in.

Beside the fire sat a toothless old man, slowly turning his prayer wheel and muttering the while. On the other side of the fire, our host, showed his hospitality by knocking his wife over the head with a "waddy," and personally helping us to a handful of ripe butter in our tea. Another night found us in the now familiar interior of a lamasery, where the red-robed priests fell over each other in an endeavour to get tracts and Scriptures in Tibetan.—*H. H. Knight, in China's Millions.*

A Letter from Iran to America

FOR years I have been reading articles in church and missionary periodicals scolding members of the American churches for their failure to influence foreign residents in the United States. It is said that some Chinese Christian student has lost his faith while studying in a supposedly Christian college in America. A missionary, writing from the foreign field, has stated plainly that one of the great handicaps to the work abroad has been a lack of zeal and a bad example at home.

Such statements hurt me a lot, for we are partners. While I know there are too many in the churches of America whose lack of spirituality and careless lives give rise to such criticisms, yet I also know that thousands in every State at home feel badly cut-up by these accusations, for you are trying to be worthy of our Lord and to testify for Him as sincerely as any missionaries in other lands. Sometimes I have wondered as to the sad results, in the case of Christians and truth-seekers who come from other lands to America, whether the fault may lie with the strangers themselves. For instance, have the "Christians" among them had a firm grounding in their new faith before they fared forth abroad, and have they sought in the right places and kept at it wholeheartedly before they made their decision that Christianity is ineffectual in America. However that may be, I have two bouquets that may compensate somewhat for the brickbats you have grown accustomed to receive.

More than a decade ago a young Zoroastrian who had become a Christian in our college in Teheran went to Detroit with a group of Iranian students for a special course in the Ford plant. Some missionaries were rather fearful of the results, for he was a very young Christian; but we gave him a letter which he could present to some Detroit pastor and sent him off with our prayers. He made use of the letter (which too often such students fail to do) and found a welcome in a Detroit church. He identified himself completely with that church and its young people, and his Christian experience steadily deepened during his stay there. Then came misfortune in the shape of a disease which meant long weeks in the hospital and permanent incapacity for further study or work. He was sent back to Iran and for years has lived the life of an invalid at home. His American friends in the Detroit church have never forgotten him and many have kept in touch with him through their letters and gifts. Their friendship he counts one of his choicest blessings in a life radiant with Christian faith and joy.

The non-Christian members of his household used to tell him that his illness was a retribution for changing his religion, but his life of joy has been a living denial of any such allegation. He is known far and wide in Teheran by the nickname of "joyful liver" and his influence is immense, not only in the church but among non-Christian students and all with whom he has contact.

More recently a mature Moslem doctor went to the United States for two years of graduate medical study. He had worked in the American hospital in Teheran some years ago but his contacts with Christianity were only superficial. He was spiritually restless, and one purpose of his journey was because he found no such happiness in his work as he had observed in the lives of the missionary doctors. In America he made contact with a hospital in the Boston area and located there. At first he had great difficulty with the language and decided to attend a church largely to improve his English. But the Christian fellowship he experienced, together with a remarkable dream in which he heard the call of Christ, resulted in his conversion. He and his two school-girl daughters were baptized before his period of study was ended. For some months now he has been back in Teheran, and never have we had an Iranian Christian with more evangelistic zeal. The doctor is simply indefatigable in introducing relatives, friends and patients to Jesus Christ, and a number have already been converted, including men prominent in the life of the nation. New evangelistic meetings and Bible classes are being carried on in Iranian homes, and the doctor is the heart and soul of them all. The Teheran church seems to be entering a new era in its development through his influence. To our fellow missionaries at home are due our heartfelt thanks for this invaluable contribution towards winning Iran for Christ. An important feature of your contribution is that at present there is a law against religious propaganda in Iran which theoretically makes it illegal for a foreigner to urge non-Christians to accept Christ, but no such law can touch the case of a man who, thousands of miles beyond the frontiers of Iran, accepted Christ on his own initiative.

If you in America will give the student from the mission field that hearty friendship which you can so charmingly offer, and will not be too hesitant about sharing with him the faith and experience in Jesus Christ which mean so much to you, America will not harm him, if he is sincere.

WILLIAM N. WYSHAM.

Teheran, Iran, November 22, 1935.

D. L. Moody—Ambassador of Christ*

By the REV. JOHN McDOWELL, D.D., New York

Some day you will read in the papers that Dwight L. Moody, of East Northfield, is dead. Don't you believe a word of it! At that moment I shall be more alive than I am now. I shall have gone up higher, that's all; out of this old clay tenement into a house that is immortal—a body that death cannot touch, that sin cannot taint; a body fashioned like unto His own glorious body. I was born of the flesh in 1837. I was born of the Spirit in 1856. That which is born of the flesh may die: that which is born of the Spirit will live forever.

THESE words of prophecy by Dwight L. Moody are today reality, luminous and living reality. In December, 1899, death took the body of Mr. Moody from us but not his spirit. That abides, and will abide forever as a benediction and blessing to the whole world. He lives today in the multitude of men and women all over the world whose lives he touched with his inspiring and transforming message; he lives in the institutions which he established for human welfare at Northfield, Mt. Hermon and Chicago. He lives in his printed sermons and in the books which he published. He lives in the hymns which he inspired, and in the movements which he inaugurated for human service, and in the outstanding leaders of many of the mightiest movements of modern life.

We cannot come in touch with a man of such colossal achievements, transforming influence and masterful power without asking, what was the secret of this man's influence and where were the headings of his power? Great men influence the world in three ways: by what they say, by what they do, and by what they are.

1. Dwight L. Moody influenced the world by *what he said—by his preaching*. Mr. Moody was most himself, most eager and most energetically alive when he stood before vast audiences to pour out in strong, animating words the Gospel of God's love for man. His preaching was always Biblical, vivid, picturesque, vital, positive, urgent, reasonable and intensely personal. It is generally conceded that no man ever spoke to more people directly than did he. Here was a man who held and swayed multitudes six days in the week for over thirty years and never lost his drawing power. People never seemed to tire of his preach-

ing. Through all those wonderful years from 1871 to 1899 the crowds were as great as ever, surging around the doors and cramming the hall as soon as the doors were open. Mr. Moody was the embodiment of a wise and effective evangelism that was Scriptural in its basis, spiritual in its aim, personal in its method, social in its expression, cooperative in its action, effective in its appeal, and fraternal in its spirit. His preaching was always vital, transforming and practical. It changed human natures and made for holy and useful living.

After a sermon preached in the Congregational Church of Gill (town not far from Dr. Moody's home), some of his hearers, who were farmers, were discussing him. All of these farmers knew him as a boy. One said: "Whatever criticism you may have of Dwight's preaching, it has been my observation that our chicken coops are always safer after Dwight preaches in this town."

Mr. Moody was never at a loss for a reply to any question or criticism from his audience. When preaching in Hyde Park, London, on "Christ As the Light of the World," one man shouted: "Ah men, the man who invented gas did more for the world than Christ," to which Mr. Moody replied; "Then I suppose, my friend, when you come to die you will send for the gas fitter." All of Mr. Moody's replies and retorts were in the spirit of kindness and helpfulness.

By his spiritual motives and sane methods, which were void of all sensationalism and claptrap, Mr. Moody not only won the hearty cooperation of all spiritually-minded people and secured the conversion of multitudes of the ungodly, but more completely than any other man of his day he impressed upon the Christian Church her responsibility for lost souls and her inescapable obligation to be always and everywhere evangelistic. He was the inspiration of the summer open-air preaching campaigns in many cities, campaigns which carried the Gospel to hundreds of thousands of people during the summer days when many churches were closed.

"God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life" was the sum and substance of His message and the heart of His appeal. Mr. Moody was always in-

* Part of an address at the anniversary of the ninety-ninth birthday of Dwight L. Moody, founder of the Northfield Schools, on February 5, 1936, by Dr. John McDowell, a member of the class of 1890, Mt. Hermon.

tense in spirit but was generally conversational in tone and never was theatrical; his gestures simple and his sentences direct and pungent. The *New York Times*, in speaking of Mr. Moody's work in New York City, said: "Whatever philosophical skeptics may say, the work accomplished this winter by Mr. Moody in this city for private and public morale will live. The drunken have become sober, the vicious virtuous, the worldly and self-seeking unselfish, the ignoble noble, the impure pure, the youth have started with more generous aims, the old have been stirred from grossness. A new hope has lifted up hundreds of human beings, a new consolation has come to the sorrowful, and a better spirit has entered the sordid life of the day through the labors of these plain men. Whatever the prejudiced may say against them, the honest-minded and just will not forget their labors of love."

"Dwight L. Moody was undeniably the most extraordinary Gospel preacher that America has produced in this century as Spurgeon was the most extraordinary that Britain has produced, said Dr. Theodore Cuyler. "Both had all Christendom at their feet."

The Testimony by Deeds

2. Dwight L. Moody also influenced the world by *what he did*. The man of thought is the brain of the community, the man of feeling is the heart of the community, the man of deeds is the hand of the community. Many facts show that Mr. Moody was all three of these things in every community in which he lived and worked. "Time," said Prof. Drummond, "has only deepened the impression not only of the magnitude of the results immediately secured through Mr. Moody's visit to Scotland, but equally of the permanence of the after-effects upon every field of social, philanthropic, educational and religious activity." Mr. Moody was keenly alive to the fact that religion and education were the primary factors in the making of the individual and the nation. Out of this conviction grew his untiring effort to make and keep both religion and education genuinely Christian. The primary aim of every institution which Mr. Moody founded was to make Christians, not critics; to make servants as well as scholars. Mr. Moody sought not simply to educate but to educate for a definite service, the service of Christ.

Mr. Moody's conviction was that without religion life cannot be noble, without service it cannot be unselfish, without duty it cannot be free, and without companionship it cannot be human. Over and over again he used to say to us: "The purpose of life is service, and the reward of service is more service." It was his conviction, also,

that the primary purpose of education is formation rather than information, that the mere acquisition of knowledge is in itself not enough. He believed that the real goal of all true education is the full integrated personality that finds expression in clear thinking, right feeling and effective action. Mr. Moody rejoiced in all that made the minds of men and women more capable of understanding. He also believed that the man who could read the Bible for himself had opened up the avenue through which God could speak to him. This was a fundamental conviction in the life of Mr. Moody, and for this reason he made the Bible central in all the work of his schools, going so far as to put a Bible in the cornerstone of every major building erected on the campuses of the Northfield Schools.

Dr. Arthur T. Pierson has well said: "As Arnold made Rugby a nursery of a peculiar type of British man of culture, Moody made the Northfield Schools nurseries of Christian character and Christian service." Mr. Moody recognized that the methods and means of Christian education would change but its purpose and aim should remain unchanged and unchangeable. There was no divorce in Mr. Moody's mind between his work as an evangelist and his work as an educator. All of his activities were one in his own mind, and hence wherever he was and whatever he did he was preeminently *The Ambassador of Christ*, and that because in his faith Christ was his Saviour, his Teacher, and his Lord.

Measured by whatever standards you please, whether by his influence on men or on movements, or both, Mr. Moody stands out as one of the greatest men in the magnitude of his achievements and the preeminence of his influence. As a preacher of the Gospel, as a master of great audiences, as an administrator, as an agent for men of wealth, as a transmuter of money into bricks, stones, books, tracts and Christian character, Mr. Moody rightly ranks as one of the greatest men of any day.

The Testimony of Character

3. Mr. Moody also influenced the world by *what he was—by his life and his character*. Emerson said: "Men are not quite so anxious to know what you do as what makes you do it." The dynamic forces of Mr. Moody's life were spiritual forces. He was the product of his faith in Jesus Christ and apart from this faith it would be impossible to account for him. He was a man of unfaltering faith, a faith that was real to him and he made it real to others. It was active rather than passive for it was intensely practical. Its nature is splendidly set forth in a reply he once made when asked why he did not run his schools on faith. "I do," he quickly responded, "I always

have and always will. As an evidence of it if you will tell me of any Christian man who has money to whom I have not written or on whom I have not called, I will do so at once. I show my faith when I go to men and ask them to give to God's work." Faith in Mr. Moody was a matter of consecration as well as affirmation, a way of walking rather than a way of talking, a way of working rather than a way of loafing. It was the power that held him rather than a form of truth which he held. He was the embodiment of a "faith that worked by love." "I have never known," said Lord Kinnaird of Scotland, "anyone whose faith was so real and abounding. No difficulty could daunt him, no perplexity could cloud his faith in God or dim his calm belief that all would be well."

He was also a man of singleness of purpose. His heart was in everything he did. As a salesman in the shoe store, a teacher in the Sunday school, a preacher of the Gospel, a leader of men and movements he showed that his life was dominated by one great purpose, namely, the doing of the will of God. His was not only a consecrated life, it was a concentrated life. He realized that the secret of all moral force, of spiritual success, of reality is in consecration and concentration. He could not only set a dozen men at work, he could outwork them.

He was a man of sterling sincerity. "It is refreshing at all times and especially in this superficial and artificial world," wrote the editor of *The Catholic World* at the time of Mr. Moody's death, "to come into contact with such a genuine soul, a nature so sincere, so simple that it seems a mirror of nature itself." Mr. Moody never sacrificed sincerity for success. The transparency of his character and the sincerity of his acts were so marked that none who ever knew him could never forget them. Between his pulpit utterances and his private life there was no fixed gulf, nor was there any between his Monday warfare and his Sunday worship. He had a passion for sincerity, "the clean heart," "for truth in the inward parts." He had an inborn dislike for all sham and deception. For a man to say what he really thinks and to be outwardly what he really is in his heart requires heroism of no mean type. This heroism Mr. Moody possessed in a remarkable degree. His presence killed insincerity and inspired sincerity. He was a hero to his own children and to his friends.

He was a man of genuine humility. Henry Drummond said: "The way he turned aside from applause in England struck multitudes with wonder." The criticism which sours and the adulation which spoils left untouched this man who forgot himself into immortality. Among college students, Mr. Moody was always a vital power.

Of his visit to Harvard, Dr. Francis G. Peabody, in *His Reminiscences of Present-Day Saints*, said: "Moody immediately impressed all hearers as completely single-handed and sincere. He was genuinely conscious of his own limitations, and while a guest at my house with his wife for a week's meetings with Harvard students inquired one morning about the duties of a professor. Being told that one usually lectured four or five times a week during the whole winter he said across the table to his wife: 'Emma, this is no place for us, I only last three weeks.'" "His prodigious popularity," continued Prof. Peabody, "had not cost him his simplicity or humility. He remained a plain man and knew himself to be about his Father's business."

If wisdom is knowledge made our own and applied to life, then Mr. Moody must be credited with large and unusual wisdom. If education is not a dead mass of accumulated items but power to work with the brain, then Mr. Moody was one of the best educated men of his day. If the mark of an educated man is found in the union of capacity and sagacity, innate mental vigor and practical ability to use it for a purpose, we come to say that Mr. Moody was no common specimen of a man of education in the best sense. Recently in New York City in one of the public schools a teacher asked a class composed mostly of children of foreign-born parents what the difference was between an educated man and an intelligent man. One of the pupils replied, "An educated man knows what other people think; an intelligent man works his own thinks." On the basis of this definition, Mr. Moody was not exceeded by any man in his generation.

He was a man of democratic spirit. He knew no difference between rich and poor, high and low. He knew everybody in the community, and everybody knew him and loved him. One evening at a great meeting in London a certain peer was introduced. "Glad to meet you, Lord," said Mr. Moody, "just get two chairs for those two old ladies over there, will you?" That was the spirit of the man.

Mr. Moody's keen wit and practical common sense is splendidly illustrated by the following incident. On board a train on which Mr. Moody was riding the newsboy came through shouting: "Ingersoll on Hell." Mr. Moody caught the boy and placed one of his own books, a book on heaven, in the boy's hand, saying: "Here, my lad, here is another book. Give them that at the same time." In a few minutes the boy came through the train shouting: "Ingersoll on Hell, Moody on Heaven." Mr. Moody was a firm believer that the best way to show that a stick is crooked is not to argue about it or to spend your time denouncing it but

in laying a straight stick alongside of it. Much of his success in dealing with many of the complicated problems which confronted him was due to this kind bit of practical philosophy.

D. L. Moody was a man of unceasing prayer. Here we touch the source of his matchless power. God was not to him a mere law or an abstraction, but he knew God was a Person who feels and thinks, a Father who rules and loves and is concerned with everything which affects His children. As a result we are not surprised to find Mr. Moody leading a life of ceaseless communion with God, out of which grew a life of overcoming strength. There was a correspondence between Mr. Moody's life and his prayers: both were massive and on a grand scale.

He was a man of deep, strong, abiding love. This was the motive of his life, the essence of his

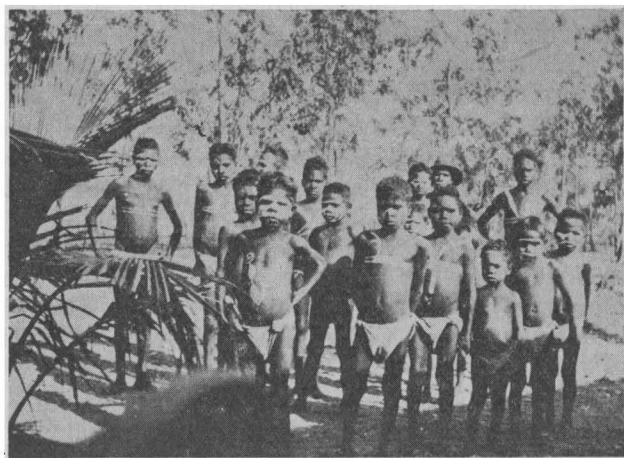
religion, the center of his message, the incentive of his achievement and the secret of his power. When urged on one occasion by a supporter of his schools to raise the tuition from \$100 a year to \$200 with the suggestion that those who could not pay the extra \$100 should secure some friend to do it, Mr. Moody with tears streaming down his face replied: "It has been the prayer of my life that I might be that friend to every student who enters these schools," and he was until the day of his death. His interest in his students never ceased. They were on his heart day and night.

No career of modern times is a better commentary on the high motto of the Apostle Paul, "For me to live is Christ, and to die is gain," than that of Dwight L. Moody. Neither God nor man will let such a life die.

Among Australian Aborigines

By MRS. D. MATTHEWS, Adelaide, Victoria, Australia

THE aborigines of Australia are said to be the most difficult race in the world to civilize and Christianize. My experience among them dates from 1872 when Mr. Daniel Matthews and I were married in Melbourne and went forty miles out among the mountains to spend our honeymoon on a mission station superintended by a Scotchman named Green.



ABORIGINAL CHILDREN AT PLAY

They amuse themselves painting their bodies with clay for a native dance

Mr. Matthews had a store at a place called Echuca, about 150 miles from Melbourne, on the Murray River. After two years we went sixteen miles further into the bush and began our mission at Maloga (aboriginal name for sand). About ten miles from Maloga there was a camp of blacks on a squatters station — one woman,

who was a full black with eight half-caste children. Mr. Matthews had selected the land formerly belonging to the squatter and tried to keep the black and white men working for him. We had a schoolhouse built and I was there with our little daughter and a piano. Eventually the numbers in the school increased to one hundred and fifty-three. It was a work of faith and the income grew from £30 to over £1,000 a year. We prayed for an outpouring of the Holy Spirit and showers of blessing came until one hundred were converted and became bright Christians.

One of our interesting characters was Burrawaja, a fearless little Australian aboriginal, ready to meet an attack at a moment's notice. He was tall for his age (eleven years), truthful and always ready to own up to any wrong-doing, even if it meant punishment. He would ask to be corrected if he had done wrong and was not content if a fault was overlooked. Burrawaja's father (known by the name of "Flourbag") was a fine type of Australian aboriginal. So were Torraline, his clever mother, and Badbagurrior, his elder brother, a handsome young man of seventeen. Any of our brown girls would be proud to be thought fit to marry Badbagurrior. These, with two older members of the family who have not had the privileges of the mission home, were all noble in bush character. Each one a jewel worth winning for our Saviour's crown.

The father and mother were chosen to go as guides to assist Sir Hubert Wilkins (then Captain Wilkins), the Antarctic explorer, a wonderful hero in the eyes of Burrawaja, our young warrior of Arnheim land in Northern Australia.

The Next Step in Foreign Missions

By BISHOP PAUL B. KERN,
Greensboro, North Carolina
Methodist Episcopal Church, South

"WE ARE at the end of an era and on the border of another for which we have no technique," said Frederick W. Norwood recently. "We have really succeeded in reaching our objectives and are in danger of being defeated by our own victories."

These words hardly startle us any longer. The average informed citizen complacently recognizes the fact that an old era is dead and a new one is being born. The fact of the imminence of a new world order is no longer questioned; the interesting query that still claims our attention is what kind of a new national and international set-up will eventuate from the present confusion and turmoil. If a new day for mankind will be born tomorrow what kind of a day will it be?

The Christian Church cannot for a moment allow herself to be indifferent to the revolutionary processes which are remaking the very world in which we live. Our faith was born in a time of restless world agitation. Conflict is consonant with its very nature. The Church has grown great and influential when it has taken its courage in hand and dared to become a central factor in those critical periods which have marked the upward climb of nations and races toward a higher social dream. She remains aloof only to imperil her soul rather than save it. When her faith falters and her voice hesitates the ardent spirits of the world's adventurers turn to lesser creeds and more selfish loyalties, the Church refusing to risk her life by losing it in the common struggle for a higher Kingdom of values.

No part of the Church can less afford to remain insensitive to these structural changes than that group which is specifically charged with the administration and projection of the world mission

of Christianity. Missions is by its very nature cosmic. It is at home only amid universal concepts and reaches its true height and power only as it deals with humanity in the totality of its life as nations and races and civilizations. For this reason, therefore, we have always looked to our missionary enterprise to set the stage for the advance of the Christian faith and if it should fail in this daring commission which is so vitally a part of its very essence, then it would not only collapse as a movement within the Church but it

would entail a far more serious result, namely, the lowering of the spiritual tone and the obscuring of the spiritual outlook of the Church itself. Christianity could never have survived had it timidly entrenched itself in Jerusalem. Its very perpetuity was dependent upon the agonizing recklessness with which it broke away from ecclesiastical traditionalism and thrust itself and its risen Lord and His Way of Life into the indifferent, lust-infested centers of Asia Minor and Europe. It grew great by refusing to stay safely at home. When therefore we are discussing "Our Next Step in Foreign Missions" we are dealing with

a theme which holds implicitly within it the immediate future and destiny of the Christian Church. For neither the Church nor the Gospel can stand still in a world that is moving forward.

A Clear Message and Purpose

What then are the next steps that insistently challenge us in our foreign missionary undertaking? In the first place, we must *reexamine and reaffirm Christianity's central message and purpose*. Many world currents and modern philosophies have combined to throw an element of dubiousness around the Christian message and ideal. Conceptions of society which afford either

We cannot stand still in personal life; we either advance or retrograde. It is equally true that we cannot merely mark time in foreign missions; we either advance with Christ, who is always leading on, or we drop behind and lose our vital contact with Him. Bishop Kern, in his Florida addresses, has called attention to the "Next Steps in Foreign Missions" as he sees it—the end of one era and the entrance on another—will it be forward with Christ or a step backward, with separation from Him and His service?

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

no place for religion or a place of subservience for the Church have taken shape in Europe; an increasing dependence upon diplomatic maneuvering and ever-mounting armaments has supplanted our growing confidence in the power of international goodwill; the fading of democracy from the international map carries with it a conception of the value and dignity of the common individual in society which leads to the glory of dictators but the submerging of rights of the individual; the prevalence of pessimism and despair upon the part of so many of our fellow citizens who are the victims of economic selfishness and maladjustment raises questions which involve the effectiveness of the Gospel in our American social order; the easy-going creed of humanism and the brittle philosophy of materialism have left us groveling in the dust rather than struggling upward to meet a divine ideal which is ever reaching down to set our hearts on fire for godlikeness. This is today's challenge to the Christian Church. Will she be able to offer moral and intellectual leadership for the confusion of our times? "The Church can never interpret its own truth in terms of the world's falsehoods." She must declare a transforming message that will be true to New Testament Christianity and at the same time be adequate to meet the grievous needs which arise out of the moral bankruptcy of our times. It is not our business to conform our message to the passing fashions of each generation. It is rather our business to bring each passing age into conformity with the eternal Gospel.

Unyielding Certitudes

The reexamination and reaffirmation of the doctrinal basis underneath our message will reveal three cardinal and unyielding certitudes. Jesus is Lord. He is not merely a way but *the Way*; not merely a truth about God but *the Truth* about God; not simply a life redolent with the divine but *the Life* through which and in which God completely and unequivocally revealed Himself. Or as Principal Forsyth has said, "In Jesus Christ we have one who was conscious of standing in an entirely unique relation to the Living God. He held a relation to God as Father that never existed in any man before, nay, more, it was one that no man can ever reach again." Let us frankly face the fact that ours is a supernatural religion because at its fountain head stands One "who spake as never man spake" and lived as never man lived.

The second cardinal fact which needs reaffirmation is that Christianity offers salvation for the individual life. It undertakes not merely to change one's environment but rather to reconstruct the centers of one's personality. The world needs supremely not a moral teacher but a divine

Redeemer. James Denney summed it up when he said, "Christ not only *was* something in the world, he *did* something that make an infinite difference, and that puts us under an infinite obligation. He bore our sins." And central in the Gospel message is the Kingdom of God. Jesus held out as a practicable ideal a new world order in which love should supplant hate and cooperation should put to rout unholy competition. That we have so slowly achieved this commonwealth of divine goodwill is an indictment of our perverse human nature rather than a reflection upon the practicality of the Sermon on the Mount.

How strongly do we believe these central facts of our Christian message? Do we not need at home and abroad to reaffirm their inescapable centrality in all our teaching and preaching? Our first step, therefore, is to redefine the intellectual and doctrinal basis upon which we posit the whole Christian movement. This must be done in no formal and indifferent manner. A Church that refuses to believe greatly cannot live grandly. Unless in the center of our souls bells ring with a clear and impelling sound they will call no worshippers to prayer. Amid the welter of confusion that besets the world mind today the Christian evangel needs to proclaim a gospel that has about it the dogmatism that is implicit in the utterance of Jesus when he said, "Ye have *heard*—but *I* say unto you."

It is no theoretical reason which calls for the redefinition of our faith in terms which are modern because they are eternal. Every practical consideration drives us to the same strategy. The Church itself needs to clear up much of the mood of uncertainty in faith which has characterized her hesitancy in more recent years. The world enterprise will not proceed further in geography than it does in belief, and men and women will not go to the ends of the earth merely to ask questions and lead discussion groups concerning God and the eternal life. Also we take note of the fact that competing non-Christian religions are stripping themselves of superstitions and outworn customs in order to meet the issue of a more widely diffused knowledge. Buddhism is having an intellectual rebirth and Confucianism and Shintoism are being readapted to the needs of the intelligent Oriental. Christianity cannot remain an obscurantist faith in a world where the light of education is steadily lifting the level of intelligence. Furthermore, Christian youth in our own land needs to be reassured concerning the future of the missionary enterprise. Far too many of them have been forced to abandon life purposes which had thoroughly captivated their wills because the church under whose banner they were eager to serve has been retreating rather

than advancing, has counseled them to wait and wait and keep on waiting until the precious years of their young manhood and womanhood have slipped away and the Church sends them not forth unto the fields which are white unto the harvest. If the youth of our colleges and seminaries give to this enterprise all that they have to give, namely, their lives, has not the hour come when the Church should carry on the campus again a modern philosophy of the missionary enterprise and a resolute and dependable world program into which our choicest young men and women may build their lives with confidence?

A Complete Gospel

The clear emphasis upon the cardinal necessity of a belief in a complete gospel, embracing a divine Saviour, a redemptive power that redeems the individual, and the Kingdom of God as the urgent ideal that awaits our full obedience to Christ, is made even more pertinent because of certain trends of the native churches among which we have been working. Take for example the doctrinal conflicts which have arisen in Africa and China. Upon the rear end of every missionary enterprise there seems always to be a fanatical fringe of well meaning conservatives who interpret religion in terms of nonessentials and abnormal manifestations rather than accept the great underlying verities of the Christian faith. This minority has about it all the enthusiasm of ignorance and often in energy far outstrips the saner interpreters of the Christian message. Unreasonably rigid ideas of the Bible, psychic faith healing, rabid individualism and exclusivism, all these come in the trail of the Christian movement and often embarrass not only the missionary but the earnest native seeker after the Christian way. These proponents of a marginal gospel make up for their lack of intellectual acceptability by their dogmatic and unyielding confidence in their gospel. And the world listens strangely enough to men who make the impression that they know. The cure for this condition which embarrasses the Christian movement in more than one area is not the hesitancy of views tentatively held but assurance regarding pivotal beliefs which grounds itself not alone in intelligence but also in experience and widely tested social action.

Let us therefore reexamine in the frankest spirit the elements that make up our Gospel, and having found them to be eternal and sufficient, let us proclaim them in faith that is rooted in belief and confidence that is born of God.

The second forward step in missions lies in the realm of cooperation. *We should definitely seek a larger unity of effort in accomplishing the work ahead of us.* We need to think, plan, pray and act in terms of the wholeness and oneness of our

common task. To underestimate the gravity and the urgency of our world problem is to be blind to the signs of the times. "The materialistic philosophy of the day, the violence of the destructive, communistic activity, the powers 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 the totalitarian conception 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 or conduce to international war," these — to use the words of Dr. Mott—present a challenge to the followers of Christ so momentous and far-reaching that they can be met by no one group but only by all Christians acting in common effort for the preservation of the faith and the spread of the Christ ideal.

A pioneering period is always a time of individualism in effort. But we believe that there is no longer a need for an independent, noncooperative enterprise on the foreign fields. The emphasis must rather be upon the Kingdom of God, the unity of purpose and faith in Christ of all those who labor for the salvation of the world, and the primacy of love as the exhibition of Christ's way and the open road into the heart of mankind. Who can doubt that Christ wills this kind of unity for all His disciples? Our luxurious and expensive divisions cannot longer justify themselves at the bar of the Christian judgment.

This cooperation does not imply the fusing of all denominational groups into one. Such types of unity can come only as men grow together in Christ and cannot be superimposed by idealistic missionary strategists. But we can multiply the apostles of reconciliation, clear up recognized objections and difficulties, embrace the spirit of tolerance, minimize nonessentials, magnify Christ and seek the unity of the spirit in the bond of peace. The results of this attitude, at home and abroad, will not only more effectively extend the Kingdom but will assure us of that divine leadership which becomes operative only when men share the Master's consuming passion that they may all be one.

Onward to Victory

The next step that lies before us beckons from the angle of both faith and action. Faith is still the victory that overcomes the world. The annals of missionary history are rich in examples of how faith "conquered kingdoms, obtained promises, shut the mouths of lions, quenched the power of fire and routed hosts of foreigners." If we lose this element from our planning, this daring courage to undertake the humanly impossible in the

name of Christ who assures us that "all things are possible to him that believeth"; if we lose, I say, this divine reinforcement through lack of faith, then our enterprise drops to the level of a drab bit of proselytism which soon defeats itself. In this spirit therefore, let us face our third and final step: *we must initiate a definite and strategic advance in the face of an awakened but hesitant Church and a confused but eager world.* Barriers that once blocked us are gone, "a world is on the anvil," and we may create a new type of Christian world culture if we are sure of our goal and our spiritual resources. The safest defense is a bold offense. There are latent powers of love of money, of personality which the Church will never place on the altar of humanity's need until it beholds in all its appalling agony the condition of a world without Christ and catches the inspiration of a leadership which shares the sacrificial abandon of a Saviour who counted not his life dear unto himself. . . .

The Christian mind in our churches must come to view the missionary task in its world relationship. Never have so many intelligent citizens been so conscious of a world conflict as today. Whether it be in South America, China, Japan, India or the Philippines, or where not, forces are in conflict that are remaking the world. Jesus commanded us to "make disciples of all nations." He visioned Christianity as a world force. It structurally affected the Græco-Roman world. It has been, as it was meant to be, a vitalizing, integrating, redeeming force in the political and social life of every generation. . . . The Christian message and the Christian messenger are indispensable factors in building a new world order and no nation will long be safe when the foundations of world security crumble through lack of moral strength.

All of this is only another way of saying that we need to project a program of missionary education into the life of the local church that shall deal with missions in the light of present-day developments and ideals. Far too few of our ministers are preaching missionary sermons which reveal a modern viewpoint and impress the faithful and intelligent judgment of Christian laymen of the higher and creative type. A whole new generation of church leaders has arisen which has never confronted the imperative and persisting quality of Christ's last command. Ours is a holy cause. Let us not hesitate to lay it upon the heart of the church with unabated zeal.

Another urgent reason for this advance is that the unoccupied areas of the world are still unoccupied. Why is it that there are today virtually as many unoccupied fields in the world as were reported at the Edinburgh conference twenty-five years ago? Is it spiritual apathy or the lack of

a pioneering spirit upon the part of the Church?

Take as a concrete illustration of this unfinished task the work awaiting us in the villages and open country of Japan. I can testify to the sustained enthusiasm with which the Gospel is received in these rural areas. Japan has 11,434 towns and villages. Of her towns of 2,500 and more exactly one-half have some Christian contacts, even slight though it is. Of her 9,737 villages only 610 are occupied by a church or preaching place, leaving 9,127 lying beyond the range of the Christian advance. These figures speak for themselves; almost 10,000 towns and villages still remain absolutely virgin soil for the Gospel. More than one-half of Japan's population have never in any true sense heard a Christian preacher. Small wonder that Kagawa could say recently, "I feel that the evangelization of Japan, very far from being accomplished, is only barely begun." There is a Japanese proverb which says: "If you are in a hurry, don't try a short cut." One wonders how soon we shall arrive by retrenching on every field and taking short cuts that lead us only into confusion and retreat.

One other step is immediately ahead. We need to be finding and training a selected group of young men and women to be thrown into this battle line within the next ten years. There can be no random commissioning of the Church's second best. Sound bodies to bear the strain of inhospitable climates; steady psychic centers to overcome novelty and loneliness; keen, well-trained minds capable of entering sympathetically into age-old cultural backgrounds; hearts that are aflame with incandescent ardor for Christ and a Christless world—upon these must the Church lay the high commission of the Master: "Go ye into all the world. . . . Lo, I am with you always."

When the Church has done these things, has acted on the light she has, has dared to adventure for God—then she can pray in righteous sincerity, "Thy Kingdom come." Faith without works is dead and prayer without sacrifice is futile. We used to say, "When a million Christians go from their knees to any task, it shall be done." Possibly we need now to reverse that historic statement and say, "When a million Christians go from any task to their knees, God will answer."

And so our next steps are clearly to accept the abiding obligation which the cross of Jesus placed upon all believers, to minimize our differences and magnify our agreements, laboring together for a common goal in Christ, and finally, to move out upon His promises, trusting where we cannot see, until the eternal purpose which He purposed in Jesus Christ shall become the glorious fact which God believed possible when He gave the world His only begotten Son that whosoever believeth on Him might not perish but have everlasting life.

The Whitman-Spalding Centennial

By the REV. ARTHUR H. LIMOUZE, New York
*Secretary of Promotion, Board of National Missions,
Presbyterian Church, U. S. A.*

ONE hundred years ago a little group of missionaries took the long fearsome overland trail from the East to Oregon to write a chapter in the Christian occupation of the Northwest that will engross the attention and challenge the pioneering spirit anew of the Church of Christ today.

Marcus and Narcissa Whitman, Henry and Eliza Spalding, and William H. Gray were in that venturesome band. Within two years they were joined by the Walkers, the Eells, and the Smiths, all commissioned by the American Board of Commissioners for Foreign Missions. These were the days when, under "The Plan of Union," Congregationalists and Presbyterians interchanged pastors and cooperated not only in local churches but also in foreign missions. Presbyterians like the Whitmans and Spaldings went "into all the world" commissioned by that great pioneer missionary organization, the American Board. Together this group sought the evangelization of the Indians of Oregon Territory, and the establishment of the Church. In this particular instance they went to what was known as a "foreign missions" field.

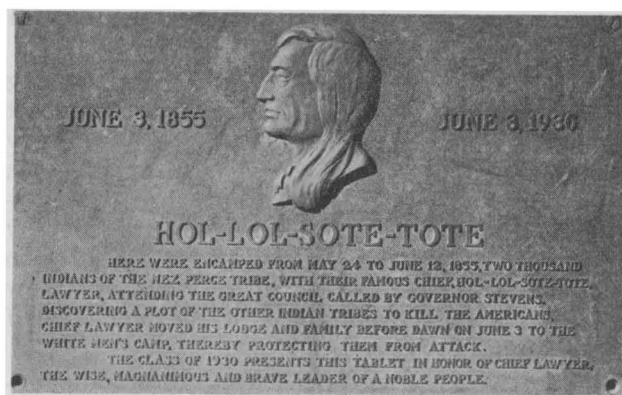
A foreign field it was then, indeed. If a strange environment, a native people, a new tongue and separation from home are factors creating such a field, then theirs was such. Today we make much of the length of time required for a letter to reach remote mission stations. Narcissa Whitman waited two years and five months in distant Oregon, after leaving her New York home, for a letter from her people. "Home and friends and kindred" were further away from Waiilatpu, "the place of rye grass," and Lapwai, "Butterfly Valley," in Oregon, than is the most distant mission station in the world today.

There were no planes, or radio communications to keep these missionaries in touch with the folks back home. A depression could occur, as it did in 1837, and be over before word of its occurrence reached them. The untimely end of Wiley Post and Will Rogers was known in the States within a few hours after it occurred near the Presbyterian Mission at Barrow, Alaska, due to the wire-

less; but news of the massacre of the Whitman party in 1847 crawled on leaden feet across the continent.

Yet, in spite of the speedy tempo of our own day, it is a question whether our missionary enterprise is any more farseeing and aggressive than the Oregon mission of 1836-1847.

The Whitmans and Spaldings had a real missionary program. It included the creation of that fundamental of American society—the Christian home, the evangelization of the Indian for Christ, the ministry of preventive and curative medicine, the project of agricultural missions, anticipating the economic needs of nomads soon compelled to settle down; the establishment of schools; the development of community life; and the organization of the Christian Church.



TABLET TO HOL-LOL-SOTE-TOTE WHO PREVENTED
A MASSACRE

All of this had to be wrought out anew. If Oregon was virgin territory for settlers, it was the same for mission work. Out of what they dragged over prairies and mountains, across rivers and deserts, and from that which was native to the field, these pioneers brought into being a crude replica of the dear familiar ideals and institutions of their eastern homes. The story of what they accomplished, in the face of difficulties natural and human, is remarkable. Clifford Merrill Drury, in his new book, "Henry Harmon Spalding, Pioneer of Old Oregon," por-

trays in a vivid and accurate fashion the goals they reached in the short years they labored. They were real pioneers for Christ, the Church and civilization.

The Whitman-Spalding Mission was the result of the urge to carry the Gospel to the Indians of the Northwest born of the visit of four Nez Perce Indians to St. Louis in the fall of 1831. Their famous quest for "the White Man's Book" has come down as a familiar story in modern missions. The spiritual hunger they represented stirred the Methodist Episcopal Church to send Jason Lee and his compatriots to the Willamette. It moved Dr. Samuel Parker, a Congregational minister of mature years, already touched by the zeal of the Haystack Prayer meeting spirit which fired him at Williams, to offer himself to the American Board for a similar mission. It caught up Dr. Marcus Whitman, a Presbyterian elder of Rushville, N. Y., as his companion on a trip of exploration, sent him back to New York to secure Henry Harmon Spalding, a graduate of old Western Reserve College and Lane Seminary, and his young wife, Eliza Hart of Holland Patent, N. Y., as well as Narcissa Prentiss as wife and fellow laborer, for the mission to be established in Oregon. It also enlisted William H. Gray, of Fairfield, N. Y., as an industrial missionary later to become the writer of that "History of Oregon" which describes in eye-witness fashion the labors and sorrows, the victories and the tragedies of the Whitmans and Spaldings.

The Whitmans and Spaldings lived in a stirring era of America's history. It was a time of great national territorial expansion. The year they started for Oregon was the year of the Alamo, when that little band of Texans within the mission building at San Antonio were wiped out by Santa Anna and his three thousand Mexican troops. That massacre led to the birth of a new State and a further increase of the territory of the Republic.

With increasing land area went an accompanying growth in population, industry, transportation, and educational opportunities.

Immigration began to swell until in one year it shot up from 10,000 in 1825 to 300,000 in 1849. In the two decades of 1830 to 1850 two and a half million foreigners were added to the population of the United States.

Along with this increasing immigration a movement set in which carried westward "16% of all persons born in the Middle Atlantic States, and nearly 27% of those born in the Southern States."

At the same time industrial mills began to spring up in various sections of the East, turning wool and cotton into piece goods and creating

an industrial situation marked by long hours, poor pay, and all the problems of mill towns.

Canal and river transportation grew by leaps and bounds. "By 1834 river navigation had become important. In the forties the West had more marine tonnage than the entire Atlantic seaboard. By 1850 there were nearly a thousand boats operating on the Mississippi, and as early as 1834 the steam tonnage on that river was nearly half that of the British Empire."

Whitman and Spalding with their wives were the products of a growing educational system marked by two characteristics: the inauguration of free education in the lower grades, and the multiplication of colleges, 150 denominational institutions coming into being by the middle of the 19th Century.

The great question of human slavery was being raised in many quarters. Just five years before, in 1831, William Lloyd Garrison had published "in the sight of Bunker Hill and in the birthplace of Liberty," Boston, his first number of *The Liberator*. Daniel Webster was shaping a principle of nationalism that was to be of profound significance within thirty years. The Church itself was being divided by the issue of slavery. Old School and New School Presbyterians were forming their lines, while at the same time the great foreign missionary passion of the Church was gripping its ministers and youth.

"The wants and woes of the heathen," wrote Eliza Spalding from Cincinnati to her sister, "have too long been neglected by Christian nations, who have not only the Saviour's command binding upon them, to go and proclaim His Gospel to all nations, but are furnished with ample means for the mighty work. When I reflect upon the wretched condition of those benighted souls who are sitting in the gloom and shadow of death, I actually long to depart and be with them, to tell them the story of a Saviour's dying love."

Marcus Whitman and Narcissa Prentiss were united in marriage on February 18, 1836, in the little Presbyterian Church in Angelica, N. Y. Immediately afterward they started west by sleigh via Elmira, Williamsport, Harrisburg and Pittsburgh. They were accompanied on this trip by the two Nez Percé Indian boys, Richard and John, whom Whitman had brought east on his eventful trip with Parker. Along the route they were joined by Rev. and Mrs. Benedict Satterlee. The party proceeded to Pittsburgh from which point they journeyed by river boat down the Ohio to Cincinnati where they met the Spaldings. At Cincinnati they outfitted and then took another steamer to St. Louis. From there the third boat

carried them to Liberty, Missouri, at which point William H. Gray, joined the party. From there Spalding and Gray went ahead with the wagons, expecting the rest to follow by water to the wagon train's starting point.

Left behind by the steamer, whose captain refused to stop for the little group, saddened by the death of Mrs. Satterlee the day before, the Whitmans and the others hurried to overtake Spalding and Gray, finally catching up with them at the Otoe Indian Reservation and then hurrying on to join the fur company's wagon train at the Loup Fork.

Then began the long hard trail overland ending at Vancouver September 12, 1836, which Narcissa Whitman has described so humanly in her diary.

Numerous works deal with the eleven years' labor of the missionary group. Writers such as Myron Eells in his "Marcus Whitman"; Mowry in his work of the same title; Marshall, Craighead, Gray, and more recently Drury and Penrose and others, deal with the development of the mission stations. This period culminated in the massacre of the Whitmans and twelve others on November 29, 1847, at Waiilatpu and for some years all mission activities at that station and Lapwai were suspended.

Today there is a Presbyterian mission at Tu-tuilla, Oregon, among the descendants of the Umatillas, Cayuses, and Nez Percés of Whitman's day. Spalding's pioneer work bears its fruit in a Christian Nez Percé people in Idaho with several churches ministering to the spiritual needs of this loyal people.

The centennial of the founding of this mission will be observed with appropriate celebrations and memorials in different parts of the United States.

In the West the Whitman Memorial Commission of the State of Washington is seeking the Federal Government's participation in the complete restoration of the old mission as it was in Whitman's day. This commission hopes to recreate the buildings as a monument to the heroic sacrifice of that martyred missionary and his associates, and to celebrate the occasion with fitting ceremonies this summer on the campus of Whitman College at Walla Walla, and at Waiilatpu.

In Idaho, the State has purchased twelve acres of land adjacent to the old Spalding Church to be dedicated as a memorial park in honor of the pioneering contributions of Spalding to Idaho's corporate life. The plans in this State call for a pageant, addresses, and dedication of memorials in May.

In the East two of the great denominations, which cooperated in "The Plan of Union" at the

time of the commissioning of the Whitmans and the Spaldings, will observe the centennial in their national gatherings. The Congregational-Christian Church, at their annual General Council meeting in Mt. Holyoke, June 16 to 23, will direct the thought of that great denomination to the contributions of 100 years ago to the missionary enterprise then under their care. The Presbyterian Church, U. S. A., at the convening meeting of the General Assembly in May in Syracuse, N. Y., will recall the spirit of these early missionaries and emphasize the need of a similar pioneering attitude on the frontiers of present-day life to win men for Christ.



CHRISTIAN NEZ PERCÉ CHILDREN AT KAMIAH TODAY

Following the Assembly there will be two significant gatherings in Rushville and Prattsburg, N. Y., communities linked up with the early life of Dr. and Mrs. Whitman and Henry Harmon Spalding. In the old Congregational Church at Rushville, Congregationalists and Presbyterians will unite in a commemorative service, and at Prattsburg, the Presbyterians will have as guests officials of the Synod of New York and of the General Assembly, with officers of the Board of National Missions. The program will include the unveiling of a marker to be located at the site of the boyhood home of Whitman.

Next October the Presbyterian Synod of Idaho expects to rededicate the old Spalding Church, to be restored by a special fund of \$10,000 now being sought by the Board of National Missions of the Presbyterian Church, as a memorial to one of its pioneer sons. This memorial will continue to serve as the House of God for the present Nez Percé congregation, and whose spire will ever point upward to Him whose Gospel it was the joy and glory of Marcus and Narcissa Whitman, and Henry and Eliza Spalding to teach and live.

Indian Shakers of the Pacific Northwest

SARA ENDICOTT OBER, of Crescent City, California, has had a long history of missionary service in the Southern mountains and among the Indians of the Pacific Northwest. She has for the last thirty years been studying the Shaker Movement among the Indians of California, Oregon and Washington. She writes:*

"In a 'former existence,' as I term the decades of my long life, I worked under the American Missionary Association in Tennessee and Kentucky among the poor whites and the mountaineers. That was for seven years, from 1887 to 1895. Later I was two years a pastor of several mission churches in Washington.

"I came west over thirty years ago and became interested in the West Coast Indians, especially in that great religious movement, the Indian Shaker religion. For years I have been trying to bring it up to a better Gospel standard. Yet over that 'bridge' between ancient *ta-mahn-awous* and Christianity have passed thousands of souls from the utter darkness of paganism, ignorance, sin and despair into deliverance from vice, degradation, and drunkenness by a transformation into the image of Christ. The 'shakers' worshiped in the old Indian way, with the dance; but they had a vital conception of Christ—a true worship and reverence for the Triune God—and they experienced the transformation of heart and life only known through our Saviour Jesus Christ. They could not read, and even yet none of the older ones can read, so they refused the Bible, and were prejudiced against it. But their prejudices were because of the differences and antagonisms of the religious bodies with whom they came in contact.

"For years I have been trying to induce them to accept the Bible, and giving them its truths. Many have accepted them. But most of the leaders are strongly opposed, and my work has been very slow and hindered in every possible way. During the past year I have visited quite a number of Shaker churches in Oregon and California, and have distributed over a hundred Bibles and testaments and four hundred small copies of the Gospels. Every one of these has gone where it will be read and welcomed. Now I am waiting till the Indians are ready for another 'dose,' for one cannot hurry an Indian; he must slowly chew, masticate and digest any new food, and

make it his own before he will give evidence of his approval and acceptance.

"Eighteen months ago God opened up the way for me and enabled me to go out upon the work that had burdened my heart for over twenty-five years. Then nearly eighty years old, partially paralyzed, and with serious heart trouble I went forth, rejoicing that my heart's desire was to be given me. I had very little means, but God led me and provided for me, and I sought no one's help, and paid my own expenses, as I have during all the years.

"I lived entirely among the Indians for seven months, attended and took part in nearly eighty Shaker services, and found I was well received. Now I can only wait until the way opens for me to go up the Coast to every Shaker church not yet visited. There are those old leaders who so violently oppose the Word, but God will open the way in his own good time, his own good way; so I wait patiently for Him.

"During my stay with the Indians here the old ones told me the most wonderful legends; not at all grotesque or fantastic like most Indian myths, but exalted in conception, beautiful in diction, marvelous in psychic truths, and revealing insight into natural phenomena and historic events. While waiting I am putting these in shape for publication, hoping to save from utter extinction these chronicles of a fast disappearing race. I have also about two hundred words of their language, only known to these older ones, and to disappear with their lives into oblivion. These legends reveal a strong belief in a Supreme Being, a vital conception of the soul, of immortality, of the powers of the supernatural; crude, primitive, but real. I feel that this work is one of vital importance in revealing the true concepts of Indian hearts, the real nature of these often misunderstood people. I hope to have these legends and also my history of the Shaker religion ready for publication within a few months.

"During the past twenty years I have been among primitive or backward people. For eighteen months I have lived in my suitcase. To gain my information I have 'suffered many things,' dirt, discomfort, privations, extreme fatigue, often dangers, which many times threatened death. I have won the confidence of old Indian hearts; have not only received these priceless legends, but have imparted divine consolation, so many an old Indian has gone into the beyond with hope, courage and solace, instead of utter despair and darkness."

* From a letter to Dr. Geo. W. Hinman, former secretary of the American Missionary Association. (The Indian Shaker Movement grew up in connection with the work of Myron Eells, a Congregational missionary to the Puget Sound Indians.)

Missionary Views on Simple Living

By MURIEL LESTER, London, England

Author of "Ways of Praying"

A NUMBER of friends came up to visit the Ashram that Dr. P. C. Hsu, the Chinese Christian leader, set up in Lotus Valley, Kuling, during August. It was an experiment in Christian communal living and included sunrise prayer times, hours of devotion, study, discussion and writing, as well as doing all the sweeping, laundry, cooking and latrine cleaning.

At an afternoon session one day, a visitor said, "I do not believe Chinese people really object to the difference between the sort of houses we live in and their own. They know the needs of foreigners and don't mind our keeping to our own standards so long as we never assume any attitude of superiority."

A pause followed this remark. The air was heavy with things unsaid. Then rather quietly a woman missionary began to explain why she could not agree. "When I settled down in China twelve years ago," she said, "I felt awkward at the obvious solidity and desirability of the house allocated to me. As soon as possible I found a Chinese girl willing to share it, and hoped that our friends of both races, whether business people, factory girls, or members of the official and professional class, would feel absolutely at home. It worked fairly well, but after a time I grew convinced that I was not really manifesting the way of Christ to the people of China. He threw in his lot with the common people, sharing their disabilities, so that they might share His Good News of God. Our girl friends had come in and out of the house freely; as often as not when I got home at night, I would find people sitting by my fire unasked; the chocolate box was always there, purposely left open. Many working girl friends lived in a hostel; these offer little home life unless the inmates are drawn together into a fellowship. Indeed one can be lonelier in a perfectly organized, sanitary and super-respectable institution than outside it. It was only after I had moved into the girl's hostel that I noticed the width of the gulf I had bridged. I could hear my fellow lodgers talking with their guests—the incredulous exclamation when first the guest heard her as to the actual fact; the tone of voice ex-

pressing satisfaction and quiet confidence. Once you taste that sort of joy in comradeship you cannot easily go back to the old way."

Another missionary contributed her experience. "I felt as the last speaker did when I first arrived here. I'm in country work. Mine was a fairly large house. I simplified it as much as possible and kept 'open house' for all Chinese friends. But the result did not cheer me. My visitors concentrated their attention on every detail of the furniture and were so deeply impressed with the money value of all they saw that they kept inquiring, 'How much did you pay for that?' 'Did you not give a very high price for that?' This was not the sort of reaction I had hoped that Christian fellowship would evoke; these are not the sentiments that go to make good relationships, good citizenship or good character.

"I set my mind on planning, designing and measuring. I found a bit of land in one of the villages I served; it was by a canal side, close to an old stone bridge. I could build a model mud brick cottage there at a cost less than a month's salary.

"'But you mustn't,' adjured all the villagers, 'the spirits of wind and water will surely blow you or flood you out of your home before you've been in it six months.'

"Well, that's where I live now. There's nothing in it that a villager couldn't have except that I have fourteen windows instead of one. They prophesied disaster from those fourteen but none has eventuated. Even the one thief who came, broke in by none of them, but came through the thatched roof. The mud floors are hardened by elm solution. Except for the ordinary village beds, tables and benches, the furniture is mostly made of soap boxes covered inside and out with brown paper. There are shelves round the living room to hold dolls, games and books that children come in to enjoy. The neighbors now have such confidence in me that they leave their babies with me for days at a time when the work in the fields is specially important. I would not change my life for any other."

That afternoon's witness brought to mind other points of view I had heard in China, where gen-

eralizations are impossible, for almost any fact recorded in one area can be denied in another.

"People who go in for living Chinese are only trying to curry favor with the people."

"It is not fair for individual missionaries to lower their standard of living. They ought to remember that this lets down the standards for all of us."

"These innovators are setting themselves up to be better than any one else."

"'Take no notice' is the advice one is often having to give, for a surprising number of people have allowed themselves to be intimidated by such pronouncements."

How funny it is, how self-revealing and rather pathetic, when people talk like that!

All round the world comfortably placed Christians are developing an uneasy feeling that perhaps they ought to live less securely; that the reasons they have always put forward as to why they are not in the same category as the rich young man and need not heed Christ's command to him, are wearing a bit threadbare, that even communists outshine them in some respects.

Unconsciously some of them set to work to produce an alibi for themselves saying, "I'd certainly go the whole way in following Christ and live among the poor—if I were unmarried, if I were a minister, if I were convinced that there is a God, if I did not owe it to my university, or my family, or my position, to keep up appearances."

One missionary came to the conclusion, so she explained to me, that people cannot come to know God merely by sermons, schools and social work; that in the intimacy, the forbearance, the revealing daily routine of ordinary home life, Christ can be more clearly manifested. So this missionary opened to the Chinese her family life. She let a student, who was far from home and lonely, live in one of her extra rooms. Gradually, as the dire need of each became apparent, she took in seven or eight young people of varying ages. One of them proved to be an opium patient. Imagine what it cost her even to appear to risk her children's moral welfare for the sake of a stranger; imagine what it wrought in her of perseverance in prayer, of actual wrestling with fear, to attain her final quality of courage and faith. Today she can give a record of each member of her synthetic family and can note steady improvement in all of them.

* * *

Three stages of development were passed through in a missionary's home in Japan. The first was marked by brick walls and a solid iron gate, effectually hiding from the eyes of neighbors and passersby the attractive nature of that Christian home. His house was ideally situated

for a neighborhood center, the university on one side, an industrial area on another, a residential section on a third, a shopping district on the fourth.

The second period occurred when the family moved upstairs, turned an attic into a kitchen, a passage into a dining room and the guest room by night into a nursery by day. The ground floor was given over to Japanese, and students who had been assiduously attending weekly classes in Christianity now had the bracing experience of being challenged to work out for themselves what they had learned. There had been the usual amount of ubiquitous criticism of missionary paternalism, of foreign ways, of double standards in living expenses. The missionary hated these by-products of the selfish capitalist system perhaps more than any of his students did. So when half his house was put at the disposal of the students, the manual and even menial work which they all performed together in fellowship, foreigners and Japanese, proved a salutary educative force in Christian character building.

The third stage was when the missionary went home on leave and his place was taken by a young man, who, having no family, did not even need the whole of the second floor himself. All the rooms but his own could now be enjoyed by others. When I arrived there on my return visit last February, I found a new sort of Christian home. Four Japanese students and one missionary were living together and sharing expenses and housework.

It was a rare privilege to take part in their devotions before breakfast and supper, to spend long evenings with them and their nonresident friends, discussing the changing national policies and God's unchanging purpose. Most satisfying of all, perhaps, was to do an hour's cleaning with them before breakfast and to know that one's broom and duster were helping to create something significant and eternal.

* * *

The advantages that accrue from living like the Chinese were most clearly demonstrated by the experience of one of my hostesses. She wrote to her daughter:

When we had been out here about a year and a half, we were sent to open a new station. No foreigners had ever lived in Kih sien and none was wanted. It was not easy to find anyone willing to rent a house to us. At last an opium user's need of money made him take the risk. Our first home was a one-roomed mud hut with earthen floor, one paper window and a door made of thick slabs of wood. We were exceedingly happy in this humble abode with friendly Chinese neighbors everywhere. We had expected to live in such a place when we left the States and were a bit disappointed to find the comfort that had been planned for us on arrival in China. As

the opium habit got a stronger hold on our landlord, he gave up more of his place to us.

Our next home in the same yard had three rooms and was made of brick instead of mud. Otherwise it was just the same as the hut which was now converted into a study room for girls. It was the kind of house in which middle class Chinese of the interior live. We put down rough board floors and were very comfortable in these quarters.

As I look back to those early days I can see why that was such a happy spot. Our way of living did not separate us from those whose love and confidence we must win before we could hope to lead them to Christ. They came and went freely with no sense of awkwardness, for many of them were used to coming to that place to see our landlady. Many of them lived in better houses than ours and so possessions did not come in as a barrier to separate us from our friends. Things often create the feeling that we belong to a different class, even when the possessor has no such a thought. We have never since, it seems to me, grown so completely into the lives of our Chinese friends. So completely did they fill our lives that we were never lonely, though the nearest foreign friends were a day's journey off.

When, after nearly eight years among them, we were sent on furlough, it was not an easy parting. When Daddie went off on his long country trips and I was shut up at night in the city, the only foreigner, all sense of fear or loneliness was absent for I was surrounded with loving friendliness. On one of these occasions I was taken very ill and seemed to be dying of cholera. So great is the superstitious fear of a departing spirit that even my faithful servant, Mrs. Tsao, did not dare to come into my bedroom. She had only left her old ways a short time. I do not recall now any concern for myself, but I distinctly remember the look of anxiety on Mrs. Tsao's face as she would peep through a crack in the door or through a hole in the paper window.

Another who taught us much beside the meaning and pronunciation of Chinese words was our cultured and dignified teacher, a true product of Confucian ideals. I had to stumble on to the fact that the cosmic Christ has been revealing some Truth to the Chinese sages long before the missionaries ever reached China. The classics were as sacred to my teacher as the Bible was to me. Whenever we found the same truth revealed in both his books and my Bible, we had a time of rejoicing. Jesus said that He had come not to destroy, but to fulfil, and so I used to memorize all such places pointed out to me by Mr. Ma, convinced that Christ is the full revelation of God. One evening at our vesper fellowship hour when all in the compound, together with any neighbors who wished to join us, gathered together for a time of informal worship, Mr. Ma had his first vital sense of God as revealed in Jesus Christ. With dignified tread he walked up and down the little earthen hall of worship, his face all lit by the light of God within, and he kept repeating quietly, "I have found what I long have sought."

Also there was that *yamen* runner, most dreaded by all in our district because of his merciless ways of extorting money from the people, who in one of these evening hours of worship wept and asked God to be merciful to him, a sinner. He confessed that there was no sin he had not committed. But he was most broken up by the fact that he had sold his brother's widow into slavery. As people met him, they would ask each other, "Can this really be the same man we have so dreaded?" His wife whom he treated with less consideration than he treated his donkey, was frightened by the changed man she saw in their home. She thought that he must have eaten some foreign medicine and that when the effects had passed off he would be worse than ever. She had a leg with a bad sore of long

standing, and when her husband proposed one day that he would push her on his wheelbarrow two days' journey to the nearest hospital, she could hardly believe her ears. By the end of the journey she was convinced that her husband was a new creature in Christ Jesus and she wanted to find what he had found. Her husband has now passed on but she and her daughter are still active in the church work.

In time the growing work called for reinforcements and two foreign women were sent out to join us. A new residence must be provided and the mission decided that it must be a foreign two-storied house. With this move we built a barrier between us and our people. Things foreign were uncommon. Wild rumors were spread about. No matter how often I took people through the house to prove that these rumors were false, they always came away sure that in some closet or in the basement they had seen with their own eyes the proof they needed. They were certain that they had seen dead men's bodies in our basement. Also the house created the impression that we were wealthy. The church, which had been largely self-supporting, began to look for foreign funds to carry on. Why not, since we seemed to have so much?

* * *

In concluding this article I must refer to my own recent leisurely hot weather program of visiting rural reconstruction centers with their farmers' cooperatives, newly set-up clinics and short-term schools. I have had a month or two of travel, staying in remote districts, occupying a mud hut or part of a mud brick house, which already sheltered ten families of villagers. Canned milk was especially provided for me, sugar, bread, bedding, water and basin. A delightful experience for a month or so. One's mind kept reverting, however, to the stalwarts, the quiet behind-the-scenes missionaries, lovers of Christ who have been steadfastly preparing the way for today's renaissance movement, tramping these roads, being jolted in springless carts, week in, week out, for years, itinerating sometimes ten months out of the twelve. No one goes on before to get mosquito lotion or "flit" for them. They sleep in the house of any poorest villager who invites them. Canned milk and sugar perform no appetizing function for them. Their morning and evening meals consist of millet porridge minus even salt, which is a luxury to them. Midday food is rice and a little vegetable for them. Yet these, I have found, are for the most part the happiest, the most serene foreigners one can find in China today.

What does the Church stand for? It stands to offer men Christ; to tell men that way of life is possible by which they become sons of God; that life can be victoriously lived; that Christ offers a reinforced personality, an inward serenity, an infectious gaiety, an outgoing love which would invite the whole world not into a system of belief primarily, but into an experience which spells the mastery of the art of living.

Liberty to Captives in Portugal*

By JOSE ILIDIO FREIRE, ROSE MATHEZ, and
E. R. HOLDEN,
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JOHN HOWARD, the English Christian philanthropist and pioneer of prison reform, visited the prisons of Spain and Portugal in 1783. He left on record the statement that the main prisons of Lisbon were comparatively praiseworthy. In the *Limoeiro*, which is still the central jail, he found 774 prisoners. This prison had been the Royal Palace to which, in 1387, was brought the English princess, Philippa of Lancaster, daughter of John of Gaunt and bride of Dom João I of Portugal.

In 1868, two English ladies resident in Oporto, Mrs. Hastings, wife of a merchant, and her sister, Miss Frederica Smith who married the United States Consul, Mr. Fletcher, began to visit the *Relação* prison in that city. To the initiative of Mrs. Fletcher is largely due the modern Evangelical movement in Oporto.

During many years after Mrs. Hastings' death, Evangelical and philanthropic work in the prisons of Oporto became restricted to the distribution of Christmas gifts and occasional evangelistic addresses at Christmas or Easter. More recently, contact with individual convicts was again established, mainly through educational work; but at present a not well disposed governor brought the work practically to a standstill. The work in Lisbon and Coimbra jails, though more recent, has made progress.

Twenty years ago Dona Manuela Nuñez, a Spanish lady who was in the habit of distributing tracts in hospitals, gave a tract to a soldier. Later this man committed a theft, for which he was dismissed from the army and was sent to prison. The name and address of Mr. George Howes, the publisher of the tract was fixed in his memory and he wrote from the *Limoeiro* prison requesting a visit. Mr. Howes passed on the request to me, and I thus commenced my mission in the jails.

By the time this prisoner, Mauricio Silva, was transferred to the Lisbon penitentiary, he had numerous tracts and other Christian literature which he began to distribute among his fellow convicts. The result was that several of them

wrote requesting further supplies of such books.

As a result of this work there was formed in the Lisbon penitentiary a nucleus of converted men. Interviews must take place in the *parlatorio*, where the convict and his visitor are separated by a thick pane of glass flanked by strips of sheet iron, perforated to enable conversation to be carried on without any opportunity to pass anything from hand to hand.

This Lisbon prison accommodates six hundred convicts, and it is always full. Men under sentence of penal servitude are first sent there and later to *Monsanto* jail, where they serve part of their sentences.

Alfredo Oliveira and Eduardo Moreira

Not long after we had begun to receive letters from inmates of the Lisbon penitentiary, there came one from Alfredo Oliveira, asking to be given lessons in English. He expected to be deported to Angola where a knowledge of this language would be of use. He was an attractive young fellow, intelligent and well educated, but who had led a life of dissipation, culminating in the murder of an army officer. Being alone in the world, he yearned for friendship. This contact afforded me an opportunity to establish more intimate contact within the prison, and I had the privilege of leading Alfredo to Christ. A little later another convict obtained permission to share the lessons, but he never showed the same interest in spiritual things.

From the Lisbon penitentiary the work spread to Coimbra through the instrumentality of Gilberto Francisco, a man who was transferred from the Lisbon. He distributed tracts among his mates in the workshops and several commenced correspondence with me. The Coimbra penitentiary accommodates 270 convicts, and at one time we were in correspondence with over 25% of them.

The Rev. Eduardo Moreira came to reside in Coimbra and obtained permission to hold a weekly service in this jail. He was even permitted to baptize several convicts, to officiate at two prison weddings and to celebrate the Lord's Supper. Later a hostile governor put a stop to all the Evan-

* This work is endorsed by *World Dominion* and is supported by the offerings of God's people.

gelical work, and men who had professed conversion were subjected to severe restrictions. Now more liberal conditions once more prevail.

In Lisbon permission has been given me to hold services in the *Limoeiro* and *Monsanto* jails, but not in the penitentiary. In the *Limoeiro* the average attendance at Evangelical meetings is over 150. At both places we receive a most attentive hearing, so that thousands have heard the Gospel and not a few have given evidence of conversion during these last fourteen years. Thousands of copies of the Scriptures, as well as tracts and other Evangelical literature, have been distributed and circulated.

When an unknown prisoner writes, asking for information or for tracts, he receives a reply and a number of tracts suitable for such enquirers. If he responds intelligently, he is sent more tracts, and if these have been productive, a New Testament is given. For the supply of the Scriptures and other literature the work is much indebted to the British and Foreign Bible Society and the Religious Tract Society.

Many prisoners, deported to Angola, have kept up correspondence with me and not a few have got into touch with missionaries in the colony. One man proved of valuable assistance in this work. He was subsequently pardoned and has returned to Portugal.

Many of the wardens in the prisons I visit are our friends and appreciate what is done for the prisoners, being impressed by the change in the conduct of the converted men.

Discharged prisoners have great difficulty in finding employment and the families of those in jail are often badly in need of help.

An Appeal to Prisoners

The following extract is translated from an appeal by Mauricio Silva, published not long ago in the "Prisoners' Section" of *O Caminho* (The Way) a little paper I edit. This man to whom was due, under God, the initiation of our work in the prisons, returned from Angola a year and a half ago, on completion of his sentence. He wrote:

Oh Lord, our God and Father, I thank Thee that Thou hast preserved my life till today in a world of corruption, sin and untruth, in order that I may acknowledge how great a sinner I was, and how vainly I strove against sin till at last I won through, strengthened by Christ, our Lord and our Saviour.

After describing his early resistance to the striving of the Holy Spirit from the time when he was impressed by the tract given him in the hospital till my visits to him in jail and his conversion, he continues:

. . . but let me impress upon you, Brothers, that you should not postpone your decision, as I did: today is the

day of salvation, tomorrow may be too late for you. You know not the day of your death, and what if it should surprise you in your sins? God may not patiently wait many years for you as He did for me, so I urge you to forsake your sins this very day and accept Jesus Christ, our Lord, as your Saviour. Thus alone will you enjoy true happiness in this world of corruption and deceit. Satan doesn't slumber, and he will dog your steps continually lest he lose a victim. He even strives to win back those who are no longer his. This he is seeking to do to me and my family, keeping me from finding work and trying us in all sorts of ways. But my soul is no longer his, and will never again be his, as the precious blood of Jesus Christ our Lord has purged me from my sins and His divine grace cheers and strengthens me in all my troubles, Jesus having said: "Him that cometh unto Me I will in no wise cast out."

Oh my God and Father, I pray for sinners, that Thou wilt touch their hearts. I pray for those who already belong to Thee, especially for our missionary brethren in Africa who are facing so many and great difficulties. I pray that they all may have their hearts warmed by Thy love and that they may be granted Thy wisdom in proclaiming the way of salvation—and all I ask through the merits and for the love of Jesus Christ our Lord and Saviour: Amen.

Four years ago, I gave a tract entitled "The Drummer Boy" to a man in *Monsanto* jail, Antonia Correia, a peasant farmer from a village near the Spanish frontier, who had been caught and convicted for smuggling false banknotes. He wrote to me, and I kept in touch with him throughout the two years of his sentence. On his release, he returned to his native village, Esperança, and began to tell his relatives and friends of his faith in Christ. He gave away all his tracts and books, and wrote for more. Being popular in the neighborhood, he was given a good hearing, and his friends were struck by the change in his life. He continues steadfast in his faith and there is great interest in the Gospel among his fellow villagers.

Two years ago, I received an unexpected visit from another ex-convict to whom I had given a Testament ten years previously. Through many ups and downs, he had never wholly lost sight of the truths he had found in the Word of God. He is now leading a steady Christian life, and his four children are members of our Sunday school.

The Conversion of Alves Reis

The most outstanding conversion is, however, that of Alves Reis, a brilliantly clever youth. In 1918, at the age of 22, he was manager of the state railways of Angola, and shortly afterwards was appointed Inspector of Public Works for that colony. He became imbued with a great ambition for the development of Angola, and his fertile brain devised grandiose schemes to this end. The need of capital on a vast scale led him to plan the fraud which ruined him. By means of forged correspondence, purporting to be from the Bank

of Portugal, he induced the Bank's own printers to print an issue of duplicate banknotes which was to total £3,000,000. This involved his making use of various accomplices, including the Portuguese Minister at the Hague and his brother, who were given to understand that he had been intrusted with the promoting of this special note issue under a State secret. On the strength of these bogus notes, Reis floated the *Banco Angola e Metropole*, which was to finance the many development schemes he had conceived.

Overconfidence led to his undoing and arrest; subsequently he sank lower and lower in crime, seeking to defend himself by falsely incriminating prominent men. When he seemed doomed to failure, Reis attempted suicide by means of poison; but he took an overdose, and lived.

In prison, Reis came across an ex-army officer who had a Bible and read it. Reis borrowed this Bible with a view to proving its worthlessness and absurdity. Instead, the Book aroused his interest and he made a careful study of it. He sought help from a distinguished priest of the Roman Catholic Church, and felt impelled to make confession of his crimes, first to this priest, then to his wife and lastly in open court, to the astonishment of everybody throughout the country. He took full blame to himself and exonerated all those he had been accusing.

Reading Reis' confession in the papers, an old schoolmate, grandson of the lady whose tract distribution in the Military Hospital had led indirectly to the commencement of our prison work, felt impelled to send him some of Mr. Howes' tracts.

For six years Reis has been "growing in grace and in the knowledge of our Lord and Saviour Jesus Christ." A visit to him is usually a spiritual tonic for he has a wonderful grasp of Scriptural Christianity. Not a few have learned to go to him for prayerful counsel.

Reis' conversion was later followed by that of his wife, who, in contrast to the life of luxury she led in the days of her husband's ephemeral prosperity, is having a hard struggle to make ends meet for herself and their three boys. When Reis repented and confessed, he was received into the Roman Catholic Church and influential religious people befriended him and his family. When, later, he was impelled by his conscience enlightened by the Scriptures to sever his connection with that church, his boys were turned out of the parochial school. He has received visits from the Cardinal-Patriarch, the highest church dignitary in Portugal, and other ecclesiastics, downwards, offering him material advantages.

One of Reis' dupes, Adriano Silva, manager of the Oporto branch of the bogus bank, nurtured a

deep-rooted hatred of Reis, as the man who had been his undoing. Ultimately, however, he became interested in the Gospel and was so impressed by the radical change in his enemy that the two met daily for prayer and study of the Bible. Silva was set at liberty and is now in a good position in Oporto.

A few days ago I received a letter from a stranger in the penitentiary, asking me to visit him. This man, Santos Carvalho, had been a railway clerk and he is now under sentence in connection with forgery. Religiously inclined, he joined the Roman Catholic catechism class in the jail and he purchased an expensive Roman Catholic edition of the Bible which he read carefully. It seemed to him that some of the doctrines and practices of the Church were not in agreement with what he found in the Scriptures. He drew up a list of these points, which he sought to put forward in the class but the teacher refused. A priest was sent to enlighten him, which he failed to do, so Carvalho applied to me. He placed before me his list of perplexities, which, with God's help, I was able to solve to his satisfaction. Two of the points raised were concerning auricular confession and sacerdotal absolution.

Alves Reis and Carvalho provide two instances of men enlightened by the unassisted reading of the Scriptures.

In Lisbon, stimulated by what was taking place among the men, interest was aroused on behalf of the women. An opportunity came to obtain entry to the *Monicas* prison when I was asked to visit a young woman convict, a Communist of Russian extraction. I was told later by the lady superintendent, now my friend, that I was within an ace of being arrested as suspect when, a stranger and a foreigner, I sought permission to visit this girl!

The *Monicas* is not a gloomy prison. A one-time convent, cloistered and built around a spacious courtyard, it is sunlit and airy, whitewashed throughout, spotlessly clean and orderly. It accommodates all the long-term female convicts of the country and a considerable number of short-term women from Lisbon and its environs, between 220 and 250 in all. Three years ago I obtained permission to hold weekly services and now the average attendance at our meetings is between thirty and forty. Many a dark, sin-stained face lights up when listening to the message of salvation. We see to it that all who can read possess a Testament or a Gospel; but, unfortunately, the majority are illiterate. Some well-educated women attend our meetings, among them a young graduate of Oporto University, convicted of being implicated in a murder. She was then an avowed atheist and up in arms against all the

world. She would listen to nothing we could say, but in answer to prayer, little by little her bitterness was overcome; she began to attend the meetings and finally she was converted. She now says, "I deserve all the suffering I have brought on myself; but I know God has pardoned my sins." She witnesses to this by her changed life, seeking to honor and serve her Saviour among her prison companions. She says, "When I am free, I shall become a missionary," reckoning little on the twenty-four long years in jail still ahead of her unless her sentence should be in part remitted.

Another interesting case is that of a woman of good family and social standing, whose outrageous behavior has landed her time and again in jail. She was the terror alike of wardresses and fellow convicts, but by degrees the Word of God pierced her heart as she read the New Testament and listened to the Gospel. A great change in her life was observed by all in contact with her, and now

she has been at liberty for some time without having repeated her former encounters with the police.

Last Christmas, through the kindness of the Director General of Prisons, we were permitted to give a lantern slide lecture on the life of Christ, at which all the convicts were present. What a joy it was to have this opportunity to tell of the love of God to so many sin-stained, burdened hearts. They paid rapt attention and evinced much gratitude.

When prisoners leave the jail, those who wish it are given the address of the Evangelical church or mission hall nearest their home. We do not seek to persuade them to adopt a new religion, but aim at leading them to God by means of His Word and into "newness of life."

Will you remember in prayer the work in the prisons of Portugal (2 Cor. 1, 11), thus participating in it and in the resultant rejoicing.

Pioneering in Tennessee Mountains

COMFORTABLY settled in districts that offer every advantage of material civilization, many of us are prone to forget the multitude of things that others must go without, things that we count as essentials to health and effective service. We are so accustomed to electricity and gas, to well-heated houses and an abundance of pure water that we sometimes forget the entire lack of such facilities in arctic mission stations like Barrow, Alaska, in the jungles of Africa or the outposts of China. Accustomed as we are to letter carriers, and rapid transportation, to doctors and hospitals, to shops and filling stations, we are prone to forget those who have mail and produce delivered once a year, and who may be weeks or more from the nearest trained doctor. But it is to such outpost stations that many missionaries go to carry the Gospel of Christ. They go gladly and voice no complaints because of hardships. It is well for us to become acquainted with the life of these courageous pioneers, and to share with them some of our transportable privileges.

One of the many stations that it would be interesting to visit is on a high windswept plateau in the Cumberland Mountains of Tennessee whither has gone a refined and educated gray-haired woman as an ambassador of Christ. She chose the place because of its need and lovingly ministers to the people with the skill and energy that would put to shame many a strong man. Miss Anna Belle Stewart, with a young woman

companion and a young man and his wife as helpers, are stationed at Smyrna, near Byrdstown, Tennessee. It is forty miles from a railroad. There are no graduate doctors or trained preachers in this district. One of the preachers is a farmer and the other works in a mill—each of them scarcely able to read. For a funeral they send to Kentucky for a minister to preach the sermon.

Miss Stewart lives in a little four-room shack—half of logs and half of boards. In very cold weather the little wood-burning cookstove cannot heat the kitchen. "One day," she writes, "with our table pushed within one foot of the stove, the milk in the pitcher froze, and when coffee was left for a few minutes in the cups it froze solid." At night the two workers took turns keeping the wood fire going to keep from freezing. Describing the mountain district, Miss Stewart says:

"Our work centers about Lovelady, Smyrna and Fairview—all on rural routes from Byrdstown which, by the way, is the smallest county seat in the United States. At the end of five weeks in this community we had five flourishing organizations, and two more groups are begging for attention; and Fairview wants a Sunday school. The work of Elizabeth, my helper, has been greatly blessed. She has the young people's organizations at Smyrna and Lovelady, in every session of each she makes plain the way of salvation and gives opportunity for decisions for Christ. Several who have never attended any

religious meetings before have become much interested in spiritual things and have asked for prayer and promised to pray for themselves. The Sunday school superintendent at Lovelady said the young people would follow Elizabeth through fire.

"In a small scattered community in zero weather she has a class of over 25 and a young people's group of over 30. There were three Christians when she first took them. There are now five and you can almost see them grow. Elizabeth has asked all five Christians to lead in prayer and four promised gladly while the fifth, a fine young lad, said, 'Holy smoke, I never have.' But he will. They are doing a great many things that they have never done before! Every Wednesday night we have the Smyrna young people here and Thursday night we have the Lovelady group at their schoolhouse. All the night meetings are at six or half-past six, but people come at five o'clock. Twice we missed our meal, before we learned! Last Saturday afternoon I turned over the junior organization at Smyrna to Elizabeth so that I could take the corresponding group at Lovelady. The program in these four organizations include Bible study, chorus music instruction, a social gathering and work for others. How they love it!

"More than sixty years ago, a rough board church house was built, innocent of paint or any decoration. With a few planks missing and a hole burned in one side where a lamp once exploded it still stands the joint property of several denominations which seem to have abandoned the church and the people. Of late years this community has been sadly neglected. One old man said, 'Old Smyrnie was once a godly and religious neighborhood. When we met together we talked of the goodness of the Lord and now we are everyone back-slidden.' In sentences broken by sobs he told of his joy in having someone to talk to them of the Lord and to explain the Bible. He left the first group meeting, praising God and declaring his determination to come back into a close walk with Him. As we visited from house to house, opening the Word and praying for the households and community, a number of the older people wept, remembering former days and again renewed their allegiance to the Lord. The weeks of work in that field were a real joy. The people begged to have a worker sent in and their former church organization renewed. They asked for a Sunday school and for something for their young people who are growing up with nothing to call

them to worship—nothing to make Sunday different from any other day. When the people are so anxious to have a Christian leader the work should go well from the first. It is a wonderful field for service. There has been no Sunday school in this neighborhood nor in the adjoining communities. There are difficulties and problems but unlimited opportunities for service and growth.

Christmas in the Mountains

"We came to the field so late last autumn, that things would not be in good shape for Christmas, but it has all opened up wonderfully. The first Sunday we were here, two schools were organized and plans were made for programs, drilling volunteers for crude attempts at portraying the Scripture story of Christmas. Their enthusiastic presentation of the sacred scenes was in sharp contrast to stately pageants but they caught the true meaning of Christmas. Little tots squealed as they recognized their elder brothers in wise men and shepherds.

"The village of Lovelady seems thrilled over having a Sunday school, even wading the deep snow in wholly inadequate foot gear, with babies snug in blankets and toddlers riding paternal shoulders. The little portable organ is a never-ending delight to them, and how they do sing! For the first time in all our years of carrying Christmas joy by your gifts, the people of Lovelady felt the urge to make immediate return. Even before the Christmas eve distribution was complete, some of the householders had gone into a huddle from which the bravest emerged to ask shyly, 'Would you-all be insulted if we'd bring you some presents? All we have to give is just 'taters and canned stuff and a little fresh meat.' Being assured that their gifts were exactly what we needed, they went away to butcher hogs and appear early Christmas morning with a poor little topless car loaded full of delectable food.

"The Smyrna people did not wait until Christmas. Ever since we came, generous offerings have been appearing with such regularity that only a few staples, such as flour and sugar, have had to be bought. Little gifts blossomed mysteriously on the Christmas trees. One of the wise men volunteered to tend fires. The wife of 'Joseph' in the pageant came with meat and stayed for Christmas dinner. The family of the 'Christmas angel' entertained us all with a crude little battery radio and real refreshments. All day the neighbors kept dropping in 'to let us know that we were among friends and to keep us from being homesick.'"

A GREAT OPPORTUNITY IN CCC CAMPS

One of the most effective ways that chaplains have found of reaching the hearts and consciences of the large number of workers in Civilian Conservation Corps camps has been through Pocket Testaments supplied by The American Bible Society, Pocket Testament League and other organizations.

It is discovered that many of these young men, though coming from public schools and living near churches, have never owned a Testament, nor have they had any religious instruction. Most of them show an eager readiness to receive these Testaments and by this means opportunities are offered to reach their families with the Gospel of Christ. From twenty-five states come testimonies as to the effectiveness of this work. The Testaments are of great value for Sunday schools and Bible classes in "Chapter-a-Day" Clubs, for personal devotions and as a guide to Christian faith and life, and for personal work in soul winning.

Some Testimonies of Chaplains

"We have used the Testaments in Sunday school many times. On some occasions they were the only Christian literature we had. . . . It is not an unusual thing to go into a hut-building and find a group discussing what they read or have read in the Testaments or Gospels." *Alabama.*

"The boys are so eager for copies that they flock around me like a bunch of chickens around an old hen. My only regret is that I do not have enough for everyone. . . . They regard it as a high privilege to be the possessor of one of these New Testaments. Many of them have seen life at a different angle after they have studied these Testaments. Send us 1,200 more copies; they will have their influence upon the youth of America." *Arkansas.*

"We have regularly organized Bible discussion groups in each camp. I never give a Testament unless men ask for it. . . . Many of the boys have never had any sort of Bible or part of one and they have never been given the opportunity to read one." *Florida.*

"I have seen a general change in the atmosphere in the camps since distributing the Testaments." *Georgia.*

"As evidence of the enthusiasm and interest, a number of readers have come to me with questions regarding the meaning of various passages." *Illinois.*

"In one camp a Bible class meets regularly each Sunday evening and the work of the class has done much to heighten the morale of the entire camp." *Indiana.*

"Out of approximately 2,100 boys in ten camps I have between five and six hundred signed up in 'Chapter-a-Day' clubs. In order to become a member, a signer must agree to read a chapter a day of whatever portion of the Bible is agreed upon. I shall endeavor to carry on this program. Without these Testaments such a program would have been impossible." *Iowa.*

"Many who are timid and afraid to take a New Testament in front of the whole company will come after dark and ask for a copy. They really desire a copy and will use it." *Kansas.*

"In my evening visits to the barracks I often see boys lying on their bunks reading the New Testament,

especially in the infirmaries and hospitals." *Kentucky.*

"I have never seen one New Testament go out by way of the waste basket. They are kept and they are prized." *Massachusetts.*

"One young enrollee has gone back to his native state to continue his studies looking toward the ministry, as the result of an interest aroused by a Bible class in his CCC Camp." *Minnesota.*

"In one of the camps where I distributed about fifty Testaments a young man who had been wayward and ungodly came to me privately and said that the Testament I had given him had set him thinking, and that he wanted to join a church in the town near by." *Ohio.*

"I have had CCC boys in my services who were never in a religious service of any kind before. . . . This is the greatest opportunity to reach the unreached, and to carry the printed Word to those still in darkness." *Tennessee.*

"I have been truly amazed to find boys who are so hungry to read the Bible. I have seen as many as twelve boys resting at the lunch hour in the woods 'on the job' reading the Testaments." *Vermont.*

"I have been on this duty for two years, in California and Washington, and it has been my happy privilege to personally place in the hands of members of our various companies several hundred Testaments. I have never had sufficient numbers to supply the demand. No one can possibly estimate the good accomplished." *Idaho.*

"Eighty-three boys in one camp came to me at the car asking for Testaments." *Michigan.*

"I would like to have Spanish Testaments for the Spanish-speaking men. They would read much more if they could have the New Testament in their own language." *New Mexico.*

"I've seen more than 12,000 boys in the past fourteen months of service, and never have I seen anything more worth while in the way of soul-building and character-building. This is the greatest opportunity that the United States ever had in building for future citizens." *Oklahoma.*

But there is a shortage of Testaments and chaplains, rather than a lack of opportunity. There are thousands of young men in camps, other than CCC, for which no chaplains are provided. Why cannot these be served by ministers and laymen from neighboring churches and by ministers without charges? Good literature might also be supplied from the surplus in many homes. Write to the Federal Council of Churches (105 East 22d Street, New York) for information as to this work, which one layman, R. C. Tillinghast, calls "The greatest evangelistic opportunity the United States has ever had."

Effective Ways of Working

Tested Methods for Increasing Interest at Home

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

THE CHRISTIAN AND HIS MONEY

It is the greatest partnership in the world and the most profitable but one which, like commercial partnerships, suffers from fluctuations and depressions. "The money question," like "the poor," we have always with us. As the time for setting up the every member canvass in many denominations draws near, we submit the following *spiritualized* plans for church use on a background of the long article on "Concerning the Collection," pp. 363-4 in *THE REVIEW* last July which gives the undergirding principles of the subject. Leaders in all departments of church life, inclusive of the pastor, may profit from the plans sent in for our consideration.

Joash Chest Service

The Pastor's Journal tells of a simple pageant which proved of great value for balancing the budget in a church of Linton, Indiana. After outlining the financial situation the pastor asked:

"And now, my friends, what shall we do?"

Trumpets immediately sounded at the door at the left of the pulpit and as the door opened King Joash was discovered at the entrance.

JOASH: I am Joash, the son of Ahaziah, the king of Judah. In my reign, the temple of Jehovah needed repairs and we had not the money to do it. When I heard your appeal, I came back among men to tell you how my subjects brought gold into the temple of the living God.

MINISTER: Say on, O king.

JOASH: Jehoiada, the priest, took a chest, bored a hole in its lid and put it at the right side of the altar of the Lord. And those who came into the house of the Lord to worship put therein their offering. And behold, a very great sum was brought in and therewith we repaired the house of the Lord. And now, behold the Chest

of Joash is at your service to help you bring money again into the house of the Lord.

MINISTER: O most gracious king, we accept your offer. Let the Chest of Joash be brought in that it may receive the gifts of those who worship here.

(Trumpets sound at the rear of the sanctuary. Bearers of the chest, preceded by the trumpeters, bring it down the aisle and place it on the communion table while the organ plays a march. The trumpeters proceed to the king and conduct him to the chest, where he places his offering and goes back again to his station. The minister follows the king, then the choir and the congregation pass the chest and deposit their offerings therein. When all is completed, chest bearers, trumpeters and the king quietly withdraw. Costumes borrowed from a friendly lodge made this service very effective.)

A Great Adventure with the Tithe

In *The Christian Observer*, Rev. J. M. McKnight tells of his surprise, when he started out to study the tithe, in finding neither any one book or Bible school quarterly teaching or explaining it to the children. He urges our lesson committee to insert into the three-year cycle of lessons one whole quarterly on tithing so that at least once in three years the important matter might be studied intensively. His (abbreviated) account of his own experience is as follows:

The only material to be found on the subject was about 40 tracts and three or four booklets put out by the Laymen's Company, of Chicago, all of which he read and evaluated as to its availability for pupils of the different ages, selecting 13, which he asked the departmental superintendents to read and pass an opinion upon as to their suitability for the different age groups. Then dropping out the regular lessons for a whole quarter they proceeded to substitute their own material, making their own quarterlies.

The 13 tracts in the order in which they would be used were inserted in a loose-leaf notebook, one copy of which was given to every teacher, pupil and home in the church. So the entire school with the exception of the beginners' department studied tithing for a quarter.

The result was that there ensued the largest number of tithers in the history of the church. Cards were merely passed out and the membership so inclined signed up voluntarily. The following month the church debt was paid off. Three months later a building program was started using \$5,000, three-fourths of which was cleared off in one year. The tithing instruction was then dropped for two years, after which the workers' conference was again called to consider the tithe and it was decided to repeat the teaching. It was to be used as a background for a drive in favor of a new educational building. Another supply of tithing tracts was ordered from which each teacher made his selection and gave his instruction for a month, thus avoiding the expense of making the loose-leaf notebooks. (The drive, we take it, is yet in process.)

Every person who had tithed for the past year was asked to write out his experience in 50 words or less, the resulting material being mimeographed and sent through the mail to every home of the church and Bible school. Four or five of the best testimonies were printed each week in the church bulletin. The experiences of persons in the community whom the membership had known for years proved vastly more impressive than any from far-away places. The Laymen's Company has been asked to select the best of the leaflets and combine them in a booklet or Bible school quarterly—which might be done if more than one church agreed to use the material.

How a Missionary Offering Was Doubled

Mrs. C. F. W. Froelich tells in *The Sunday School Times* of the success of an experiment in faith:

In the small Bible school with an enrolment of 50 and an average attendance of 26, it had been the custom to pay local expenses and send

anything left over to missions. But on rally day three years ago the superintendent produced a lighthouse and announced that henceforth all birthday pennies would be placed therein as a one-hundred percent offering for missions. This objective was made a matter of prayer among teachers and children, but birthdays were few and ages discouragingly far below the Methusalean standard. So at the first of the new year anyone willing to place an extra offering in the lighthouse was invited to do so and the heretofore impossible goal of \$25 a year was set.

Each Sunday the superintendent held up the different coins and had the children count the offering for the day, the total being placed on the blackboard so that all might see the fund grow. Then as the offerings were sent out to different individuals or countries, corresponding "rays" were drawn out from a blackboard lighthouse and marked with the amount and the names of the objectives. When the last Sunday of the year rolled around, the total year's offering was counted and amounted to \$51.25. The goal had been more than doubled!

Starting the following year with enlarged faith, the new goal of \$75.00 was set, with the result that the last month of the 12 showed a total of \$103.35! And this in a church where "most of the children are poor and the depression has hit all of us."

Now the missionary program has been extended to the homes. Small, attractive brass lighthouses have been secured and 25 have been given out already, some going to other Bible schools wishing to try the plan and the rest to homes of the congregation. The fund keeps growing month by month and the adventure of faith goes on. A regular schedule of disbursement has been agreed upon. The sum received each month is devoted to that month's objective, concerning which the children have been informed through stories. Several returned missionaries are called in to speak in the course of the year.

[Anyone desiring further information about the lighthouse plan may write Mrs. Froelich at 131 Homer St., Waterville, Conn.]

The Forward Fund

This year the Northern Baptists have instituted a movement called The Forward Fund Project which, in terms of money, is intended to increase missionary receipts by half a million dollars in two years ending April 30, 1937. In its new terminology, a "Candidate" church is one making missionary contributions in excess of the amount paid during corresponding months in 1934-35; a "Forward Fund" church is one making

contributions of the total given for missions during the preceding year. Thus "the status of a 'Forward Fund' church may be reached at any time of the year because a church will be so listed in the first month that sees its giving for the year rise above the amount produced in the 12 months ending April 30, 1935." A "Forward Fund List of Individuals" is also published in some sections. Any donor giving more than the amount contributed last year becomes a contributor to the Forward Fund.

The women are using a poster in which a rainbow-colored road appears whenever the membership of a church gives over-and-above offerings. On this poster a quarter measures one inch, which is taken as the unit of progress on the Road to Triumph. "Multiplying this in linear measure we find a foot is \$3.00, a yard \$9.00, a rod \$50.00, a furlong \$2,000.00, a quarter-mile \$4,000.00, and a mile \$16,000.00. Thirty-one and one-fourth miles will bring us to the goal."

But this financial goal is only secondary, the main objective being a spiritual advance. "The Forward Fund is a banner, a guerdon carried in the van of a pageant whose line of march encircles the world. . . . Even as men and women form a living wall along the route of the Big Parade, so Baptists of every race and clime are watching with eager interest for the Baptist host to appear."

Stewardship Reading Contest

*Church Business** tells of a strong and very successful plan used in Trinity M. E. church of Oswego, N. Y., in which information proved the key to the pocketbook. A general committee was appointed to arrange and supervise details for a contest in which books on Stewardship were selected and given out to all adults willing to join in a friendly contest, the congregation being divided into East and West, the losing side to furnish

a dinner at the close. A leader was appointed for each division, and each leader, in turn, selected five lieutenants. Every leader distributed the books and booklets among the contestants, gathering up and redistributing the material each Wednesday and Saturday evenings and recording the score at the rate of from five to 20 points per unit according to the length of the publications and the value of their contents. This was continued for four weeks and each Sunday the complete score of each division was posted on a bulletin board. Scriptural teaching, experiences of tithers, outlines of methods of procedure, etc., were exploited in the reading matter. The dinner at the close furnished one of the best social occasions of the year. But better still, this intensive reading for four weeks gave the people a wider outlook and deepened sense of obligation to the Owner of all. The minister accentuated this by preaching a strong sermon on the duty of every individual to make an honest return to the Giver of life, ability, strength and possessions—this as a climax to the study. New pledges to become tithers were signed by 115 of the congregation; and those 115, says the writer, gave more to the support of the church and its benevolences than all the other members together. So this method was strongly attested in action.

Another article in *Church Business* says that the basic idea, as conceived by the First Christian church of Pampa, Texas, is to give the stewardship of money a very vital place in the life of each member and show that the financial support of the church is not a necessary evil but a means of grace and blessing to the individual Christian. This church uses the Unified Budget plan, making its success hinge upon adequate preparation for the annual canvass by full publicity, etc., and having a careful follow-up program all through the year. The minister, faced by difficult financial conditions in the current expense and building debts, bor-

* Duplex Envelope Co., Richmond, Va. Copyrighted.

rowed books from the Duplex library and settled upon "The Sunday School and the Church Budget" (Arthur Flake) as the one best suited to local conditions. After much personal work on the minister's part, the finance committee recommended the plan therein outlined to the official board who, in turn, submitted it to various groups and organizations in the church for study. When the matter came to a vote in the congregation three months later, it was approved unanimously. In brief, each group is asked to submit a tentative budget for its own needs, on the basis of which budgets the finance committee builds a tentative Unified Budget. This is submitted to the several groups and finally to the official board for study and criticism. With it goes a ballot affording expression of opinion as to (1) entire approval, (2) general approval but revision on specified points and (3) disapproval of the whole. The plan is working wonderfully; only four dissenting ballots having been received in 1935.

The Duplex Reference Library, by the way, is free to all users of the duplex envelope, the only expense being the payment of postage one way on books borrowed. The collection is of standard books on every subject of interest to workers in church, Bible school and young people's societies, with new books being added all the time. A free catalogue will be sent on request. The subject of religious education and exalting the idea of world friendship is made very prominent. The Editor has looked through a partial list of the books and notes many names of the latest and best among them.

Magazines As a Spur to Benevolences

The Presbyterian Tribune recommends a plan for boosting the subscription list to a good missionary magazine whose reading would, in the natural course of events, stimulate giving. At some special church night serv-

ice, have young people distribute small plain envelopes and pencils—one to each family represented. In the course of the evening, a copy of the publication is held up and attention called to its contents inclusive of subject matter, features and illustrations and a brief talk on the value of such a periodical is given. All willing to subscribe are asked to raise their hands, then either enclose the price or else agree to hand it in later, writing names and addresses on the envelopes, which latter are collected by the magazine's club manager. The plan is reported as working well. Select your own magazine, not forgetting *THE REVIEW*, and get busy.

A Community Brotherhood

The program of the 1935 plans of "The Drummond Community Brotherhood," in Oklahoma, sent by Rev. H. D. Davies, furnishes a pattern which might well be used with profit all over the map. Its declared purpose is as follows:

1. To organize the men of the community in Christian fellowship and service.
2. To promote among them the study of the Bible and subjects of a religious nature.
3. To enlist them in winning men for Christ and the Church.
4. To stimulate interest in civic righteousness and encourage participation in international and community betterment.

The membership consists of men over 16 years of age who accept the purpose of the organization and have been received by a majority vote.

The meetings are not entirely at set intervals but rather capitalize seasons, occasions and probably available speakers throughout the year and are successively in charge of the departments of endeavor, namely, of (1) the Devotional Life; (2) Evangelism, Stewardship, Missions; (3) Training; (4) Fellowship, Social Service, Community Betterment.

With Department 1 in charge,

a meeting in the interests of boys' work was held at which the subjects for discussion were:

- The debt we owe our boys and those of the community.
- Juvenile delinquency, its cause and cure.
- What are our churches doing for boys and what can we do?
- What about the Boy Scout organization?

Department 2 fostered a Fathers' and Sons' banquet.

Department 3 held a debate on "Resolved, that Preparedness Leads to World Peace."

Department 4 conducted "Ladies' Night" with the topic, "Home Ideals," considering the place of the home in civilization; homes of yesterday versus those of today; the place of religion in the home; what a child has a right to expect from his home.

In September the brotherhood discussed "Men's Share in the Church Program"—in increasing church attendance, enlarging the Church School, in the program of evangelism and in financing the church program.

In October the general topic was "Thinking Missions"—reasons for indifference to missions; why each member should be interested in missions; money and the enterprise; can a church survive and not be missionary?

In November the theme was, "Is the Cause of Temperance Lost?"—whether Prohibition was "done for"; the causes of the wet victory; whether Prohibition was a failure in action, and what the price of success against the liquor traffic must be.

In December came "The Challenge of Human Need"—whether the demand for benevolent activities is as great as in the past; whether the Church should assume more or less responsibility for the conduct of benevolent institutions; the evaluation of benevolent institutions in the community, etc.

A closing injunction on the program read:

Man, go to church every Sunday. Start every week right.

BULLETIN OF The Council of Women for Home Missions

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

SPRING SONG

Do only the young sing in the spring?

In "A Catch for Singing," by Wilfred Wilson Gibson, we find the reverse to be true, and the reason for the old young man's singing should be evident to all who meditated recently on the Cross and the Resurrection of Jesus. Several verses of Gibson's poem are quoted to reveal the faith of the "old young man":

Said the Old Young Man to the Young Old Man:

"Both flower and fruit decay."

Said the Young Old Man to the Old Young Man:

"The cherry tree's in flourish!"

Said the Old Young Man to the Young Old Man:

"Alack and well-a-day!

The world is growing grey,
And flower and fruit decay.

Beware Old Man, beware Old Man
For the end of life is nearing,
And the grave yawns by the way. . . ."

Said the Young Old Man to the Old Young Man:

"I'm a trifle hard of hearing;
And can't catch a word you say . . .

But the cherry tree's in flourish!"

The poem is in an old copy-book made by a young person. The punctuation may not be according to the original, but the meaning of the verse was learned and that is enough!

THE PATIENT GOD

Have you ever taken an English Bible test and been asked to place quotations accurately? In what context do you find the expressions, "bring forth fruit with patience," "run with patience"? Who said and under what circumstances, "Lord, have patience with me"? Tell in fifty words so that a child understands the meaning of, "the patience of Job." Is Job the only

patient person in the Scriptures?

What has patience to do with God and religion? One can hear almost instantly the reply of scoffers: "Too much—that's the trouble with this country—the Christians are spineless!" But consider the ways of the truly patient. Verily, *"they have their reward—even eternal life"* in the midst of confusion caused by nature and men. And for them, faith that the cherry trees are in flourish makes them servants of men, hurrying about to help whom they may. At least, they are found more useful in everyday life than the idle scoffers. Paul, in a letter to Roman friends, wrote, *"Now the God of patience and of comfort grant you to be of the same mind one with another, according to Christ Jesus: . . ."* In a footnote, the reader is given the choice of the word "steadfastness" for the word "patience."

Paul continues with, *"Wherefore, receive ye one another, even as Christ also received us."* The "God of Patience" might well be the title of a modern picture of God made by the German artist, Barlach. The illustration here given is the last in a series depicting "The Wanderings of God" in the modern era. You will recall how in the old Hebrew anthem, God contemplated each day his creatures and *"saw everything that He had made and behold it was very good"*; and how He rested on the seventh day and hallowed it for Himself and his creatures. In this modern conception we again find God resting, at the conclusion of a number of visits among his creatures. You may think that the picture shows great sorrow. He may be seen better as the God of patience, or steadfastness.

No doubt God in his wanderings today views children at



AN ARTIST REPRESENTS "THE PATIENT GOD"

play, and at the same time children whose labor is exploited for the comfort of adults who would express horror at child slaves in China but who constantly argue for the "right of little ones to form habits of industry and thrift." What does God think of Christians who say that they can do nothing about the continuance of child labor in the U. S. A., while the parents of the same children cannot find work to earn enough to furnish the family with bread and milk?

Also, God in such a visit would find many "young old men" grown cynical in the midst of earth's abundance, and too few of "the old young men" remembering the promises of spring and the Resurrection of Life. In this modern conception of God one sees with compassion the multitudes of men, women, and children longing rightly for happiness and peace, when their leaders, even statesmen, betray them into war instead of using our God-given reason to secure all the people from flood and famine, fire and desolation, despair and death.

But, "The cherry tree's in flourish!"

[The editor will welcome interpretations of the picture from readers to report later in the Bulletin.]

WORLD DAY OF PRAYER

The next World Day of Prayer for missions, always the first Friday in Lent, occurs in the U. S. A. on Lincoln's Birthday, February 12, 1937. It may be that the holiday will make possible the participation of the whole family. In Coffeeville, Mississippi, this year, "the stores of the town were closed for the hour of service, so that the merchants and employees could attend."

In places like Pittsburgh and Schenectady, the Council of Churches was ready to carry responsibility for the services, planning for participation of men and women, young people, and children in several union services. Many reports tell of the presence of the pastors of the cooperating churches. In

one district in Brooklyn, the pastors presented the interdenominational missionary projects, toward which the offerings are contributed each year. Individuals participated through the radio. We learn that going to offices in autos did not prevent participation in the united prayer for social justice and world peace.

The program for the next World Day of Prayer is being prepared by Miss Mabel Shaw of North Rhodesia, Africa. The holiday need not interfere with the observance, for as you realize, the same program in many languages is used in united service for almost forty hours' intercession encircling the earth. It is now three weeks since the Day. Reports from observances come daily to the Foreign Missions Conference offices and to our headquarters. The attendance in the Greater New York area was nearly 10,000.

Within three weeks following February 28th, in the Council office alone, 1,897 letters from groups—west and south as well as nearer New York were received. The free-will offerings in the 1,897 letters were for the home and foreign mission enterprises carried interdenominationally, and totaled more than \$14,000. One village held its first union services, and in sending the offering of twenty-five cents (six cents to each of the mission projects) wrote "we did the best we could and it was worth while." The offerings from the metropolitan areas, including cities like Detroit and Cleveland were well over a hundred dollars. Many places sending offerings on the World Day of Prayer for others, are now in the troubled flood areas. We pray that relief for them may be speedy and adequate. Thus, the ways of "charity" bind us all together.

The reports as they come in are very helpful and show vital strength of the missionary spirit in our country. Excerpts from reports follow: Macon, Georgia, reported "over 200 present even though at least 70% of our missionary women had illness in

their homes. Ten different denominations and 27 churches united."

In Riverhead, New York, a large map of the world was hung where all the congregation could see it, while young women told of observance of the World Day of Prayer in 1935.

In a little town in southwestern Texas of 150 inhabitants, 35 persons prayed for world peace. The superintendent of one of the Sunday schools sent the offering of \$1.59, with a "blessing on the offering and on those for whom it is given."

Danville, Iowa, sent with the missionary offering a sheet of signatures to the People's Mandate which begins, "We the people are determined to end war." Other places signed the People's Mandate following the services. Many groups report the first Union services. One such group had an all-day meeting even "though it is hard to get folks out to prayer meetings." Thus prayers from Indian Schools, from oil towns in the West and Southwest, from student groups such as the Conference of the Lutheran Student Association of the North Atlantic regions, from towns large and small, from individuals and groups who participated in the radio services, from tens of thousands rose in mighty intercession prayer that God would overrule the blindness and stupid ways of men and bring nearer the Kingdom of heaven on earth.

"A PREFACE TO RACIAL UNDERSTANDING"

The new home mission study text for adults carries the title, "A Preface to Racial Understanding." The word "preface" indicates that the main responsibility rests with the church to bring about better understanding. A selected reading list on the Negro in America may be secured from our office (5 cents). Also for ten cents (stamps acceptable) the New York Public Library Circulation office, 42d Street and Fifth Ave., New York City, issues "A Selected Bibliography on the Negro."

Our World-wide Outlook

A Missionary Newspaper of Current Events

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

NORTH AMERICA

New Church Federations

Dr. Roy B. Guild announces four new church federations which have recently been organized in various parts of the country: The Colorado Council of Churches, organized February 21 with the Rev. Harold M. Gilmore as Executive Secretary. The Jackson (Michigan) Council of Churches with Mr. C. H. Johnson as Executive Secretary. The Bay County Federation of Churches, Bay City, Mich. The North Carolina Council of Churches, formed by ten denominational bodies and a group of Baptist churches, having a total membership of 1,500,000.

Religion for New Communities

Prevention of spiritual destitution in new communities now being developed by the United States Government is urged by the Home Missions Council and the Council of Women for Home Missions, representing more than twenty Protestant denominations. Interdenominational cooperation along the line of the religious work now being jointly done by seven national churches at Boulder Dam was asked for. Grand Coulee Dam in Washington state and Bonneville Dam in Oregon were also mentioned.

—*Presbyterian Banner*.

New Term for "Denomination"

The National Religious Publicity Council, at its annual meeting, appointed a committee to recommend a better term for general use than the word "denomination." Use of that term (though it means only "a name") was declared to be objectionable on the ground that it is a "divisive term." The

committee will attempt to formulate one which will have a constructive connotation.

The committee consists of Dr. George L. Kieffer, statistical secretary of the National Lutheran Council, Dr. William Lampe, Philadelphia, of the Reformed Church in America, and the Rev. Herbert Rugg, Director of Publicity for the Congregational and Christian Churches of America.

Lutheran Foreign Missions

Eighteen foreign missionaries from all parts of the world were present at the Lutheran Foreign Missions Conference of North America in St. Paul, Minnesota, March 24 and 25. A committee was appointed to petition Congress to enact legislation enabling a missionary who is a citizen of the United States to continue his missionary service in a country at war, if he so desires, and relieving his government of all responsibility on his behalf. This would answer the criticism that foreign missionaries are a liability to the government and that "gunboats must be used to protect ambassadors of the Prince of Peace."

Further study is to be made of the possibilities for a joint Lutheran missionary magazine. Next year's convention will probably be held at Detroit, Michigan.

The Rev. M. J. Stolee, of St. Paul, discussing the subject, "What Factors in Modern Missions Require a Changed Emphasis?" declared, "We are not getting results commensurate with the machinery and manpower we have." The disquieting fact is that the population in non-Christian lands is increasing faster than those who turn to the Saviour. "The

present set-up in mission work is too expensive."

To meet these conditions he advocated the almost exclusive use of unmarried missionaries, a more itinerant missionary force, the fuller identification of the missionary with native life, less elaborate station equipment except in strategic centers, and the quicker and less hampered development of native leadership in the Church and its management. "What is wanting in the missionary enterprise is not new machinery, or methods. Foremost is the necessity for a fresh outburst of spiritual life in the Church."

Gideon Bibles

Recently, at the suggestion of an atheistic society, the Gideon Bibles were removed from a 600-room hotel. The first night there were 200 inquiries as to where the Bibles had gone, so the management placed them in the rooms again.

It is interesting to note that in 1934 several thousand Gideon Bibles were stolen from hotel rooms, or shall we say borrowed? —*Religious Digest*.

New York's New Chinatown Center

A new Christian center was dedicated in the heart of New York's Chinatown on March 10. Hundreds of guests crowded the five floors of this recently completed building to hear distinguished speakers. Many leaders of various Chinese groups were present, including Hon. Tsunehi Yu, Chinese Consul General of New York; Mr. Hin Tse Wu, United States representative of Confucians, and Mr. Paul T. Linn, of the Chinese Benevolent Association.

This community center will

devote itself to problems peculiar to Chinatown. It has a Sunday and weekday program of education—religious and secular—with special courses in English for all ages, a kindergarten, scout troops and young people's organizations.

—*The Christian Century.*

"New Americans" Plan for Church

Korean Presbyterians of Los Angeles are making plans for a new church home, to cost between four and five thousand dollars. They have about \$2,500 in hand, and pledges for the balance. This Christian group has been holding church services in rented quarters for nearly 30 years, and their joy in the prospect of having a building of their own knows no bounds.

—*Presbyterian Banner.*

Echoes of Marcus Whitman

Walla Walla, Washington, a city of 16,000 persons, is reported, according to police records, to have passed through 1935 without a traffic fatality, murder or manslaughter case.

This is the town established seventy-five years ago near the place where Dr. Marcus Whitman and his young wife built their log cabin and established a mission among the Cayuse Indians on the Walla Walla River. Two years later they organized a church of seven members. Ten years later, in 1847, Dr. and Mrs. Whitman and others were killed by treacherous and misguided Indians. Later the unfriendly tribes were defeated by government troops and peace was established. Walla Walla was founded as a town in 1859, and has now grown to a well ordered city of 16,000 inhabitants—and no lawbreakers.

Churches Becoming Indigenous

Presbyterian work among racial groups in North America, including the West Indies, is rapidly becoming indigenous. The church in Puerto Rico and Cuba is directed entirely by nationals. Several young Indians

are in college or seminary preparing themselves to become ministers to their own people. All of the pastors of the colored churches are college and seminary graduates. The ministers in the Spanish-speaking churches are trained men. The first Eskimo to be ordained is now the stated supply at Wainwright, in the Arctic Circle. The Sheldon Jackson School at Sitka has sent its graduates into every phase of Alaskan life until today its graduates make up by far the majority of the members of the Alaskan Brotherhood and the Alaskan Sisterhood.

—*Presbyterian Banner.*

LATIN AMERICA Campaign in Cuba

The Superintendent of Southern Baptist mission work in Cuba reports that a province-wide evangelistic campaign in Santa Clara Province has resulted in 500 professions and the revival fires are still burning. This Province, with a population of 1,000,000, has nineteen Baptist churches and sixteen mission stations. There are thirty-nine missionaries. The meetings were held in thriving cities, ranging in population from 8,000 to 60,000.

—*Watchman-Examiner.*

Churches Reopening in Mexico

The government of President Cardenas has decided to permit reopening of the many hundreds of churches closed early in 1935, and once more the religion professed by more than 16,000,000 of Mexico's 18,000,000 inhabitants has opportunity to be put in practice. Churches remain the property of the government. The order does not apply to churches which have been taken over for use as schools, libraries or government offices.

It is said that one of the government's motives in deciding to permit the reopening of churches was the hope that the action would remove opposition by Catholics to the official socialistic education program, and that Catholics would willingly send their children to govern-

ment schools. Several Catholic spokesmen have called the order "nothing but a political maneuver."

Ministering to Neglected Indians

Physicians from the Hospital Latino-Americano in Mexico spend each year five months in the aggregate visiting the Indian tribes in isolated sections. Some of these villages have no doctor except the witch doctor and medicine men. Medical supplies are carried in the saddle bags of the missionary doctors, and upon their trips they are usually accompanied by one or more colporteur missionaries who give out scripture portions. These traveling missionaries undergo the hardships of pioneers, riding horseback over steep and rough mountain trails in order to take the ministry of healing for body and soul to a neglected people. It is hoped that nurses may be trained and sent out to their own people.

—*Watchman-Examiner.*

Home Missions in Nicaragua

The Woman's Missionary Society of the Managua Baptist Church now numbers 100. Last year the membership was doubled. The motto of the society is "Nicaragua for Christ." Baptists have established work in nearly all sections of Nicaragua, the best developed evangelical work being in Managua.

On the east coast the Moravians have evangelized another narrow strip all along the Atlantic Coast. Their work is in English or among the native Indians in their own language. This leaves a wide strip through the center and several sections in the north entirely untouched by the Gospel.

Everywhere is felt the need for trained native leadership. The Managua Baptist Church illustrates what may be accomplished under proper leaders. During three months the Managua Church received 21 new members by baptism, while 5 more have been accepted, and the candidates' class has 20 enrolled.

—*Missions.*

Roman Catholic Growth

Recently Dr. Webster E. Browning, regional secretary of the Committee on Cooperation in Latin America, sent out a questionnaire, asking impressions from a number of leading missionaries and national workers of the evangelical movement regarding the religious situation in various republics. The first question dealt with the growth of influence of the Roman Catholic Church. The substance of replies to this question is as follows: "There is general consent to the statement that the dominant church is, at present, enjoying what may be called a revival of influence and power. There is, it is stated, an increased attendance on its services; there are street processions in cities which formerly forbade them; its schools report a heavier enrolment, especially theological seminaries in which young men of the country are registering in greater numbers; an air of greater confidence prevails and more modern methods are being used in propaganda, such as broadcasting and more effective advertising in the press; and by means of specially prepared books and other literature."

—*The Christian Century.*

Some Problems in Argentina

Methodist work in Argentina owes its origin to Rev. J. Dempster, who arrived in Buenos Aires in 1836, and his initiative has resulted in a Methodist community of some 6,000. The total evangelical community of Argentina is 193,000.

The work of evangelization in this field is somewhat paralyzed, especially as regards that carried on by national workers. Quite often foreigners without the language requirement have the necessary funds to carry on intensive work, but good native preachers are limited to working among small congregations which cannot support them, or give them scope for advance.

Immigration to Argentina continues. Last year Spaniards claimed the largest increase,

followed by Italians and Poles. The many European nationalities create special problems, and in part account for the multiplication of churches.

—*World Survey Service.*

EUROPE

French Protestants Seek Unity

Negotiations for union between the two leading Reformed Churches in France are still in progress. During recent years French Protestants have become convinced that their divisions are a cause of weakness, and that they keep souls in search of truth a way from the churches, paralyzing efforts at evangelization and wasting resources. They have come to see that their doctrinal divergences are not as great as might appear, so that the two churches can adhere to the three evangelical positions stated at the Lausanne Conference. During the negotiations of recent months an attempt has been made to find a declaration of faith which will affirm the eternal truths of the Gospel and the permanent principles of the Reformation, and which will constitute a common basis for thought and action. The principles on which the mixed committee, charged with preparing this basis, is proceeding are the following: common obedience to the authority of the Word of God, common profession of the Christian faith and common fidelity to the true mission of the Church.

—*World Survey Service.*

In Greenland

Hans Egede, the Apostle to Greenland, was born on January 31st, 250 years ago. Greenland is one of the successful mission enterprises of the Lutheran church. Every year, on All-Saints' Day, every congregation in Greenland celebrates the memory of Hans Egede and at Godthaab, there is a fine granite monument erected in his honor. It is reported that on Pentecost Day, May 20, 1934, at Cape York, the last heathen in the whole land was baptized, so that

the country is 100 per cent professing Christian. Since Greenland belongs to Denmark, the Greenland Church is under the Bishop of Copenhagen. A provost is stationed at Godthaab and a vice-provost farther north. Seven Danish and fifteen Eskimo pastors are in charge of ten parishes in the west, two in the east and one at Cape York. The country is so large that the parishes are from 150 to 200 miles each way. Church attendance is good, the people are thrifty and happy, they are literate, and have schools, including normal school and seminary, Sunday schools and young people's societies. Religion is taught in the public schools besides.

—*Fattig og Rik.*

Sweden's Religious Bodies

Religious statistics for Sweden have been compiled from various sources and are, approximately: Adventists, 2,500; Salvation Army, 20,500; Swedish Salvation Army, 2,000; Missionary Association of Orebro, 1,525; Baptists, 68,151; Independent Baptists, 5,000; Roman Catholics, 4,100; Swedish Church (Lutheran), 5,830,000; Swedish Missionary Federation, 200,000; Jews, 10,000; Methodist Episcopal, 30,000; Orthodox Greeks, 349; Pentecostists, 55,000; the Lutheran Church of Sweden has 2,741 pastors at work.

Heroism Brings Revival

A recent compilation reveals that of 83 pastors still remaining within the boundaries of Soviet Russia, 47 have been suffering for years in concentration camps, on the White Sea or in Siberia. Two were recently condemned to death; others have been forced to stop their work. Probably less than twenty Evangelical pastors are still at work in Russia out of the 300 who formerly preached the Gospel there. The same writer relates how two Christian colporteurs were preaching the Gospel in a village. One crumpled up suddenly, struck by a bullet. His comrade, instead of

fleeing, took the Bible from the martyred man, and continued preaching to the frightened listeners. His heroism made such a profound impression that a revival broke out in the village which extended beyond its borders. —*Alliance Weekly*.

Religion in Russia

Observers notice an intensive turning of people in Russia toward religion. Cases are cited where factory workers have voluntarily collected money for a new church building; many were imprisoned for this. New churches have been built in industrial districts, some of the participants actually being communists.

The Russian Missionary Society reports that the ex-commissioner of education in the Soviet has confessed that membership in the communist party has increased only a million in ten years, whereas the Stundists (the equivalent of vital Christianity) has increased six million in the same period, in the face of all the opposition of Soviet propaganda.

AFRICA

Preaching by Works

When the Egypt General Mission commenced work in 1898, it was with no idea of winning the people except by direct preaching of the Gospel. As the work developed in the villages, some of the young missionaries, handicapped by their lack of the language, felt constrained to preach by "deeds, not words" till such time as they mastered Arabic, so they began by carrying bottles of eyedrops with them, to relieve suffering and show forth something of the love and compassion of Christ. Later, this eye work developed until an amateur dispensary was opened in the Delta.

As patients return to their villages they are followed up by a system which has been carefully developed during the last few years. The name of each patient who has been found to have accepted Christ as Saviour,

or been deeply interested in the Gospel message, is marked with a star in the hospital records. There are recorded between 300 and 400 "star" cases, names of former patients, with whom specially to keep in touch in their villages.

—*Edinburgh M. M. S. Quarterly*.

Haile Selassie and Missions

This emperor, whose name means "Hero of the Trinity," is eagerly devoted to the furtherance of his people and is personally concerned that the Gospel should have free course in the country. The Amharic people have been Christians for 1,600 years; but much of their religion is set in rigid forms, especially on account of the long isolation of the country.

While Haile Selassie is a faithful son of his own Coptic or Abyssinian church, he is eager to open it to Evangelical influences. He has been favorable to all missions. The Basel Mission looks back upon a century's participation in the work inasmuch as the first missionaries were trained in Basel, among them the great Samuel Gobat. The Amharic Bible was printed at St. Crishona, near Basel.

The emperor is a zealous supporter of the work of spreading the Bible in the new vernacular translation and he took part personally in the dedication of the beautiful building of the British and Foreign Bible Society in Addis Ababa. He himself publishes Biblical books in two versions, the old sacred translation which is no longer understood by the people and the modern which they can read. He explains all this work in a preface with his own portrait. He sends out loads of these Bibles on mule-back to his leaders for the purpose of distributing them among their people.

He also sets a good example to his people in the matter of church attendance, being at his place every Sunday in the Church of St. George in the capital.

Lutherans Start Mission in Nigeria

The Lutheran Missouri Synod, one of the largest Lutheran bodies in America, with a membership of 1,460,052 in the Middle West, will inaugurate its first missionary work in Africa when Prof. Henry Nau and Mrs. Nau arrive in Nigeria. The synod has been carrying on extensive missionary activities in Asia, Australia, Iceland and North and South America for more than seventy-five years.

Early last year, Dr. Nau, in company with two others from the synod, sailed to Africa to survey the field in response to a petition from Nigeria asking the Synodical Conference of Lutheran Synods to begin mission work there. During his stay, Dr. Nau completed the translation of Martin Luther's catechism and a number of standard church hymns into the native dialect of the people, and when he returned, in June, reported bright prospects for mission work in Nigeria.

Revival Begins with Missionaries

W. J. Anderson, Jr., American Presbyterian missionary at Lubondai in the Congo, writes that spiritual blessing began when the missionaries, burdened by the need for a fresh outpouring of the Spirit, set apart a week to humble themselves before God, determined that if anything in their lives was blocking progress it should be done away with. "God revealed a number of things; they were made right. When this was done and we held back nothing, but surrendered all to Him, then God's blessing came. Peace, joy, fellowship, power, such as we had never experienced before. We witnessed to the leaders among the natives, then to the evangelists. Much confession of sin followed!

"It spread to the workmen, to near-by villages. All hours of the day and night the people came, under great conviction of sin, wanting to get right with God. The transformed evan-

gelists went back to their villages, witnessed and preached as never before in their lives. And what were the results? People began seeking the Lord by the score and then by the hundred. Villages that, a couple of years ago were most offensive to visiting missionaries, and most antagonistic to the Gospel, have since been begging us to establish work in their midst."

—*Congo Mission News.*

Revival at Bolobo

Compromise is expressed by Congo church members as "using their two legs to travel two different roads." A recent revival resulted in protest against this, and a low level of spiritual life in general. Young men were fired with zeal to carry the Good News into the hinterland, and preaching "classes" went everywhere. Fetishes were exposed and discarded, and many pagans gathered into the Church. Special pamphlets, extra Bible classes and prayer meetings had to be planned. New prayer houses were built, all by native initiative, and regular morning prayers are held in the villages of Bolobo, where formerly the efforts of missionaries to originate such prayers went on for a while, then died out.

One of the most remarkable results of the revival is the spontaneous desire of the people to reshape the community's life nearer their heart's desire. The amount of palm wine or sugarcane beer brought in for sale to Bolobo market suffered immediate curtailment; in short, a new standard has been set for Christian living.

—*World Survey Service.*

The Rhenish Mission

This mission opened in 1828 when its first four missionaries landed in Capetown and began work among the colored population. Since then 20,000 Christians are gathered in 10 congregations. In 1840 this mission also took over the work of the London Missionary Society. Since 1933, the congregations of

the Cape country are gradually combining in a larger union. This means that now actual missionary work is over in this part of Africa.

In 1842, the first Rhenish missionaries came to the Hottentots in Namaland in Southwest Africa. Two years later the first station was planted among the Hereros. Then was added work among the Bastards and the black slaves in the land of the Hill Damas. For 50 years the work here was hindered in many ways, most of all by the great rebellion in 1904 and then the World War. The many interruptions broke up the tribal coherence which caused great language divisions and finally led to relinquishing the work in Amboland. From 1929 to 1933, the whole area suffered from recurrent droughts. The greatest difficulty lies in the fact that the land is thinly populated; but of its 90,000 inhabitants 56,000 have now been gathered in the congregations of this mission.

The mission is having a wonderful increase in its work for the last two years. It amounts almost to a mass movement. The special object of its care is the mission among the Bushmen. These people from South Africa are coming by the thousands begging for reception into the Christian Church.

WESTERN ASIA

Type of Jews in Palestine

Immigration of Jews to Palestine in 1934 exceeded 42,000, according to the *Jewish Missionary Intelligence*. In 1922, they were 11 per cent as compared to 78 per cent Moslems; in 1931, nearly 17 per cent as against 73 per cent Moslems and 9 per cent Christians. The type of the Jewish population has definitely changed. Time was when Palestinian Jews were orthodox, poor in substance, not well educated. Today, they are self-reliant and pride themselves on being self-supporting and independent, and their nationalistic aspirations find little use for religious observances.

Immigrants from Germany include a large proportion of professional men, also leaders in the world's thought.

Affiliation of Colleges

International College at Smyrna, Turkey, will affiliate with the American University of Beirut, Syria. Negotiations for the sale of the campus and buildings at Smyrna to the government are under way. The new plans, of which details and legal adjustments are still to be worked out, will be provisional for five years, and contemplate no further capital investment in grounds and buildings, and the cooperating boards will each maintain identity and control of funds.

—*Advance.*

A Consecrated Christian

The *Syria News Quarterly* recounts the story of a consecrated Christian worker named Jalal, whose experiences paralleled those of Paul. Armed with Bibles, books and pamphlets specially written for Moslems, he had set out in November on a missionary tour to include the more benighted and sin-scarred of the villages in the northern part of Syria. He got on very well until the police interfered. Finding that he had no local permit to sell books they summarily took him to the police station. There he was requested in no polite terms to leave the town. Jalal insisted mildly that he was not a transgressor, and repaired to the French Secretary of the Interior to obtain a license. In his office were a young Syrian interpreter, a Syrian lady stenographer, a number of men and a Moslem woman heavily veiled. In true oriental fashion this group constituted itself a jury in his case. When they had heard all, they gathered about asking him questions, and several were moved to open their hearts to him and to ask his advice in the solution of their own difficulties.

As for the French secretary, he was so interested in Jalal's tale of his conversion from Is-

lam and his occupation in spreading the Gospel of Jesus Christ, that he immediately became a warm friend and advocate, and lost no time in supplying the permit.

Premium on Unveiling

Iran has taken a daring step. Under order of the American-trained Minister of Education, boys and girls of seven and under will attend school together. The age limit will be raised annually until it reaches sixteen, the age at which girls may marry under the new law. The new law sets the marriage age of men at eighteen. School girls and their teachers now go to their classes unveiled, and to further encourage unveiling, government offices are offering positions to girls who have put aside their veils.

—*Alliance Weekly.*

Experiences in Arabia

Dr. Harold Storm, of the American Reformed Church Mission in Muscat, who is touring the coast of Arabia, was warned not to enter the Mahara country of southeastern Arabia. Other foreigners have nearly lost their lives at the hands of the Mahara. Being delayed by bad weather, Dr. Storm walked nearly twenty miles to Quishu, the capital where he met the Sultan of Mahara and received an invitation to stay with him or to return for another visit.

The Mahara people are made up of a confederation of small tribes numbering about 50,000, speaking their own language and maintaining almost complete independence. Dr. Storm was delayed in carrying out his plans in reaching Dhufar, but found that this delay was a provision of God since one of his hospital boys, who had gone in advance to prepare the way, had been able to treat the Sultan of Muscat successfully of eye trouble. As a result a warm welcome awaited Dr. Storm and the best house in Salala was put at his disposal.

INDIA

Revival Fires

Methodist Christians in India write hopefully of signs of awakening in their districts. Dr. J. R. Chitambar, of Jubbulpore, says: "Many Christians are experiencing a new filling with the Holy Spirit and deep spiritual power is noticeable in meetings in various places. Lives are touched and changed." Rev. O. M. Auner writes of a revival in Khandwa that "nothing like it has been seen in India before." The same kind of report comes from Shabjahanpur district: "Things are on fire from God in Parahpur, Karswa and Ranjitpur." After various conferences, workers have gone back to their fields with new power and deeper Christian experience.

In the Lushai Hills

A generation ago two pioneers, F. W. Savidge and J. H. Lorrain, were sent by a wealthy Christian of Leeds, England, to open a mission among headhunters of the North Lushai Hills, in the area between India and Burma, near the Assam border. In four years they mastered the unwritten language, reduced it to writing, translated two Gospels and the Book of the Acts, wrote hymns, a catechism, a primer, a grammar, and a dictionary of 7,000 words. When their work was well started they handed it over to the Welsh Calvinistic Methodists. Today, as a result of their work, there are in these southern hills 6,000 church members in full standing, with a Christian community of 16,000 and 9,500 Sunday school scholars. The native staff consists of 11 traveling superintendents and 117 honorary village pastors. The whole New Testament has been published in Lushai.

—*S. S. Times.*

The Nailed-Up Bible

This title sounds almost as if it were taken from a story book. It is so very characteristic of Hindu mentality that it deserves to be told further.

This mysterious Bible was printed on the presses of the Basel Mission in Mangalur in 1865 and has attained to such a degree of veneration that for decades it has been preserved in a Hindu temple and is worshipped as divine by these non-Christian people. Two Swiss missionaries, Pastor Noverraz and Miss Dr. Petitpierre have been permitted to see it. They tell the following story.

About sixty years ago there was in Mustigiri, near the mission station of Guledgudd, a priest, Kalappa, serving the temple of the goddess Durgavva. He was so receptive to the Gospel that one of the Swiss missionaries presented him with the Bible.

Then a fanatical swami, fearing the holy book of the Christians might prove detrimental and cause secessions from Hinduism, got possession of it and nailed it shut with a big nail. Before he died, he uttered the prophecy, that when the hole caused by the nail would close up again, he would himself return from the dead. This prophecy was believed by the people and so it came that the old book came to be superstitiously venerated.

Last year, Missionary Schuler, also of the Basel Mission, succeeded in being permitted to see the Bible and the priest who is its custodian. The latter had the book carefully wrapped in red silk, locked up in a casket, which he brought out and placed on a stand. On the wrapper there were leaves of a sacred tree that were still fresh and also some grains of rice, all of which showed that the Bible received daily worship. It was a solemn moment of the utmost quiet, until the relic was unwrapped. The binding is loose and the worse for wear on account of the ravages of the white ants. In the center of one board of the binding there is a small hole, diminishing as far as the book of Leviticus. Many leaves are loose and worn. The priest had smeared his forehead with red paint and on it were pasted grains of rice. He said

he did not read the book and so the missionary offered him another Bible for a present, the priest promising to read it himself and also to read it to the visitors at the temple.

What Humble Folk Can Do

In the Telugu country missionaries were moved to see what poor, uneducated people can do in the way of evangelism. They cannot make long speeches. They cannot argue and engage in controversy as St. Paul did in Athens, but they can tell others what Christ has done for them, sell Gospels and exemplify the love of Christ in their own lives.

From a report of an evangelistic campaign of Anglican, Methodist and Congregational Churches in 1934, we find the following:

In one village illiterate Christian women were trained to sing hymns and learn lessons by heart so as to repeat them in the village bazaar before caste employers, and with good effect.

Christian children took their part in the campaign: they would go with banners in procession through the caste quarters and sing hymns.

Small children would stand up in the village street and repeat scripture verses or a Gospel story, and then say a little prayer.

In one village Christians of outcaste origin bought Gospels and tracts and gave them free to the caste farmers. One very poor Christian woman gave a farthing for three Gospels and some handbills and gave them to her master who was a caste man.

—*C. M. S. Outlook.*

Public Witnessing

St. Paul's Church, Jubbulpore, held a "Week of Witness," when they erected a tent near the main road, and a band of workers invited the passers-by to come in and see the lantern slides and listen to the good news. Attendances averaged about sixty to eighty non-Christians, and many heard the Gospel for the first time.

On Sunday, December 8, a Christian procession of witnesses was organized. About 260 people met at the Christian high school and marched through the streets, with banners flying and texts displayed, halting at various points to sing and witness. By the time the procession had returned to its starting place, the number had grown to over 400. The route was about two and a half miles long, and very dusty which made singing difficult. Christian processions are rare, but this one met with encouraging success.

—*C. M. S. Outlook.*

Finding Title for God

Agents of the Bible Society from Calcutta and Rangoon, missionary representatives of the Bible Churchmen's Missionary Society and other organizations at work in that area met in February to discuss a suitable title for God in the *Khumi* and kindred dialects. The *Khumis* are a Chin tribe, with several branches; of the forty-five Chin tribes, forming a total population of only about 350,000, less than a dozen can at present hear the Gospel in their own language. The difficulty which this mission is facing among the *Khumis* in Burma is one which has been met in many parts of the world and illustrates the care which is necessary in the selection of proper terms in any language, if the Christian doctrine of God is to be satisfactorily understood. Christians number 331,000 in Burma, the great majority being Karens or members of nonindigenous races. Less than 12,000 Burmans, little more than one in every thousand, were returned as Christians in the latest census figures.

—*World Survey Service.*

Lepers Have Their Own Church

The Leper Colony at Kiulungkiang, Siam, has grown until there are now over 220 patients. Two new dormitories have been built and many bricks made in

preparation for another. There is a married lepers' village, where about 100 people make their homes. The arrangement seems to be quite satisfactory. The outstanding event of the year in the colony was the separation from the mother church. Their new status as a separate church was celebrated with appropriate services and ceremonies. They now have their own budget, support their own pastor, and give generously to evangelistic work. For the past few months they have had entire charge of their own services with no help from the mother church. They also have a regular schedule of study classes, and a number are well versed in the Scriptures. The medical treatment has been varied during the year by the addition of two new remedies, which gave them new interest in their treatment, though no specific cures are reported.—*Siam Outlook.*

CHINA

Communist Opinion of Missionary

What Chinese communists think of missionaries appears in the trial of Messrs. A. Hayman and R. Bosshardt, the members of the China Inland Mission who were captured as spies at Kiuchow, their station, on October 2, 1934. Both were charged with having been sent to China "under imperialistic principles, to delude with the teachings of Jesus the docile people," and with having served as a vanguard in the interest of imperialism with a view to "dividing up China as a melon." Special deprecating reference was made to their work among the Miao, one of the tribes in West China. "With the Bible of Jesus they have positively drugged the people with a view to destroying all those who are opposed to imperialism."

Owing to the increasing ill health of Mr. Hayman he was released on November 18, 1935. Mr. Bosshardt remains in captivity, with his whereabouts unknown.—*The Living Church.*

Chiang Kai-Shek Appeals to Nation

General Chiang Kai-Shek, on January 1, broadcast a message to the Chinese nation in which he asserted that national salvation could be achieved within one year, through the New Life Movement. With the old Chinese virtues, courtesy, justice, honesty and conscientiousness, he believes it possible to build up the moral character of the nation and wipe out all evil and undesirable habits of the people. To consolidate material safety he urges the "People's Economic Reconstruction Movement," and outlines eight main steps as essential; among them development of agriculture, mine exploitation, labor conscription, regulation of consumption and transportation improvement.

Referring to the gravity of the national emergency, General Chiang said that the nation must awake to its mistakes, and rectify them without further delay. He regards moral training of the individual as of most importance. —*People's Tribune, Shanghai.*

Campaign Among Students

The "Youth and Religion Movement," now in its second year, in which Dr. W. Y. Chen, Professor of Psychology in Fukuien Christian University, and Dr. Y. C. Tu, Professor of Physics in the University of Shanghai, have been the leaders and speakers, has recently closed a most successful campaign.

The team visited in all thirteen cities, one being Yunnanfu, wherein 159,000 listened to the message, of whom 6,212 signed cards, 56 per cent of these being inquirers and the rest reconsecrations. The leaders were especially successful in a number of cities in making contacts with teachers and students in government schools, thus opening what may prove another opportunity of Christian service.

"The Eight Happinesses"

Although the proceedings were largely unintelligible to

most of the listeners, a striking object lesson was presented recently in Tientsin when a large crowd heard The Beatitudes (or, as the Chinese call them, "The Eight Happinesses") read in several different languages. They were read first in Chinese, then in the Latin Vulgate; a Greek merchant read the modern Greek version, and a Japanese Christian read them in Japanese. Then they were read in English, afterwards a Jew (putting on his hat) read a passage from the Old Testament in Hebrew, followed by a Swiss who read in French, and finally a Swiss woman read them in German. When the Japanese was heard with perfect respect and attention by an audience almost completely Chinese, there was added meaning to "Blessed are the peacemakers."

—*L. M. S. Chronicle.*

Leadership — the Great Need

The lack of leadership in China has been the subject of investigation and planning by the National Committee for Christian Education. Dr. Luther A. Weigle, Dean of Yale Divinity School, spent six months in China in 1935, studying the problem. In preparation for his visit a survey was made and the results embodied in a pamphlet, "Training for Leadership in the Chinese Church." This formed the basis of discussion at an enlarged meeting of the Committee held at Kuling. One outcome of that meeting was the formation of an association of theological colleges; another, the resolve that the training of lay church workers should constitute the main work of the Committee for the next year or two. Not without significance was the adoption of the words "education for service" in place of training for leadership. It is of interest, too, to read that the old-style training schools for Bible women are increasingly giving place to women's adult education schools.

—*W. W. S. S. News.*

JAPAN-CHOSEN

All-Japan Christian Conference

The 200 delegates to the All-Japan Christian Conference in Tokyo, November 26-27, represented practically every communion and every national Christian organization in the Empire. Interest ran high in the two major questions—Church Union and a Nation-Wide United Campaign of Evangelism. The conference was opened with a service of rededication and communion, led by Bishop Akazawa.

An interlude in the discussions was provided by Mr. Y. Takata, Head of the Bureau of Religions in the Department of Education, and I. Kanzaki, a Shinto priest. The former explained some of the general principles of the "Religions Bill" which the department is preparing and proposes to introduce in the coming session of Parliament. One of these principles is to secure proper educational and moral qualifications for religious workers. The other is to provide some method whereby each denomination will have a recognized representative with which the government can deal when matters arise which call for conference. The Shinto priest declared that Christianity has a great contribution to make to the life of Japan.

Among actions taken was one granting a form of ordination to women evangelists.

—*Japan Christian Quarterly.*

Toward Abolishing Prostitution

One of the goals set by Christian leaders is the abolition of licensed prostitution. In December it was reported that the Kochi Prefectural Assembly had adopted a resolution in favor of abolition, bringing the number of prefectures which had passed such resolutions up to thirteen. The evil has already been abolished in several prefectures. This action is in line with the recently adopted policy of the Home Office which has drafted

an Abolition Bill to be presented to the forthcoming session of the Diet. There is a disposition to remove the stigma of being one of the few nations which protects licensed vice. One newspaper editor remarked: "It is humiliating that the government licenses prostitution as a legitimate business. It is contradictory for Japan which poses as the possessor of a civilization in no sense inferior to that of Europe and America to permit such a system to exist."

—*Japan Christian Quarterly.*

Developing Christian Leaders

The enrolment at Wilmina Jo Gakko, Girls' School in Osaka, was 350 in 1925; ten years later it was 957. A Christian emphasis is maintained. Every morning the whole school assembles for chapel service; the Y. W. C. A. meets each week; special classes are held to prepare the girls for baptism; Bible study is required in the curriculum; early morning prayers are held at intervals throughout the year; and every other week a church service is held in the chapel and attended by all the girls. The superintendent of the school is an ordained minister, and last year 160 girls were baptized.

—*Presbyterian Banner.*

Rural Correspondence Evangelism

South of Yamagata, an hour's ride by train, is a little village called Ippon-yanagi (One Willow Tree), just a small group of farmhouses surrounded almost entirely by rice fields. In one of these homes, some 50 years ago, Motohei Kanto was born. Motohei followed ancestral tradition in becoming a farmer, but exceeded that tradition by attending an agricultural school, by becoming a Christian and by traveling abroad for further study. After three years in America and seven in Germany, studying theology and evangelistic methods, as well as agriculture, he returned to Japan, where he decided to test his

Christian influence by working as a farmer among farmers. His wife is as sincere a Christian as he. Presently, Christian missionaries living in Yamagata challenged them to come to the city and engage in a work in which their influence would have larger scope. After much prayer they accepted the challenge, and today the Kantos are engaged in what is known as Rural Correspondence Evangelism. Brief sermons and Christian articles are published in the local newspaper. Interested inquirers write for more detailed information about the Christian faith, and Mr. Kanto answers these letters. Young folks from these rural villages, believing they have found a sympathetic ear, pour out their hearts to him through this correspondence; and he, with his keen understanding of the problems of rural folk, comforts and satisfies them and leads them on toward Christian faith. Gradually his influence is extending throughout the entire rural area of Yamagata Prefecture. Their best work is done simply in visiting the homes of their friends and talking quietly about the Christian faith.

—*Missionary Herald.*

The Cross Prevails

Dr. Koons, Principal of the John D. Wells Academy for Boys in Seoul, cites the following as the most significant event of the school year: "The graduating class of 1935 gave the school a copy of the school badge, cast in brass, to be placed on the wall over the entrance of the main building. Five or six years ago, Korea was swept by a wave of antireligious feeling among the young people, especially the students. At that time there was a strong wish among the John D. Wells students, for a new badge, without the Maltese cross. As they pointed out, no other school in the city had a badge of this kind; the others were nearly all conventionalized Chinese characters. Now all on their own, these lads make the school this gift, insuring that for all time

this very badge, that we have used for close to thirty years, will be the first thing that strikes the eye of every person entering the school gate. Once more, the Cross has conquered."

Chung Sin School

Chung Sin, Presbyterian Academy for Girls in Chosen has been given "designation" by the Government. This does not mean that the school is better than before, but that the Government now acknowledges it as worthy. Its graduates hereafter will be accepted in higher schools, and in future work on an equal basis with those of private registered and Government schools.

On May 25th the Parents' Association was organized, and started its work with real enthusiasm. Their personal interest in the school has been manifest. The Chung Sin Y. W. C. A. completed their first full year of service in a small rural church. In September, Chung Sin students organized a Sunday School in this church and have been faithful in making, two by two, each Sunday, a trip which takes all day long to teach these little children. In December, two of the girls spent a week in this rural church helping to put on a very attractive Christmas program. The foreign missionary work of the Korean Church in Shantung, China, has been helped by these students as they send forty yen each term for the work there. Sunday they have faithfully taught in nearly every Sunday School in connection with the Seoul city churches.

"Finished"

Rev. Bruce Hunt, of Chungju, Korea, lists projects either completed or developed to the point where they can be turned over to Koreans. One district, hitherto feeble, has undertaken partial support of an evangelistic helper and plans in three years to carry his whole support. As to agricultural work, station pioneering is over, and this phase of country-church self-support turned over to a trained Korean. Another job

done is consolidation of many "special offering days" in the churches into the four authorized by General Assembly for Sunday schools in this country—Easter, Children's Day, Thanksgiving, Christmas.

—Monday Morning.

ISLANDS OF THE PACIFIC

Scene in Manila Cemetery

Moody Institute Monthly describes a scene in a Manila, P. I., cemetery in the evening of All-Saints' Day.

"All the tombstones were lighted with electricity. In many of them were statues of the virgin, or statues of Christ on the cross with a light effect which showed up his heart in red. Vendors of all kinds were on the grounds, and there was even a booth where electrical supplies were sold. The people believe that the souls of the dead actually come back on this night. Some time during the day a priest visits each grave, says a prayer, and charges twenty pisos (\$10) for each prayer.

A group of Christian students distributed about 9,000 Gospel tracts that evening in the cemetery.

In the Face of Obstacles

Rev. William Swaan is laboring among Dyaks and Chinese in Borneo. He writes:

About ten villages are taking an active stand for Christ, but Moslems and other enemies concentrate on our converts and make life very trying for them. With all our poverty and persecution and increased opposition from Moslems and Roman Catholics, eighteen souls were accepted for baptism during the month of December. They are mostly people of one village close to Bengkajang, and have been coming to our meetings for several years. Please pray especially for the young Christians of this village, that God may give them grace and power to endure persecutions and hardships, and witness faithfully for the Master. The Moslem problem is one of the greatest obstacles that we have to face. Many government officials are Moslems and have a tremendous influence over the lives and the affairs of our Christians. We know, however, that God is greater than any obstacle or any force in the world.

—Fellowship of Faith for Moslems.

A Sunday in Sumatra

A writer in the *Christian Advocate* describes a morning service at Balige, Sumatra:

The church was filled to capacity—about fifteen hundred. We saw throngs entering two other churches as well. That entire community is now Christian and all work is laid aside on the Sabbath day.

The people in the churches were clean, intelligent and worshipful. The music was all of the German chorale type, and was the most beautiful we had ever heard. There were no hymn books; the lines were read out by the choir leader and the people all sang.

At the close of the service twenty-six babies were baptized. They had to be divided into two groups in order to be accommodated at the altar rail. The mothers stood with the babies in their arms and the fathers in a row behind them.

New Vision for Village Leaders

Two conferences for village leaders in Papua are reported in *Kwato Mission Tidings*; one at Kwato, the other at Koeabule.

If one thing was more obvious than another among the 86 men who foregathered at Koeabule, it was the spiritual hunger of all who came. There was no necessity to try to inspire them to seek a fuller surrender, or to convict them of unfruitfulness and the need for a new consecration. That was just what they were yearning for, and the very reason why they had come. The Lord stated that those who hungered and thirsted after righteousness were the lucky ones "for they shall be filled," and these men certainly came longing to be filled and renewed. Some came from an atmosphere of failure, where the spiritual life had grown slack. A Buhutu man put it thus: "Every boat needs to be hauled up on the slips and scraped and cleaned and painted, and put into repair. We are like that too." He appealed earnestly to the rest not to risk going back unfit for commission through any shirking of response to the highest call that God would give them.

A testimony meeting had to be continued the next day and the next. It required skill to keep the meeting in hand, as people were getting up three at a time.

MISCELLANEOUS

Survey of Church Giving

The research department of the Federal Council of Churches reports that annual gifts to twenty-five Protestant church bodies dropped 43 per cent in the

seven years from 1928 to 1935. Contributions for 1935 slightly exceeded those for 1934, however. The contribution per capita for all purposes in 1934 was \$12.07 and in 1935 it was \$12.10. The contribution per capita for congregational purposes only was \$9.92 in 1934 and \$9.98 for 1935.

Total gifts declined from \$532,368,714 in 1928 to \$304,692,499 in 1935, while total gifts for congregational purposes declined from \$402,683,861 to \$251,347,435. The per capita contribution for all purposes declined from \$23.30 in 1928 to \$12.10 in 1935. Per capita contribution for congregational purposes declined from \$17.30 in 1928 to \$9.98 in 1935.

The report says that nearly all the communions maintained their per capita contributions for congregational expenses better than those for benevolences. The Protestant Episcopalians were the only group to lose proportionately less on benevolences than on contributions for congregational expenses.

W. C. T. U. Is Growing

The Woman's Christian Temperance Union is now organized in fifty-two countries with a half million paid-up membership. New members are joining by the thousand. Mrs. Ella A. Boole, world president declared at a recent meeting in New York: "We are working not only for outlawing the liquor traffic in the United States, but all over the world." The next world convention will be held in Washington, D. C., from June 4-9, 1937.

—Watchman-Examiner.

Bible 1,000 Years Old

At the time of his coronation, Haile Selassie presented to H. Murray Jacoby, former Ambassador Extraordinary to Ethiopia, a one thousand-year-old Bible, written in Amharic. Mr. Jacoby has just presented it to Friends Seminary, 226 East Sixteenth Street, New York, of which he is a trustee.

—New York Times.

Our Missionary Bookshelf

Books Briefly Reviewed for the Readers' Information

Popular Hinduism. The Religion of the Masses. By L. S. S. O'Malley, C.I.E., I.C.S. 246 pp. \$2.50. Macmillan Co., New York. 1935.

This is an extraordinarily able and interesting book. Clear, concise and logical in its language, it gives an account of Hinduism in eight chapters, each of which is packed with information and sententious statement. The author's earlier book, entitled "Indian Caste Customs," received a warm welcome in the British press. The present volume gives reliable information based not only on wide reading but also on personal observation. Here we have the contrast between the belief of the masses and that of cultured Hindus who form a small minority. The first chapter deals with beliefs, and is fundamental. The author says that three characteristic features constitute popular Hinduism: caste, the veneration of the Brahman, and the sacredness of the cow. The first is the spinal cord of Hinduism; the second is its handicap for the depressed classes; and the third unites all Hindus, for "the cow is the presiding genius of the country." Almost universal illiteracy does not militate against fanatic belief. Superstition is rife, and polytheism runs riot.

Mr. O'Malley doubts whether India is more spiritual in its outlook than Europe. Litigation on a scale of five million cases a year is scarcely an index of a spiritually-minded people. In chapter three, which deals with moral influences, he points out the gulf that separates religion from ethics. Other chapters deal with worship, evil spirits, present-day deifications of he-

roes (sometimes these are criminals). There is also a chapter on priests and holy men, while the last chapter deals with sectarianism and toleration. Hinduism, which ordinarily is a static and pacific religion, can be aroused to fanatic passion, and instances are given where the Hindus without provocation rose against their Moslem neighbors to pillage, destroy and massacre.

One of the strangest chapters is that which deals with the deification of heroes.

With their extraordinary combination of ignorance, credulity and superstition the masses are prone to ascribe supernatural powers to persons of great gifts, singular personality, and even strange habits.

Two missionaries may be reckoned among the number of those who have been treated as divine beings. One was Dr. J. E. Clough, an American Baptist missionary, under whom there was a mass movement to Christianity in the Nellore district during the famine of 1876-78, when he was distinguished for his philanthropy and practical ability, and carried to a successful conclusion the construction of a section of a canal, which gave relief to many thousands. After laboring for forty years among the Telugu-speaking people to the north of Madras, he was surprised and distressed to learn that many of his converts had reverted to some of the practices of their former religion and invoked his name in various rites and incantations as if he were a deity. In another mission field further south men who had been Christians treated the grave of a missionary who had recently died as if it were a shrine, and when his friends built a high wall round the grave, in order to put a stop to the worship, they continued it outside the wall. S. M. ZWEMER.

Victories of Peace. Stories of Friendship in Action. 12mo. 2s. 6d. Student Christian Movement Press. 1935.

In this interesting book of ten stories of adventures of peace,

men and women of various races started out, not for war, but to give their lives in heroic deeds for peace. Their object was to *save* men, not to *kill* them. This required courage and training and sacrifice, but the results were beautiful beyond words.

"Peace on earth, good will toward men" must come through such Christlike service. Young people are not responsible for making war; that responsibility lies with older men—the politicians and rulers who for selfish purposes are willing to sacrifice millions of lives. Youth is naturally militant, and easily persuaded to enter the army, or they can be inspired through such stories as this to seek the victories of peace.

Those who have gone at the call of Christ, through all the ages, have found that "kingdoms are subdued" not through murderous warfare, but through the treaty of Bethlehem and by following the leadership of the Prince of Peace.

LUCY W. PEABODY.

Forty Happy Years in Japan. By George P. Pierson and Ida G. Pierson. 8vo. 130 pp. \$1.25. Fleming H. Revell Co., New York. 1936.

From 1888 to 1928, Dr. and Mrs. Pierson lived and labored in Japan as missionaries of Christ under the Presbyterian Church in the U. S. A. They came to understand and to love the Japanese, and because of their knowledge and love for God, they earnestly sought to win them to Christ. Their field was in the most northern island of Hokkaido which is still largely unevangelized territory.

This volume is chiefly a collection of scattered reminis-

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

cences of forty years in evangelistic work—memories of missionaries and Japanese; of experiences in typhoons, tidal waves and earthquakes; of personal work and conversations on religion; of work with children and the Japanese Church; of meetings and revivals in theaters, prisons and rural towns. There are also reports of progress and some conclusions as to Japanese history and customs; as to methods of work and the place of women missionaries; as to Japanese converts and workers; as to missionary life and what Japan most needs. While the book lacks in literary merit, it makes up for this lack in information and inspiration. The authors have shown themselves to be truly devoted missionaries, with courage and perseverance; prayerfully depending on the power of the Holy Spirit to make their work effective.

The Kingdom of God in Japan. Lectures by C. Burnell Olds. Pamphlet. 25 cents. C. B. Olds, Jr., 1888 East 81st Street, Cleveland, Ohio. 1936.

The author of these lectures has been in Japan for thirty-three years as a missionary of the American Board. The manuscript was read by Rev. Akira Ebisawa, Secretary of the National Christian Council of Japan, so that the statements and views have been doubly checked. Mr. Olds' purpose is to show the progress made by Christianity in Japan and to consider the most effective methods for its extension. The presentation is popular and informing—factual and from experience. Mr. Olds' idea of the objective of Christian missions is the promotion of understanding and harmony between God and man and between man and man. Apparently he would not put the spiritual regeneration of the individual first, and does not emphasize the necessity for personal acceptance of Christ's atoning death on the Cross and belief in His resurrection from the dead. His emphasis is on the realization of the Fatherhood of God and the Brother-

hood of Man as exemplified by Christ. The lectures are good but in our judgment do not go far enough in their New Testament position.

A Grain of Wheat. By Toyohiko Kagawa. Illus. 12mo. 150 pp. \$1.00. Harper and Bros. New York. 1936.

Dr. Kagawa, the well-known Christian evangelist and social reformer, here appears as a novelist—a rôle in which he is famous in Japan. Over a million and a quarter copies of his books have been sold in Japan and this novel has already been through two hundred editions.

It is an interesting and moving story of a young Japanese of the rural masses who struggles against poverty and sin and finally discovers the way to victory and satisfaction through Christian teaching. Here in a popular form is a strong plea for helping to carry out Dr. Kagawa's Christian program for the rural population. The story is well told and the purpose of it is clear—to promote temperance and economic reform. It will help the reader to understand and to sympathize with the people of that Empire who are handicapped by poverty but who have such great possibilities. The illustrations are from the cinema version of the story, which we are told has created a sensation in Japan.

Gold by Moonlight. By Amy Carmichael. Illus. 8vo. 182 pp. S. P. C. K. London. Obtainable in America at \$1.50 from Hope Church Sunday School, St. Louis, Mo. 1935.

Here is another book for sufferers and other Christians in difficult places; for those who long to understand, or if they cannot understand, to draw precious values out of seemingly impossible places. Miss Carmichael, the human founder of Dohnavur Fellowship—the mission for temple children in South India—has been used to bring many dark and suffering souls into the light and joy of Christian experience. She herself has suffered great physical dis-

tress during many months of sleepless nights and pain-filled days, and, like her Master, has learned obedience by the things she has suffered. One result is this beautiful, inspiring book. Its tone is not gloomy and resigned to defeat but joyous and victorious. The pictures are artistic reproductions of the beauties of God's creation—in forest and flower, in hill and valley, in summer and winter, in storm and sunshine.

The message is correspondingly beautiful—in verse and prose, with quoted gems and observations from personal experience. The whole is inbreathed with trust in God and a recognition of His loving care. Any who come into contact with life's darker side will find here comforting help and peace that comes from harmony with God and rejoicing in His will.

The Case for Missions in Modern India. By E. C. Dewick, M.A. 25 pp. 3 Annas. The Palghat Mission, Coyalmanan P. O., Palghat. South India. 1934.

Within the pages of this little book much insight and wisdom are to be found. As it states the case for missions in every country as well as in India, no one will fail to profit by reading it. All who realize the modern decline of interest in missions not only in young missionary churches, but also in the parent churches, will be glad to have the situation examined with candor and restraint by one as well qualified to do so as the author.

After following his discussion—in the modern way—of such questions as:

Unfair methods of propaganda,
Missions are the expression of an
out-of-date religious imperialism,
Who should go as missionaries,

few readers will fail to agree with Mr. Dewick's conclusion of the matter which is:

If the Christian missionary presents Christ in His simplicity and grandeur, as pictured in the New Testament, he will have a message and a contribution for the world which can be given in no other way. JANE C. GOHEEN.

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- The Making of a Pioneer.** Percy Mather of Central Asia. Mildred Cable and Francesca French. Illus. 288 pp. \$2. Stokes. New York.
- The Apostle of the Chinese Communists.** Daniel Nelson. 139 pp. \$1. Board of Foreign Missions of the Norwegian Lutheran Church. Minneapolis.
- Arthington's Million.** The Romance of the Arthington Trust. A. M. Chirgwin. Illus. Maps. 160 pp. Livingstone Press. London. 2s. and 3s.
- The Problem of Japan.** Malcolm D. Kennedy. Illus. Maps. 287 pp. 15s. Nisbet. London.
- Papuans of the Trans-Fly.** F. E. Williams. Illus. 452 pp. 30s. Oxford University Press. London.
- Sharing Observations with the Home Church.** Charles D. Bonsack. 287 pp. \$2.00. Brethren Publishing House. Elgin, Ill.
- Education for Service in the Christian Church in China.** The Report of a Survey Commission, 1935. 157 pp. 60 cents. World Sunday School Assn. New York.
- Christian Education Overseas.** A Brief Survey. A. Victor Murray, F. F. Monk and Ronald Rees. 45 pp. 1s. S. C. M. Press. London.
- The Malabar Syrians and the Church Missionary Society, 1816-1840.** P. Cheriyan. 438 pp. C. M. S. Press. Kottayam.
- Primitives and Supernatural.** Lucien Levy-Bruhl. 405 pp. 18s. Allen & Unwin. London.
- The Question of the Church in the World Today.** J. H. Oldham. 32 pp. International Missionary Council. New York and London.
- The Christian Faith in the Modern World.** J. Gresham Machen. 258 pp. \$2. Macmillan. New York.
- Uganda.** H. B. Thomas and Robert Scott. Illus. Maps. 559 pp. 15s. Oxford University Press. London.
- The Customs of the Baganda.** Sir Apolo Kagwa. 199 pp. Columbia University Press. New York.

- Sheaves After Harvest.** Andrew A. Bonar. 126 pp. 1s. Pickering & Inglis. London.
- Sources of Power in Famous Lives.** Walter C. Erdman. 158 pp. \$1.00. Cokesbury. Nashville.
- Victories of Peace.** D. M. Gill and A. M. Pullen. 128 pp. 2s. 6d. S. C. M. Press. London.
- The Clash of Color.** A Study in the Problem of Race. Basil Mathews. Second Edition. Maps. 160 pp. 2s. Edinburgh House Press. London.
- At the Point of a Lancet.** One Hundred Years of the Canton Hospital, 1835-1935. William Warder Cadbury and Mary Hoxie Jones. 304 pp. Kelly & Walsh, Ltd. Shanghai.
- Congo Crosses—A Study of Congo Womanhood.** Julia Lake Kellersberger. 222 pp. 50 cents, paper; \$1.00, cloth. Central Committee for the United Study of Foreign Missions. Boston.
- Glitter or Gold.** M. E. Gillespie. 240 pp. 2s. Pickering & Inglis. London.
- Jewels of Promise.** Boardman Sermons. W. M. Seay. 151 pp. \$1. Boardman Press. Nashville.
- Kagawa.** An Apostle of Japan. Margaret Baumann. 95 pp. 75 cents. Macmillan. New York.
- Daniel Alexander Payne.** Josephus Roosevelt Coan. 139 pp. A. M. E. Book Concern. Philadelphia, Pa.
- John and Betty Stamm: Martyrs.** Lee S. Huizenga. 95 pp. 35 cents, paper; 75 cents, cloth. Zondervan Pub. Co. Grand Rapids, Mich.
- Henry Hammond Spalding.** Pioneer of Old Oregon. Clifford Merrill Drury. 438 pp. \$3. Caxton Printers, Ltd. Caldwell, Idaho.
- We Beheld His Glory.** Nicholas Arseniev. 220 pp. \$3. Morehouse Pub. Co. Milwaukee.

Personal Items

(Concluded from page 225.)

Dr. Courtenay H. Fenn, for thirty-five years a missionary of the Presbyterian Church and recently Recording Secretary of the Presbyterian Board of Foreign Missions, retired from active service on April 11th, having reached the age limit. His total missionary service connected with the Board of Foreign Missions was forty-three years, most of which was spent in North China. As principal of Truth Hall, professor of the North China Theological College and principal of the Union Bible Institute of North China, Dr. Fenn has rendered very valuable service. He was also for fifteen years secretary of the North China Tract Society, and made notable contributions to the literature of the Chinese Christian Church, including a concordance of the Mandarin Bible, the Interwoven Gospel, a Chinese-English Pocket Dictionary and a number of tracts. Dr. and Mrs. Fenn have also given a daughter and a son to missionary work in China.

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Rev. W. Y. Chen, Ph.D., has been appointed General Secretary of the National Christian Council of China to succeed Dr. C. Y. Cheng, now Moderator of the United Church of China. Until recently, Dr. Chen was pastor of the Methodist Church of Foochow. During the last twelve months he has been Acting President of Fukien Christian University.

Obituary Notes

(Concluded from second cover.)

has been extended for hundreds of miles throughout the vast North Brazil area. It has been a great force in the religious and cultural life of the evangelical churches of that area.

* * *

F. H. Hawkins, for over 40 years a secretary and director of the London Missionary Society, died on February 6. Until his retirement he was responsible for the Society's work in China.

* * *

Bishop William Burt, for twenty-five years in charge of the European Conference of the Methodist Episcopal Church and later of the Buffalo Diocese, died at Clifton Springs, New York, on April 9th, at 83 years of age.

He was born in Cornwall, England, but moved to Massachusetts as a lad and worked in a machine shop to help support his family. He was graduated from Wesleyan University in 1879 and from Drew Theological Seminary two years later. In 1887 he went to Europe and made his home in Rome. In 1912 he was made Bishop of Buffalo District and held that position until his retirement in 1934. He is survived by his widow, three daughters and two sons.

* * *

Dr. Paul L. Corbin, for 30 years a member of the Taiku Station of the American Board in Shansi, died on January 9th. Under his leadership many new outstation churches and schools were opened, and the membership of the churches increased rapidly.

NEGRO AND WHITE VIEWS OF AMERICAN NEGRO PROGRESS

In Our Special June Number

HELPS AND HANDICAPS TO NEGRO CHRISTIAN PROGRESS

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