

THE MISSIONARY REVIEW the WORLD

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Charlotte Wyckoff

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George Dexter Taylor

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Dates to Remember

June 29-July 10 — Indian Missionary Conference and Annual Meeting of the National Fellowship of Indian Workers. College of Agriculture, Madison, Wis.

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.

CONFERENCES AND SCHOOLS OF MISSIONS

Affiliated with the Council of Women for Home Missions and the Committee on Women's Work, Foreign Missions Conference

Baltimore, Md.—October 19-21.

Mrs. David D. Baker, 410 N. Calhoun St., Baltimore, Md.

Bethesda, Ohio—July 20-24.

Miss Mary I. Scott, 310 Tomlinson Ave., Moundsville, W. Va.

Chautauqua, N. Y.—Institute of World Missions (August 16-23).

Mrs. F. C. Reynolds, 309 Woodland Road, Roland Park, Baltimore, Md.

Eaglesmere, Pa.—June 26-July 3.

Mrs. E. B. Breeding, 24 Rugby Lane, Scarsdale, N. Y.

Houston, Texas — September 28 - October 2.

Dean — Mrs. A. B. Hynes, 618 Highland, Houston, Texas.

Lake Geneva, Wis.—June 27-July 4.

Mrs. T. A. Freeman, 427 Greenwood Ave., Evanston, Ill.

Minnesota (Minneapolis-St. Paul) — September 21-25.

Ex. Sec. — Mrs. C. E. Heard, 3020 Colfax Ave., Minneapolis, Minn.

Mt. Hermon, Calif. — July 25 - August 1.

Mrs. N. J. Forsberg, 325 Dorantes Ave., San Francisco, Calif.

Mt. Lake Park, Md.—July 10-16.

Mrs. B. H. Sincell, 103 2d St., Oakland, Md.

Northfield, Mass.—July 6-14.

Miss Amy Ogden Welcher, 796 Prospect Ave., Hartford, Conn.

Southern California (Los Angeles) — September 21-25.

Mrs. H. M. Horn, 1965 Carmen Ave., Los Angeles, Calif.

Warren, Ohio—October 6-7.

Mrs. George Konold, 314 Scott St., N. E., Warren, Ohio.

Obituary Notes

The Rev. Walter Laidlaw, D.D., formerly secretary of the New York Federation of Churches and founder of the Clergy Club of New York, died suddenly in New York City, on May 20th. Dr. Laidlaw was born in Canada seventy-five years ago. He was graduated from the University of Toronto and later studied at Berlin. He made a careful study of the census and edited the Statistical Sources for Demographic Studies for Greater New York. Recently he has been working on the City Planning Committee of New York.

* * *

Mrs. Frank W. Wilcox, for nineteen years Associate Secretary of the American Missionary Association of the Congregational Church, died in her home in Montclair, N. J., on May 19th. Caroline S. Mellick was born January 15, 1867 and married Frank W. Wilcox in 1889. She lectured at many missionary conferences and conventions and was in charge of the "Box Work" of the Women's Societies of the Congregational Church. For sometime she was vice-president of the Council of Women for Home Missions and was a member of the Editorial Council of THE REVIEW.

(Concluded on third cover.)

DO NOT MISS THE MOSLEM WORLD

SAMUEL M. ZWEMER, Editor

SOME ARTICLES IN THE JULY NUMBER

TOR ANDRAE'S MOHAMMED.....	Samuel M. Zwemer
THE ROMAN CATHOLIC CHURCH AND ISLAM.....	Leo A. Cullum
EARLY MOSLEM LEADERS IN CHINA.....	Claude L. Pickens
JINN AMONG THE MOROS.....	José R. Collante
RELIGIOUS EDIFICES AND COMMUNITY LIFE.....	D. N. Wilber
ISLAM IN THE WESTERN AND CENTRAL SUDAN.....	George Lighton
KORANIC WISDOM ACCORDING TO A TURK.....	Paul M. A. Mulla
THE TURK IN HISTORY AND GEOGRAPHY.....	G. L. Schanzlin
MISSIONS TO MOSLEMS IN SOUTH AFRICA.....	W. J. Vander Merwe
MOSLEM CHILDHOOD IN BENGAL.....	Hilda McLean
CHRIST SETS UP HIS CHURCH IN MUSCAT.....	Paul W. Harrison

Current Topics — Book Reviews — Survey of Periodicals

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DEHAVAN L. PIERSON, *Editor*

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Editorial Chat

As has been our custom, to save expense and in view of the absence of many of our subscribers from home, our August issue will be omitted. The September and October issues will have more pages to catch up with the news and to give our readers some additional articles of especial value.

* * *

While you are away from home will you speak a word for the REVIEW and so help to secure additional readers, and at the same time promote interest in the work of Christ?

* * *

"Every issue of THE REVIEW is full of informing and stimulating material." MRS. B. P. HEUBNER.
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* * *

A CORRECTION

Our attention is called to an erroneous impression given in the article on "Preaching Liberty to the Captives in Portugal" by E. R. Holden. This article which was condensed from the manuscript sent by Mr. Holden implies that the Cardinal-Patriarch, the highest dignitary in Portugal, offered to Mr. Reis material advantages if he would recant. Mr. Holden writes that the Cardinal "most definitely did not hint at anything of the sort and left Reis very well impressed by his truly Christian spirit and indeed no one can read the Cardinal's frequent speeches and writings without being convinced that he is a real Christian while all one hears of his life bears out this impression."

Personal Items

Dr. John Alexander Mackay, secretary of the Board of Foreign Missions of the Presbyterian Church, U. S. A., has been elected president of Princeton Theological Seminary to succeed Dr. J. Ross Stevenson who has occupied that post for twenty-two years.

Dr. Mackay was born in Inverness, Scotland, May 17, 1889, was graduated from Aberdeen College in 1912 and from Princeton Theological Seminary in 1915. After his ordination by the Free Church of Scotland he went as a missionary to South America and was appointed principal of the Anglo-Peruvian College at Lima. He later became professor of Philosophy at the National University at Lima but continued his missionary activities. He returned to the United States in 1932 to accept the position of secretary of the Board of Foreign Missions.

* * *

Dr. John McDowell, secretary of the Board of National Missions of the Presbyterian Church, has been elected a member of the Board of Trustees of Princeton Theological Seminary.

* * *

Dr. John M. Springer, for many years a missionary of the Methodist Episcopal Church in south-central Africa, was elected Missionary Bishop of the church at the recent General Conference in Columbus, Ohio.

* * *

Dr. H. W. Greist and his wife, who is a registered nurse, stationed at Barrow, Alaska, the most northerly mission station in the world, have recently resigned and are returning to the United States. Dr. and Mrs. Greist have done a remarkable work among the Eskimos of northern Alaska within the Arctic Circle. Their places are to be taken by Rev. and Mrs. Frederick G. Klerekoper who have been for two years stationed at Skagway, Alaska, under the Board of the National Missions, Presbyterian Church. Mrs. Klerekoper is a registered nurse but the medical work at Barrow is to be taken over by the United States Government.

* * *

Dr. and Mrs. O. R. Avison, who retired last year from mission work in Korea, are temporarily located in New York City. Dr. Avison was for many years president of Severance Medical College at Seoul.

* * *

Mrs. Fred S. Bennett, vice-president of the Presbyterian Board of National Missions, in recognition of her services in connection with the development of the work in Santo Domingo, has recently been given \$2000 for a clock and bell for the Evangelical church in Santo Domingo City.

(Concluded on third cover.)

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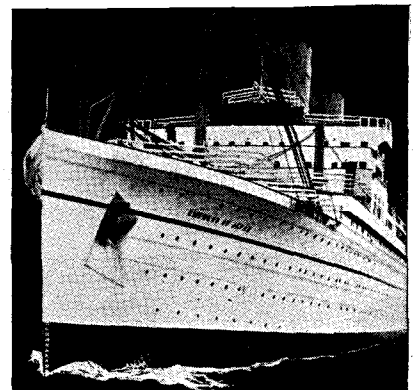
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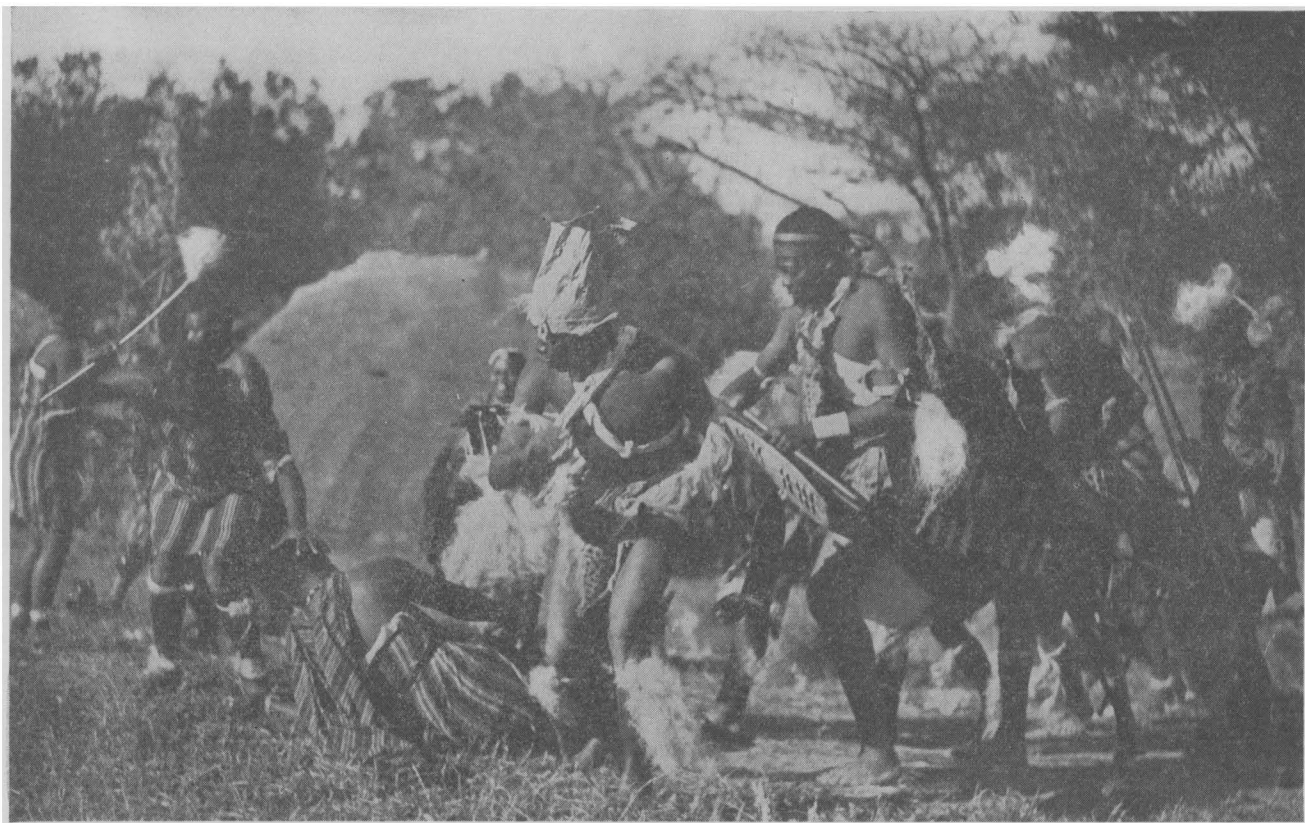


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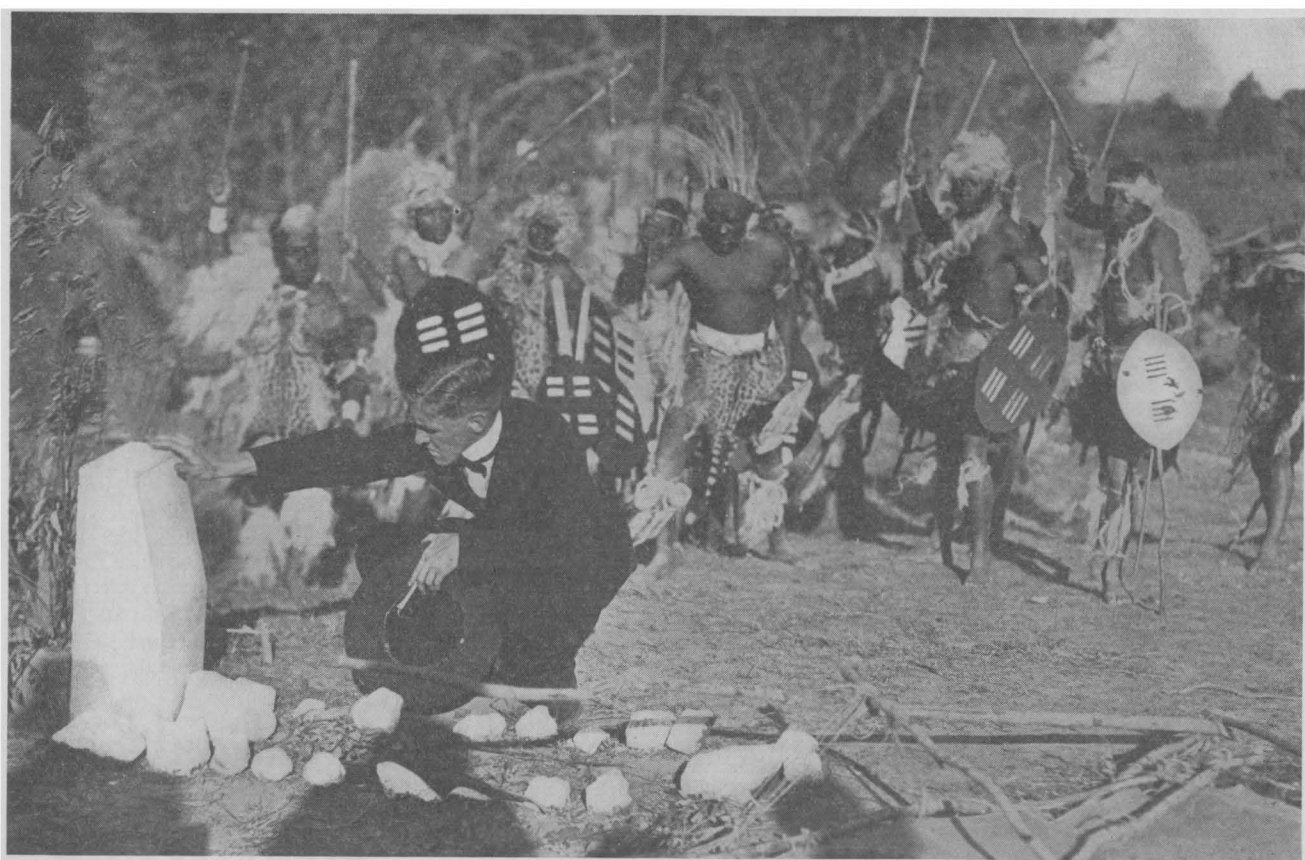
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REPRESENTING THE KILLING OF THE WITCH IN 1836 (EPISODE II)



Photographs by Lynn Acutt

REPRESENTING DR. WILSON AT THE GRAVE OF MRS. WILSON — MOSEGA, 1836

THE PAGEANT OF ONE HUNDRED YEARS IN SOUTH AFRICA

(See article by Dr. J. Dexter Taylor, page 343)

THE MISSIONARY REVIEW OF THE WORLD

AN INTERDENOMINATIONAL REVIEW OF WORLD-WIDE CHRISTIAN PROGRESS

VOLUME LIX

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NUMBER 7

Topics of the Times

PRESENT-DAY TRENDS IN ISLAM

The collapse of the caliphate and the failure of all attempts to revive it would lead the superficial observer to conclude that Pan-Islamism is dead. The policy of the new government in Turkey and the complete secularization of the republic points in the same direction. The Turkish press utters severe judgment on Islam and its Prophet, while one by one the old sanctions and customs of religion are publicly discarded. A few years ago a British official of high standing actually wrote to me: "Islam as we once knew it is dead in Turkey, it is dying in Persia, it has ceased to carry real weight in Egypt, it may survive some generations in Arabia, but the basic truths of Christianity will in the long run even there prevail." Such judgment may be prophetic but it is undoubtedly premature. There are at least three centers today that keep alive the pan-islamic idea and are active as never before in defending and propagating the Moslem faith—Mecca, Cairo and Lahore.

Arabia under the able leadership of Abd ul Aziz Ibn Saood may not covet the caliphate, but is the fulcrum of agitation for uniting all the Arabic-speaking states of the Near East. The whole peninsula is being rapidly modernized. The camel has had his day. Usages of almost sacrosanct significance are being put aside. In the Kaaba court electric light has been installed, and the men who tended the hundreds of olive oil lamps are no longer needed. Motor cars now carry the pilgrims to the holy cities, and the thousands of camels and their attendant army of camelmen, formerly employed, are not now required. The Hejaz Government is reported to have 300 cars in use.

The diminution in the number of pilgrims is so considerable, that the thousands of Arabs in the sacred cities who lived by serving them are in

destitution. Nevertheless Mecca is the center from which the press and these returning pilgrims proclaim a renaissance of Islam under politically independent rule, with as much modernism as is safe.

There have been radical reforms in al-Azhar at Cairo where the Fundamentalists are at war with the Modernists while both are agreed that Islam is the religion of the State and the hope of humanity. Foreign missions are sent out to China, Japan, Spain and America to preach Islam.

A violent wave of religious feeling is passing over Egypt, and over the Islamic world, so violent that nobody knows what the outcome will be. Several are anxious about its effect on the strong fortress of Islam. The Minister of Education wished to render Islam a service and to heap further honor upon Egypt in its service of Islam by translating the Koran from Arabic into modern languages. From the governing body of al-Azhar (great Moslem university) some supported his idea; others opposed it absolutely. Committees have been formed to work at it, and the rector of al-Azhar has written a long letter to the Prime Minister in which he says: "A literal translation is not possible to all the Koranic verses, but a translation of the meaning is permissible, only it could not be used in the official prayer, where only the original may be used."

In Palestine the Arabs are rising to oppose further Jewish immigration. The Arabic press still "breathes out threatening and slaughter" on any and every occasion when they imagine the glory of the Prophet is at stake. The Young Men's Moslem Association is a keen rival of the Y. M. C. A. and itinerant preachers of the Koran vie with Christian colporteurs and evangelists in their zeal. The first congress of the Moslems of Europe was held at Geneva (September 12-15), last year presided over by Emir Shekib Arslan.

In India, with more than seventy-eight million Moslems, the rival Ahmadiya groups of Qadian and Lahore both broadcast their Pan-Islamic propaganda from Lahore and London. A dozen newspapers and magazines, although outside of orthodox Islam, are welcomed widely as the best weapons against Christianity. Their chief aim now is to win over the "untouchables."

Christian missionaries in Egypt, Arabia and India are in close touch with all these movements which are signs of the times. In carrying the Gospel to Moslems anywhere we face the whole front of this rival faith. We see encouragement in the fact that in Arabia our medical missionaries enjoy the personal friendship of the King and are welcomed into the interior of his vast domain; in Cairo missionaries minister to the blind sheikhs of al-Azhar and its students crowd the American University to hear lectures on social reform; in Lahore the Henry Martyn School is training young missionaries to meet the situation. The Gospel of Christ is the dynamic of God unto salvation. We can afford to wait for the Cross has never been defeated. Christ will conquer.

S. M. ZWEMER.

ENCOURAGING SIGNS IN INDIA

In Moslem lands, in India and China, incredible changes are taking place in hoary beliefs and customs—changes that would have been thought impossible fifty years ago. Then the conversion of Moslems was generally spoken of as an idle dream and the field was almost barren of fruitage. Today thousands of Moslems are turning to Christ in Malaya and hundreds are openly confessing their faith and leaving Islam in Iran. The doors are opening wider and wider, even in Arabia.

China, in the early days of missions, seemed to present an impregnable barrier to Christian progress. Prejudice, superstition and pride in Confucian ethics and culture obscured Christ and made the people unreceptive. Today not only are thousands of Chinese of all classes becoming Christians, but thousands are effective evangelists and some Chinese, like T. Z. Koo and Andrew Gih, are even coming to America to preach Christ.

India for many years presented the barrier of an elaborate Hindu philosophy, deeply rooted religious customs and caste which stood in defiance of the spirit and teachings of Christ. It seemed impossible to break down the system which was built into the very foundations of Indian life and thought. Indian womanhood was kept in seclusion of mind and body—what power could draw the veil? Today caste is tottering on its foundations and a press dispatch reports that on June 1st 10,000 "untouchables" assembled in Bombay to renounce Hinduism because they had received no

benefit from it, and expressed their determination not to worship at Hindu shrines and temples. They are free to adopt any religion they wish, provided it offers them freedom.

One of the greatest signs of change in India is in the position and opportunities of women—formerly considered unworthy of education and of lower status than the cow. Mrs. Mira S. Ramdas, an Indian Christian, read a paper on "Modern India," before the Women's Conference in Bombay last March. In this paper she said (in part):

To any casual observer it is apparent that the India of the twenty-five years ago is not the India of today. The whole nation has undergone a tremendous and rapid change in these few years. Old ideas are swept aside, old methods of life and education have been given up. New life has been infused and has awakened the millions in India. Willingness to change for the better, to adopt new ways and think bold thoughts is to be seen everywhere today. . . .

A few things have happened as the direct result of the national awakening which must be noted here in a general way as they have a bearing on our subject.

1. First is the great rush for literacy and general education. The leaders wish to educate the masses to enable them to take in the new things; on the other hand the masses desire education so that they can follow intelligently what is happening in the country. The popularity of the press is a sure indication of this fact. Both government and the national leaders are busy coping with this situation. . . .

2. Second is the great desire towards industrialism. With the knowledge of what is happening in countries outside, industry has assumed new charms. . . .

3. Third is the religious upheaval. With the spread of literacy and with the tending of the mind towards industrialism and materialism, there has come about a severance from ancient Indian ideas and ideals specially a very noticeable severance from the Hindu religious ideas. The average Hindu man or woman today does not have much faith in the religion of his forefathers. But this is not all, he or she does not have much use for any religion at all. . . .

This then is the India today: nationally awakening, seeking education, preparing for industrialism, and putting off old things and especially her religious mindedness which was so characteristic of her.

Indian women today are being educated in schools and colleges; they are becoming teachers, lawyers, physicians and nurses; they are entering into business and into political life. Christian women especially are enjoying a freedom never dreamed of before and their views are listened to with a respect that their fathers and grandfathers would have never dreamed possible. The rise of women in India is all traceable to the work of the early Christian missionaries.

SUMMER — RETREAT OR ADVANCE

Will the coming summer be a time for re-creation and growth, or only for relaxation and rest from our usual occupations? In these warmer months many churches and Sunday schools are

closed, ministers of the Gospel are away from their parishes, and too many Christian workers are taking a vacation from service and serious thought. Children whose parents can afford it go to camps or to the shore or mountains where worldly rather than Christian influences prevail. Relaxation includes not only mental and physical letdown but a moral and spiritual slump as well. The result is that multitudes of church members, some of whom have been active in Christian work, come to the autumn with less spiritual life and purpose than they had when summer began. It often takes a month or two to catch up the slack and to start the wheels moving again.

Christ and His disciples felt the need for rest after their strenuous mission tours and days of strenuous service; they turned aside for refreshment but always with the purpose of preparation for more effective living. Do not many of us incline to seek relaxation without reference to service? The only reasons that justify a Christian in seeking relief and amusement are: (1) the fact that we have worked hard enough in God's service so that energy needs to be rebuilt and (2) that we are preparing for further service.

If the summer months are to be a time for growth, how can this be promoted? The wise parents are those who, so far as is possible, plan to surround themselves and their children with Christian companions and influences that tend to build up spiritual life and character, irrespective of personal convenience and preferences. Today there are multitudes of summer camps and conferences in the mountains, at the shore and by inland lakes, where recreation is combined with Christian comradeship and spiritual stimulus. Those who put first the Kingdom of God seek to use these opportunities and are willing to pay the cost.

Those who go from home to the seashore or mountains, or travel at home or abroad, can find many opportunities for service and encouragement. Many missions and small churches have been greatly cheered by the attendance and support of summer visitors. In many vacation lands—in Europe, Alaska, Canada and the western states—those who are interested may find striking centers of mission work, with devoted workers whom we may greatly encourage, while at the same time we learn more of the work God is doing in these fields. Not all travelers are selfish or self-appointed critics of missions.

Many a summer colony also is strengthened for the whole year by the cooperation of summer visitors and their families who are not seeking a vacation from God and His service.

But even for those who cannot go far from home the summer offers many opportunities for growth through reading, fellowship with other

stay-at-homes, through family gatherings and the opportunity to hear visiting preachers. There are many books and magazines that richly reward careful reading. They are for all ages and are usually neglected during the busier months. They include biography, missions, travel, sermons, popular science and some fiction. Many of these books can be obtained through public libraries or in reading circles formed for the exchange of volumes. Twenty-five cents a week for each family may supply a goodly number. Education costs but it is worth the price. Upward progress calls for the expenditure of energy; only a downhill course requires no effort.

At the end of this summer will we and our families show progress and growth or retrogression and deterioration—not only in physical development and mental alertness but in moral strength and in closer sympathy with Christ and a clearer understanding of His plan for us and for mankind? We cannot take a vacation from God and His service, but we can recreate with God for further service.

A MISSION TO UNIVERSITY WOMEN

It is a surprising fact that in Bombay, the key position for organizing work among Indian women, there is still no women's college. Madras, though so far away in the south, has two overflowing colleges, one missionary, one a government college. In the far north at Lahore, there are also two colleges, though the number of women seeking higher education is so much smaller there than in progressive Bombay. It is a lamentable fact that the six hundred women undergraduates of Bombay have no intellectual home of their own, although women do attend lectures in men's colleges.

This yawning chasm in the educational system of India has been potentially filled by women students from overseas. More than thirty years ago a hostel for university women was founded in Bombay by graduate women in other lands. As long ago as 1896 the British graduates were intensely aware that, having greatly benefited themselves from college life, they ought to pass on these benefits to Indian women. They were still more intensely aware that the great emancipating power for Indian women is Christ. Few people realize how unable Indian women would be to take their place today in the reconstruction of their own country had not Christianity prepared the way for their emancipation. To Christian missions they owe not only the conviction that women's souls are as valuable as men's, but also practical machinery for equipping doctors, teachers and nurses. Till a few years ago a vast majority of all trained teachers, doctors and nurses

were girls trained in Christian schools and colleges.

In this campaign of emancipation the Bombay Settlement has played an honorable part. The nucleus of its work is a hostel where about forty women undergraduates make their home, with a staff of four or five graduates from British or other Western universities. The students include Hindus, Mohammedans, Parsees, Jews, Christians and others who speak sometimes as many as ten different tongues, though all can speak English, the language of their degree work.

Though the settlement is recognized by the University of Bombay and a certain amount of coaching and lecturing is done by the staff, the main object is to carry the standards and teachings of Christ to these students, and the workers seek to show by their lives what Christ has meant to them. The household daily gathers for prayers in a chapel which forms the centre of the home. For over thirty years the work was housed in rented premises, but in 1930 a suitable house was purchased and the dedication of a chapel became possible. The workers are daily grateful for the peace and strength given to them through this visible symbol of their faith. Though adherents of other religions are not under any obligation to attend Christian worship, they almost always come voluntarily, and thus learn what Christ might do for them. The students attend five different colleges, and form two major groups, the medical and the arts students. They come from homes all over India, and have no common religion, language or race. Thus one of the first needs is to get them to mingle with each other, and this the settlement manages to a remarkable extent. Instead of the twenty-two separate messes for twenty-five students, such as are found in a certain men's hostel, the settlement has only two kitchens and dining rooms for its students. The Brahmin-cooked food is served for orthodox Hindus in the big brass platters on the floor, and there is a European dining room with tables and chairs and "unorthodox food" for those who either prefer it, or must acquire Western ways before embarking on their travels to America or Europe.

Apart from the hostel, the Settlement occupies a remarkable position in Bombay. After all only a small percentage of advanced women find their way to college, and it is perhaps the Settlement's most original contribution to mission work that it has always shown itself the servant, not only of the student, but also of the most advanced leaders among Indian women. Friendship with the progressive section of this most emancipated city in India has always been a welcome feature of the Settlement's work, welcome not only to the countless Indian ladies who have so warmly ex-

pressed their gratitude but welcome also to the settlers who have enjoyed and learned so much through their warm friendships.

But the uphill work of devoted service to all castes and creeds needs the Christian dynamic, if it is to succeed. At every turn one feels that Christ alone can set these women free, and that there should be not one settlement to carry His message, but a dozen.

India is still afraid of Christ, but perhaps when Christianity is no longer associated with an alien government, Indian women will acknowledge openly what so many of them already acknowledge secretly, that they owe more to Christ than to anything in their own religion.*

THE VALUE OF MISSIONS PROVED

The so-called "criminal tribes" of India have been a great problem to the British-India Government. Like gypsies they not only lived off the communities to which they wandered, but took what they wanted both of property and life. Extensive policing did not control the situation and the Government had to admit failure.

Some fifty years ago the Salvation Army was asked to try to do something with these tribes who menaced the whole country. The Salvation Army accepted this challenge. Enforcement of the laws is a tremendous task and Christianizing people who have been lawless for generations seems almost impossible. But the Salvation Army with infinite patience and "no compromise with evil" is getting results, with financial help from the Government.

In the Malay peninsula, with a population of a little less than four millions, Great Britain has felt responsibility for educating the young people. Chinese and Indians have helped to develop the country, working in the most important tin mines in the world and the great rubber plantations which supply a large amount of this modern necessity. Government schools were established with good buildings and paid teachers. But they could not get or keep the right sort of teachers. Then the work was turned over to the already established mission schools. Nothing was said about teaching religion, but it was assumed that they would. The method has furnished this developing country a body of alert young people with the background which they need for modern life. The young women alumnae of the mission schools are bright, cultured, progressive and charming, taking their places in the life of their community and nation.

* The British office of the Missionary Settlement for University Women is at 296 Vauxhall Bridge Road, London, S. W. 1.

The Pageant of One Hundred Years

The Centenary of the American Mission in South Africa

By REV. J. DEXTER TAYLOR, D.D.,
Johannesburg, Transvaal
Missionary of the American Board

IN A SNUG vale amongst the rolling hills of Adams Mission Station, Amanzimtoti, Natal, with a background of bamboo and native bush, a colorful presentation of the hundred years' history of the American Board Mission in South Africa was given in connection with the celebration of the Centennial. The spectators had come by motor cars and busses from Durban and Maritzburg, from near-by villages and plantations, and even a few from Johannesburg, 400 miles away. About 1,500 European guests and a large company of Africans saw the spectacle.

The scenery, from behind which the actors emerged, consisted of a group of realistic boulders, interspersed with native huts, all made out of burlap, paper and paint by members of the Adams College staff. The orchestral music on which the episodes floated smoothly onward was supplied by gramophone records, amplified through microphone and loud speaker. The two Narrators, one a European in full academic robes and the other a Zulu in pagan garb, declaimed in English and Zulu, poems especially written for the occasion, each stanza carrying the spirit of the episode which followed it. The Zulu poem was written by B. Wallet Vilakazi, B.A., the first Zulu poet to publish a volume of Zulu poems.

I

As out across the chaos of a world unborn
Went forth the word, "Let there be light,"
And all the gloom and shadow of a scene forlorn
Was changed to glory by that Word of might.

So dawned upon the chaos of a world distraught
The Light of Life, the Word made flesh,
And shadowed lives, the victims of the way mistaught,
Saw light arising and Hope spring afresh.



Photographed by Lynn Acutt

THE ZULU CHRISTIAN NARRATOR

The Pageant opened with a symbolic Episode entitled "The Light of Life." After a Gregorian chant had sounded, the Narrator declaimed the simple Scripture story of the shepherds and the wise men and the college choir sang,

As with gladness men of old
Did the guiding star behold.

Then across the stage came a group of shepherds with their sheep, one of them carrying a tiny lamb in his arms. In the manger scene, the shepherds draw near with reverence and while they bow in adoration the procession of the wise men bearing gifts moves slowly across and completes the picture.

The music changes, the shepherds and wise men vanish and one by one the stage is taken by representatives of the different races and nations of the earth. Africa, the Islands of the Sea and Indian America form a group of the primitive peoples; China, India and Japan represent the Orientals; while Russia, Germany, Holland, Spain, Scotland, Scandinavia and the rest, all in picturesque national garb formed a third group of peoples from the West. Again a screen is moved and high in the background appears the Cross, with the Angel of the Resurrection. Three angels of light appear from the foot of the cross and lead the nations slowly forward to group reverently before it, while the choir breaks forth into the Hallelujah Chorus.

II

Where ruled the primal darkness of a pagan life
And witchcraft's bane held all enthralled,
Where scenes of peace and quiet sudden turned to strife,
And fear's dark shadows e'en the day appalled.

Was there to be no dawn, no setting free
Of prisoned souls? no healing touch?
No voice of God to whisper of the life to be?
Said not the Christ, My Kingdom is of such?

As the Narrator's voice died away the stage was filled with a merry group of pagan Africans (most of whom in real life were high-school students and a few were African B.A.'s of the staff). The happy domestic scene was suddenly disturbed



Photographed by Lynn Acutt

TREKKING MISSIONARIES A CENTURY AGO (EPISODE IV)

by the entrance of the witch-doctor; soon a most realistic "smelling-out" was in progress and the witch was dragged forth to her fate. The marvellously natural acting of the scene was a vivid reminder that such an inheritance is still in the blood of the Africans, and that "the primal darkness of a pagan life" is scarcely yet of yesterday.

III

"Thy youth shall visions see and maidens dream,"

So prophets spake. They dream and do!

Beneath a haystack's shelter from the rain's quick stream

Youth saw a vision and the dream came true.

The church, her soul new wakened and with faith fresh girt

Their challenge heard, her youth sent forth.

So bore they balm and blessing for the world's sad hurt
And dead souls quickened into life's full worth.

Who does not know the story of the beginning of the American Board in the Haystack Prayer Meeting at Williams College, where in 1806 a dozen young men, led by Samuel Mills, driven to the shelter of a haystack from the sudden rain that caught them in the midst of their outdoor prayer meeting, continued their ardent discussion of his fantastic proposal to take the Gospel to the lands of the East. They followed his suggestion to "make it a subject of prayer under the haystack, while the dark clouds are going and the clear sky is coming." And then afterward the challenge was put to the General Association of Massachusetts by Judson, Mills, Nott and Newell which led directly to the establishment of the Board in 1910. Both scenes were effectively pictured and by virtue of their own inherent emotional content provided one of the great thrills of the Pageant.

IV

This land of lights and shadows, clash of old and new
Her welcome gave to one small band;
Forth fared they self-forgetting; far horizons drew,
Nor doubted they for God to take the land.

From scenes of war and pillage, sick at heart and sad,
Their footsteps turn, and hope grows dim.
The word of Peace is silenced by the war-drums mad.
Their hands they turn to other tasks and wait for Him.

The arrival of the six pioneers, Adams, Grout, Champion, Lindley, Wilson and Venable, their meeting with Dr. Philip, the famous London Missionary Society leader at the Cape, the division of the little party into two, one of which trekked north to Mosega in Mosilekazi's country, while the other made its way by sea to Durban and to Dingaana the great Chief of the Zulu nation—all this was portrayed in a series of scenes in which bullock wagons, costumes of 1835, Voortrekker scenes and wild pagan dances carried the thoughts of the spectators through those early years of heroic pioneering, and reminded the generation of today at what cost present attainments have been won.

Do American Christians know the story of Mrs. Jane Smithy Wilson, the dainty fragile girl, who after enduring the hardships of the long northward trek and living for months in the midst of war and bloodshed, died in that far country, the first great sacrifice in the winning of the field? We saw young Dr. Wilson kneeling by her grave in deepest grief, then walking brokenly away watched by the blacks whose preoccupation with war had made the missionary enterprise amongst them impracticable. The little soapstone gravestone roughly carved by Dr. Wilson's own hand, was unearthed by the late Dr. Gubbins in 1912. The choicest treasures of this famous collector of Africana now occupy an entire floor of the new Johannesburg public library. Lindley's ten years of work amongst the Voortrekkers, while the shattered foundations of the mission enterprise were relaid, was hinted in a tableau in which he was seen baptizing the boy Paul Kruger, a true though little-known incident in the life of the great president.

V

From seed long sown and watered comes the fruit at last,
Souls seek the light, the darkness flees;
Forth from the ranks come those who face the future not
the past.

As time moves on so knowledge grows by swift degrees.

In Zulu's liquid cadence speaks the Book divine;

See, Afric's sons take up the torch!

In work and play and service climb toward heights that
shine,

Young men and maids, whom changing times shall not
debauch.



Photographed by Lynn Acutt

THE FINAL SCENE OF ONE HUNDRED YEARS IN SOUTH AFRICA

Not now the pagan darkness of the days of old
Obscures the path, and witchcraft's murk,
But problems new created by the lure of gold
Beset all life. God us forbid the task to shirk!

Ten long years after the little group began its heroic enterprise, the first convert was won at Amanzimtoti. Her son was the first fully qualified Bantu physician. Here the foundation of an educational system was laid and has its consummation today in the High School and Training College known as Adams College. Later came the beginnings of a Native ministry, the first ordination in 1870 and the completion of the first translation of the Bible into Zulu in 1883. Each of these forward steps was dramatized. Especially charming was the primitive school conducted by Mrs. Ireland, represented by a member of the College staff, the scholars being African kiddies from the kindergarten department.

VI

Is there above the chaos of the clash of race
A rainbow gleam? Shall there be light?
May black men toward achievement dare to set their face?
Is there a goal? Doth God behold their wicked plight?

So sure as from the formless void of earth and sky
Was born a world and time began,
Creation's spirit brooding still doth doubt defy,
New worlds are born. Love shall prevail. God dwells
with man.

Turn ye not back, O dusky children of the land of sun,
Be not dismayed, though tempests toss;

Fear not that God will fail you, if your course ye run.
Your cause is His. Christ bids you, On! His pledge,
the Cross.

So finally was pictured in a grand march the educational, social, medical and religious progress of today. The Adams College staff includes in its number five African B.A.'s and a fine body of young South Africans, both English and Afrianders, from the universities. The staff and students of Inanda Seminary sang to the memory of Mrs. Edwards, their founder, a song composed by an African; another group of students was led by Rev. John L. Dube, founder of Ohlangé Institute, an offspring of the American Board Mission; doctors and nurses in hospital uniform represented the McCord Zulu Hospital in Durban and the Bridgman Memorial Hospital in Johannesburg; African teachers, ministers, mechanics, builders, farmers poured from behind the rocks and trees of the African scenery passed across the field stage and gradually massed under the three flags, the Union Jack, the Stars and Stripes and the flag of the Union of South Africa. Suddenly high up behind the central platform rose a glowing silver cross. The whole great company turned to face this emblem of the Divine Saviour, and raising the right hand toward it in token of reconsecration, broke into singing:

When I survey the wondrous Cross
On which the Prince of Glory died,
My richest gain I count but loss
And pour contempt on all my pride.

The crowds walked slowly up the hill, talking enthusiastically of what they had seen and heard in this dramatic review of the hundred years. Durban's chief newspaper next day carried a full account of the Pageant illustrated by photographs

of striking scenes and bearing in large type as its heading,

**"Youth Saw a Vision and the Dream
Came True."**

Memories of Forty Years in Africa

By ROWLAND V. BINGHAM, Toronto, Canada
General Director of the Sudan Interior Mission

IT WAS true when we sailed for Africa in 1893 that inside of a line one hundred miles from the coast there were not nearly one hundred mission stations, except in civilized South Africa. Today there are, we think, 1,900 mission stations manned by white workers, with thousands of stations held by native pastors and teachers, well trained and well taught, inside that same line, while the few hundred converts in that area have multiplied into the hundreds of thousands.

Inside that hundred mile line from the coast, again with the exception of the South African Colonies, hardly a square foot of territory was held or controlled by white powers. Sin and slavery held the millions of its peoples. Today that whole vast continent is governed by civilized powers bringing in law and order and banishing cruel customs and the desolating slave traffic.

Again forty years ago, apart from that coast strip, illiteracy universally prevailed. A few Moslem mallams or teachers could understand the Arabic script in parts of the Sudan, but literature was almost nil. Into the polyglot tongues of Africa the Scriptures had been rendered into but few, and there was no one to read. Including the colonies of South Africa there were then 21 languages that had the whole Bible, and a beginning had been made in 54 more. Today the whole Bible has been rendered into six additional tongues and portions of Scripture have been translated into 185 more languages. It can be said today that at least three-fourths of the people of Africa have some portion of the Word of God in their own language. Moreover, the curse of Babel which rested so heavily upon Africa is rapidly being removed. The opening of great roads across the continent is leading to the widespread use of the outstanding trade languages and the rising generation will be reached by less than a dozen great tongues, with all the African literati speaking at least one European language. Mission schools

have hundreds of thousands of students ever learning to read, with always one book, the Bible. The Bible Society's greatest triumph has been in Africa.

Once more, long years ago, we prayed that God would open up Africa. Missionaries and traders settled on the coast and died in its malarial swamps and along the river courses. The interior was inaccessible. Livingstone spent his life in fulfilling his vow, "I will open up Central Africa to the Gospel or die in the attempt." He did both magnificently. But it took Stanley two years to find Livingstone. Today rail and motor roads are being extended everywhere—and fleets of boats navigate the great rivers. Air stations, too, are being prepared everywhere and planes cover the continent in a few days. The Sahara itself is being crossed by great highways. It took the writer and his companions twelve months in 1893 to cover a distance of eight hundred miles from the coast and his two companions both succumbed at the end of the journey and found lonely graves. Six years ago, we covered the same trail in a couple of days, and crossed the whole continent in six months; in the whole journey which involved ten thousand miles, we held conferences in quite a number of centres of from two to ten days each. Africa is opened up everywhere today.

Then, too, we used to urge people to pray, as for a forlorn hope, that the day might come when a chain of stations might be formed right across the continent. Two or three such chains are well nigh complete. We think we could motor a party right across Africa today at its widest part, and arrange to stop at a mission station almost every night and many a day secure our noon meals at still other stations. There are a few bare spots, but missions are moving into these unoccupied areas, while extending the Gospel testimony around every occupied station.

Let us come to our own special field, the Sudan.

In 1893, we could point to its vast areas and its 50 millions of people as the largest totally unevangelized field of the world. Not a missionary occupied a territory much larger than India.

Today in the three sections, Egyptian or Eastern, Central now called Northern Nigeria, and the Western or French Sudan there are fifteen to twenty different societies at work. Our own Society, the Sudan Interior Mission, has nearly two hundred missionaries at work on forty different stations with scores of outstations. We have in our own work there taken part in rendering the Scriptures into fifteen languages, and on our Niger Press have printed portions of the Word of God in forty different tongues for the various societies.

Out from the lowest depths of savagery and sin we have seen the power of the Gospel operative until thousands have been gathered into the fold of Christ, and scores of little churches have been formed. While it is true that in this central Sudan area there are millions yet who have not heard the Gospel there are very few large tribes in which a beginning has not been made of Christian testimony. The large Moslem provinces from which missionaries were so long excluded are now being entered. The six cooperating Societies in that sphere have only to keep up the active advance of the past ten years for another ten to ensure full occupancy of the whole of this territory. If three or four of the major societies of this Sudan area could be brought together, a comprehensive plan could be prepared for the evangelization of the whole Sudan in another ten years which would be both reasonable and practicable with no greater faith than they have already exercised, and no greater difficulties than have already been overcome.

May we conclude with another great African field—Ethiopia. Our Sudan Interior Mission entered this great mountain country only eight years ago. The United Presbyterians and two Swedish societies were there before us. But during the eight years of our occupancy we have seen more advance there than in twenty years of our earlier work. Even in the six years of depression our work has gone steadily forward, our four stations increasing to fourteen, our missionary force there from fourteen to seventy-four. Even since this terrible war began Gospel ministry has gone forward unceasingly. Had Italy left Haile Selassie alone in his sovereignty, we believe a very few years would see that great mountain Kingdom an evangelized field.

There are people at home who say that the days of great revivals are past. But they remind us of the old prophet who complained that God was not answering his prayers. And God's answer to

the complaining prophet is a good answer to these pessimists of our day. God's reply to him was:

"Behold ye among the heathen, (nations) and look, and wonder marvellously: for I am working a work in your days, which ye will not believe though it be told you." Hab. 1: 5, R. V.

God is working that work in Africa today. No one can heed that double exhortation, behold! look! with eyes toward the land known as the *Dark Continent* only 40 years ago, and not "wonder marvellously."

CASTING OUT DEMONS IN SIAM*

BY ALBERT SEIGLE

Mr. and Mrs. Si T'o and their young child, after weeks of preparation for baptism, were received into the Chinese church in Bangkok. Several months passed, during which time these "new born babes in Christ" were faithful in church attendance. The Christian workers and friends have been faithful in their visitation and prayer with them in their home.

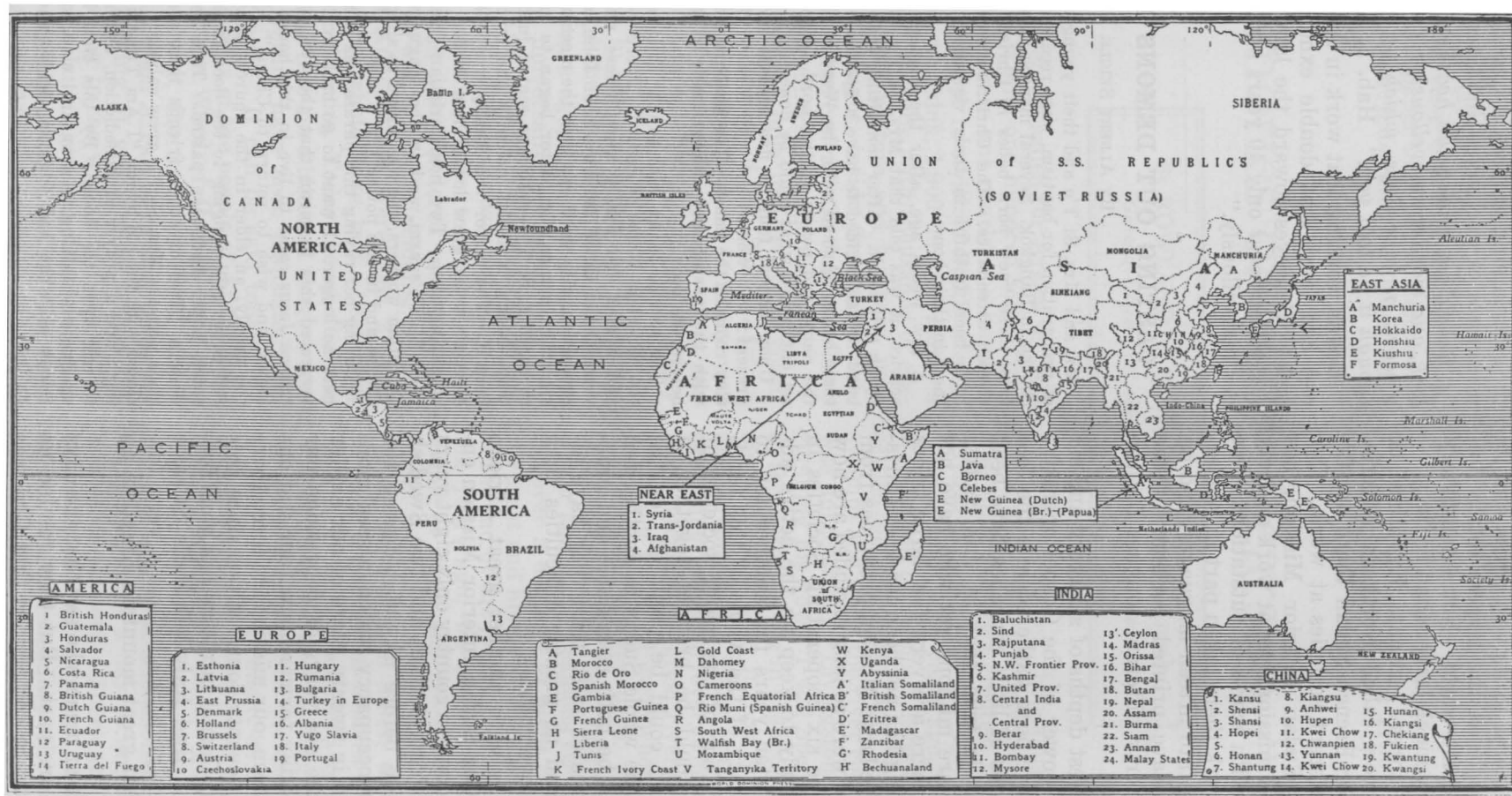
A few weeks ago, after the regular Sunday morning service, it was told that Mrs. Si T'o was being troubled by an evil spirit. After consulting with the worried husband it was decided to have a special prayer meeting at their home. Armed with the Word of God, and going in the name and power of the Lord Jesus Christ, a group set out to see what could be done.

Upon arrival four or five friends and neighbors were present; two women sat with Mrs. Si T'o inside the one tiny room of the house. The husband and his friends sat with the pastor and elders under a small lean-to just before the door.

The service began with prayer followed by a hymn on the "Precious Name of Jesus." There were other prayers and hymns and finally the Chinese pastor read a few verses from the First Epistle of John, and gave a short exposition. Up until this time the meeting had gone along smoothly, but as the pastor began to explain the Scriptures, Mrs. Si T'o—who was seated just inside the doorway—began to shake violently and mutter something to herself. The pastor was finally compelled to stop as the woman's voice grew louder and louder with every word of explanation. Two non-Christian friends took hold of Mrs. Si T'o's arm, and in the language of the various Christian workers, she was urged to simply trust in Jesus Christ and in His power.

During her raving this phrase was caught. "I can live here no longer. I want to go back to China." Some interpreted this to mean that the evil spirit was saying, "Since Jesus came to live in this house I have been unhappy and wish to return to China." A close friend of the family, an elder in the church, saw a tiny piece of red paper still clinging to the door facing, where once a spirit paper had been pasted. This he removed immediately. Two or three friends then prayed and during their prayers Mrs. Si T'o grew calmer. The meeting was closed with the old hymn, "I Am Trusting, Simply Trusting," and a prayer of benediction, asking God's blessing to rest upon the home. By this time Mrs. Si T'o was smiling and talking in a natural way, apparently unconscious of what had just happened, and began serving us tea.

* From *The Siam Outlook*, October, 1935.



THE PRINCIPAL GEOGRAPHICAL DIVISIONS OF THE WORLD
(This map will assist the reader in locating unoccupied mission fields)

Unoccupied Mission Fields and Their Evangelization

By ALEXANDER McLEISH, London, England

IN THIS article we will consider only the unevangelized populations of the mission field. Almost every week the *World Dominion* offices receive enquiries regarding unoccupied mission fields, and many new enterprises have had their origin in the information provided.

It is significant also to note that one of the study groups at the fiftieth anniversary of the Student Volunteer Movement at Indianapolis was devoted to this question alone. This marks a new appreciation of the realities of the situation confronting the Church in the world today.

In any study of the unfinished task of Christian missions, it must be realized at the outset that the problem is not merely one of entering unoccupied territory or reaching with the Gospel millions of individuals. The situation is much more complicated than that. On the one hand, non-Christian systems of religion, often closely associated with nationalism, have laid stronger hold on masses of people so that the individual is not free to consider the claims of Christianity, owing to the psychological and spiritual inhibitions which must first be overcome. On the other hand, the task of evangelization is intimately bound up with the spiritual vitality and evangelistic outreach of indigenous churches in neighboring fields. In addition to the foreign missionary, the groups of Christians associated with him have become of vital significance. In many cases little further can be achieved in reaching the untouched hinterlands without the effective cooperation of the indigenous Christian groups.

There is no easy solution to the problem; it will not do to simply call for more missionaries and new societies, and imagine that by so doing the call is being adequately answered. In almost every case the method of approach requires very careful study. Mere enthusiasm will not solve these unfinished tasks. The missionary strategist must be wise as a serpent and harmless as a dove. The unoccupied fields of the world today have generally remained so for some very definite reason. These reasons are variously found in the opposition of governments and ancient religious systems, in the geographical difficulties, climatic

conditions, nomadic habits of the people, or in the sparsity of population. It can safely be said that this complexity of geographical, political, linguistic and religious obstacles is greater than anything that has been hitherto encountered. This, indeed, is largely why such areas are still unoccupied.

A brief consideration of the unoccupied areas will show the nature of these difficulties. *Outer Mongolia, Russian Turkestan* and other *Asiatic Soviet Republics* were always difficult of access and, owing to religious fanaticism and the nomadic habits of the people, have never been occupied. These difficulties have been increased since the domination of the Soviet Government.

Tibet, Nepal, Bhutan and *Afghanistan*, all strongholds of Buddhism or Islam, are unoccupied owing to internal political and religious obstacles which, so far as organized missions are concerned, are greater today than they have ever been. The native territory of *Baluchistan* and most of the *Native States* of the Himalayas have been unoccupied owing to their inaccessibility, conservatism, sparsity of populations and linguistic difficulties. Out of the 562 States in the Indian Empire, at least five hundred have not been entered by Christian missions, and many of their Rajahs will not allow missionaries to live in their territories.

In the *Netherlands Indies*, half of the 48,000,000 people among whom missionary work is permitted have not yet been brought into touch with any evangelizing agency, while there are 12,000,000 more in areas where the Government will not allow mission work owing to fear of political complications. In view of the general missionary situation, the evangelization of these 36,000,000 people devolves upon the Dutch missionary societies and such others as they may call to their help and who are prepared to cooperate with them. It would be inadvisable for outside missions to enter this field, except by invitation.

Most of *Africa* during the last fifty years has been open to missions, but recently difficulties created by Roman Catholic Governments are raising new barriers. It is clear that Italian control

makes work by Protestant missions well-nigh impossible in their territory; and at the instance of the Roman Catholic Church new restrictions are being placed upon Protestant missions in Spanish, Portuguese and Belgian colonies. Two-thirds of Africa is under the control of Roman Catholic powers and the Roman Church makes full use of political action, through which its opposition is becoming stronger every day. In the north the barrier of Islam has prevented the foundation of even one strong indigenous Church.

In *South America* the example of Mexico in prohibiting most of the activities of the foreign missionary, owing to the fact that the Roman Church, as always happens in the long run, has antagonized the political authorities, is being followed in many republics, such as *Peru*, *Ecuador* and *Venezuela*. The major part of the interior is without evangelical witness, and the position of foreign missionaries is likely to become increasingly difficult. New methods of work must be devised.

Neglected Rural Areas

In addition to these regions, missionary occupation is very weak in the rural areas of *Japan*, *China* and *British India*. In Japan nearly all the missionaries live in 110 towns. In China there are only 1,130 mission centres in its 400,000 towns and villages, and about 1,000 stations among the 672,000 towns and villages of India. In addition there are in the latter between 50,000 and 60,000 villages in which Christians are to be found. On any consideration of the situation, however, there are large unevangelized areas in these lands. A concerted effort by the missions already there is called for to reach the villages of Japan. The Chinese, as a whole, have proved difficult to reach with the Gospel. There are only 488,539 Protestant Church members, an excessively large proportion of whom are drawn from the aboriginal peoples. In India the depressed classes and the aboriginal peoples have provided over ninety per cent of the Protestant community of over three million. The challenge of the next decade is how to reach the fifty million of the depressed classes, whose leader has now declared his purpose to withdraw from Hinduism; and there is also the problem of the eight million aboriginals who are rapidly being absorbed by Hinduism and Islam.

It may be urged that it is not fair to compare the difference in membership of the Church in China and India. The 500,000 members in China indeed ought to be compared not with the total Christian community as is often done, but with the actual membership of the Church in India of 1,500,000. The respective Christian communities, including adherents and children, are probably

1,200,000 in China and 3,000,000 in India. While China has been subject to many upheavals, India has benefited by a hundred years of peace and order under a Christian government. In addition, while the vast majority in India are drawn from the depressed classes, there has been no corresponding class in China, with the exception of the aboriginal peoples. The difference on closer examination, therefore, is not quite so great as at first appears. Nevertheless, whichever way the situation is viewed, the number of unevangelized peoples is very great. A liberal estimate gives the still unoccupied fields in China as 45 per cent of its area. Of the 1,608 counties in the 18 provinces, 293 are quite unoccupied and 206 practically so.

More than half the counties of *Manchukuo* are also unoccupied and the population is being rapidly increased by Koreans and Chinese, as well as by refugees from Soviet Russia.

While *Korea* records two per cent of its population as connected with the Christian Church, it is obvious that the extent of the unoccupied field is still very great. This is specially true of the northern areas. Yet, owing to the exceptional cooperation of the Korean Christians, Korea is by far the most evangelized region of the Far East.

Interest has usually been so centered on the activities of the various missions that it is easy to forget that beyond these areas are vast unreached populations. It is true, as the case of Korea shows, that the cooperation of the native Christians has been an essential factor, yet the task is so great that all the encouragement and cooperation of foreign missionaries is essential to its completion. Further, it must be realized that in many of the so-called occupied areas the appeal is being made to only one section of the population. In some cases this is a social class, or a racial or religious group. There are, therefore, many unoccupied fields even in occupied areas.

Another complication lies in the fact that in the days of greater prosperity, missions demarcated spheres of work which in many cases they have never been able to evangelize properly, and these extensive hinterlands are to be found in nearly every mission field today.

A limiting factor exists also in the presence of Roman Catholic missions, which wholly monopolize certain regions into which Protestant missions have not penetrated.

The problem of unoccupied regions is, however, by no means that of mere numbers of people still unreached, for if the areas are examined which fall under this description, it will be seen that they are strongholds of the great historical religions — Buddhism, Hinduism, Islam, Confucian-

ism and Shintoism — and that the challenge is that of hard places where these religions are most strongly entrenched. Very often geographical difficulties are associated with these strongholds of conservatism, and it must be recognized that the easier tasks have been attempted and the more approachable peoples have been reached, and that it is the difficult regions and the harder problems which still remain to be faced.

Where Missionaries Are Working

Much light is thrown upon the problem of the unfinished task, and how to overtake it, by considering the extent of missionary occupation in the various fields.

Relatively *Korea* is the best occupied country in the Far East where, including missionaries' wives and single women workers there are 28 missionaries to two million people. Next comes the *Philippines* with 26 to the million, then *China* proper with 18, *Manchukuo* with 9, the *Netherlands Indies* with 76, and *Indo-China* with only 2. These ratios give a good idea of the order of need in regard to missionary occupation in these countries, and also indicate relatively the extent of the unoccupied field and the unfinished task.

The occupation of *India*, *Siam*, *Malaya* and *Burma* is in each case about seventeen missionaries to the million. These fields are nearly altogether occupied by the larger missionary societies of the churches of the United Kingdom and the United States of America, and in addition, in the case of India, of Europe and the Dominions. In India this occupation is very unequal, half the total missionary force being found in the Madras Presidency. With regard to the other three: in Siam, the major part of the work is in the hands of the American Presbyterian Mission; in Malaya, of the American Methodist Episcopal Church; in Burma, of the American Baptist Mission. In these countries also missionary occupation is confined to certain areas and classes. In Siam the Buddhists in the south, and especially round Bangkok, have proved a hard field, while success has been greater in the northern regions both on the plains and in the hills. In Malaya, where half the population is composed of Malays who are Moslems, practically nothing has been done for them by missions, all the work being carried on among the Chinese and among the Tamil immigrants from India. In Burma much remains to be done amongst the Shans and other hill tribes, but the great problem here is the Buddhist Burmese, upon whom comparatively little impression has yet been made by missions.

The *Pacific Islands* are adequately occupied by missionaries. The eastern half of these islands is already fully evangelized, and the other half

has an adequate missionary force, averaging 400 to the million people, which, when compared with the 17 of India, and the 18 of China, shows the relative extent of missionary occupation. One factor accounting for this large ratio is the very scattered nature of the islands and the small populations amounting in all to only 2,000,000 people. This, to some extent, justifies a greater occupation than in the compact densely populated areas of Asia.

In *Africa*, where among a very much smaller population than in the other great mission fields (being in fact less than half that of either China or India), there is a larger number of missionaries (7,552), giving a proportion of 50 missionaries to the million people. This is about three times that of India. Here again this is partly justified by the huge area of the country and its sparse population, and by the great confusion of political and linguistic groups. The easier task of winning the pagan peoples has also attracted many missions. For example, in a few years in the *Belgian Congo* the number of missions has increased from ten to forty-two. When it is noted further than half of these 7,552 missionaries are in *South Africa*, and only 800 in the whole of *North Africa* including *Egypt*, a good idea of the unequal nature of the missionary occupation is obtained.

To appreciate the nature and extent of missionary occupation, each country must be studied in detail, but in general it can be said that some of the larger Boards ought long ere this to have entered the Moslem areas of central and western *North Africa*, and an effort at least equal to that in *Egypt* should have been made in these French and Spanish colonial territories. Many missions in *Equatorial Africa* stand in need of strengthening, more particularly in the French territories of the *West African hinterland* and *French Equatorial Africa*. For the moment it may be said that the occupation of *Angola*, the *Congo*, *Uganda* and *Kenya* is adequate. Other colonies in this region may need some reinforcement. *South Africa* can no longer be reckoned as a mission field. Its force of Christian workers and Church members should be adequate to meet the situation. This remark also includes the Protectorates of *Swaziland*, *Basutoland* and *Bechuanaland*, the *Mandated Territory of Southwest Africa*, and also the *Rhodesias*. A study of the latter area shows that further occupation depends upon the extension of the work of the present societies.

With regard to the occupation of nominally Roman Catholic countries, there is undoubtedly a great and growing demand for evangelical workers. The peculiar difficulties of work under Catholic Governments are well known, and restrictions

are likely to become greater wherever, on the one hand, the Roman Catholic Church can command political support, or on the other, governments in revolt against Catholic influence impose antireligious laws which affect Roman Catholics and Protestants alike.

In *South America* every kind of Protestant work needs reinforcing, and even where missionaries, owing to anti-religious legislation, can no longer discharge the functions of pastors or educators, there are, nevertheless, other types of work of a more personal and less organized nature open to foreigners, which may be in the long run even more fruitful. Organized activities in these republics will ere long be confined exclusively to nationals. The sooner, therefore, foreigners realize the new situation, the better it will be for the eventual evangelization of these countries. The same is true in large measure of the Latin countries of Europe.

The Need for Reinforcement

This review shows that all the larger missions need reinforcing in order to overtake the great task of building up the indigenous church within the area for which it can be reasonably considered responsible, and the work of evangelizing the still untouched areas beyond. The multiplication of societies, as far as possible, should cease, and every effort be made to strengthen the existing societies which have garnered so much valuable experience and have associated with them a considerable indigenous Christian Church. The object of such reinforcements should be that more and more rapidly the indigenous Christian forces shall be fitted to take up the whole task of evangelism and carry it forward to completion. While the work of the foreign missionary, more than in the past, must be viewed as of a temporary character, yet under the most favorable conditions the maximum contribution of both mission and church is vital to the success of the enterprise.

This review shows further that for the most part only experienced missionaries should be asked to undertake these more difficult remaining tasks which have been described. Men of from ten to fifteen years' experience who have become acclimatized and have acquired the requisite knowledge of customs and languages should be singled out by the mission boards and assigned to this work, while the new missionary should be employed in the more settled conditions of the occupied fields where he in turn may acquire the necessary experience to occupy later the first line posts.

This the most obvious common sense, and yet it is ignored by many missions with the result that dearly bought experience has to be won over again under the most unfavorable conditions, and men and resources are thus being continually wasted. These fields, as has been seen, are almost exclusively the last strongholds of conservatism and religious bigotry, and deserve the best that can be provided for their evangelization.

It is vital, therefore, that the student world should hear the call to reinforce the larger missions. It is important to remember that the smaller missions, while they have made a notable contribution, have never been able to do work on the same scale and with the same thoroughness as that of the missions of the great churches. A comparison of results in several fields has shown clearly how much more far-reaching have been investments in men and resources in the larger mission undertakings. Latterly, many of the mission boards have found it difficult to get the best type of student. In Great Britain over 200 vacancies exist for qualified people, which cannot be filled. The temptation has been great to send out less qualified people, with the usual trail of difficulties attending this policy. A very definite challenge lies upon the student world to face the call of today, and of the boards to so relate their call to them that the hope of eventually entering unoccupied fields can once again form part of the appeal.

The call, however, to reach unevangelized peoples is not one that concerns only the missionary candidate. That is an extremely narrow way of looking at the problem. It depends upon the whole impact of Christian nations upon non-Christian communities and upon every Christian who is in contact with them bearing an adequate witness, whether the connection be trade, commerce, government or travel. In some cases these will be the only contacts possible, and this constitutes a demand that Christian students today should consider their relationship to the missionary call not simply as that of presenting themselves to a mission board, but as to how they themselves as Christians should respond to Christ's command to be witnesses to Him wherever they may be.

Should the missionary appeal be presented to the Christian student from this point of view, I am sure it would meet with a very real and wide response. From amongst the larger numbers of those who would respond to such an appeal sufficient numbers would be found prepared to accept specific calls by mission boards to undertake the definite tasks which the foreign mission fields present.



ONE OF THE EARLY CLASSES IN ST. CHRISTOPHER'S TRAINING COLLEGE

In the centre are Miss Chandler, Miss Brockway (Principal) and Miss Devasahayam (Vice-Principal). Two students are Hindus while the others are Indian Christians. This is one of the earliest classes trained. At least eight of the above young women are now heads of girls' schools. Two are Inspectresses under the Department of Public Instruction. All are in educational work in places as widely separated as Travancore and Poona.

How Education Helps Indian Girls

The Story of St. Christopher's Training College and the South Indian School Teachers

By CHARLOTTE C. WYCKOFF, Chittoor, South India
A Missionary of the Reformed Church in America

HOW is it possible for an Indian woman to teach school, bound as she is by the custom of early marriage and by close confinement behind the purdah? The pioneers in India have been Christian women who first had the opportunity to study and to train for professional service.

For over fifty years Christian missions have been sending out trained Christian women teachers of elementary grade to teach in Hindu and Mohammedan as well as in Christian schools. The progress in education for women is very largely due to their efforts. These Christian young women postponed marriage and even after marriage some of them continued to teach, carry-

ing the double burden of home and school duties. Hindu women now are eager to send their daughters to school. Girls of every caste throng the high schools, the colleges, and the normal schools. Many take positions as teachers. An especially interesting change is the movement to educate as teachers young widows who formerly would have been condemned to a life of hopeless drudgery, with shaven heads and coarse white clothes. Many of these are now to be found in increasing numbers attending school and fitting themselves for a life of service to their country as teachers, doctors or nurses. Some even finish college and become inspectresses of schools.

Mohammedan women are even more backward

than Hindus, but they too are going to school in curtained carts to study behind closed doors, and even seek to train themselves as primary teachers. The masses of Hindu and Mohammedan women, especially in the country, are as yet untouched by this movement, but it is slowly spreading as marriage is postponed.

Like all pioneers these teachers, whether Hindu, Mohammedan or Christian, have great opportunities and great difficulties. Their opportunities lie along the line of working out a type of education which will both attract and truly educate the masses of India's women, 98% of whom are still illiterate. This means something far better than merely imitating the weaknesses of the boys' schools which have, for the most part, stressed the passing of examinations as a means of getting Government "white-collar" jobs. It involves true education of the most progressive sort, based on the culture of India, designed to develop women who can build a new social order in this testing-time of change.

Some of the Difficulties

The difficulties which these women teachers must undergo are due in part to the deep-rooted conservatism of their own people whose reaction to the idea of higher education for girls is expressed in the Tamil proverb: "How will education teach a girl to blow the fire?"

If the masses of people look upon girls' schools as merely convenient repositories for their too-wrigglesome small daughters at such hours as they are not wanted at home, how then can one expect that they will look with favor upon the idea of postponing that daughter's marriage until she is through high school? Indian women cannot conceive of the possibility of a respectable woman's living an independent life apart from her family, as a teacher must generally do. If she must travel, or even walk through the streets to school, or take up her residence in a new place, she must have careful chaperonage unless she is strong enough in character and personality to resist scandal and exploitation.

It will not be an easy task for Indians to remake the educational system, as they alone can and must. Where are they to gain the breadth of vision and experience, the high ideals and liberal conceptions of education which will fit them to accomplish this reformation? In America new movements in education have sprung up from the teachers' colleges where teachers receive not only the techniques but the visions which lift school-teaching out of its traditional ruts and make it a force in the building of the nation. The professors of these teachers' colleges have leisure and means for constructive thinking, experimentation

and frequent reshaping of their theories. Teachers must specialize as carefully as physicians, for they are dealing with the mind and soul as well as with the body of the child. They have no "waste paper" on which to practice. Their mistakes are costly, for they involve persons. We cannot expect that a teacher, who is himself a product of the rote-memorizing examination mill, and is exhausted by the daily grind of the classroom, can think out the needed changes in the whole system of education for a nation, without the help of teachers' colleges.

St. Christopher is the saint who found the Christ through helping a child, and St. Christopher's College, which bears his name and his service, has this as its aim. "Though there are as many as 500 Christian secondary schools in India," says the Lindsay Commission's Report, "there is in all India *only one Christian training college* of higher grade," and that one is St. Christopher's Training College, in Madras.

This college, like the saint whose name it bears, has been obliged from the beginning to wade through torrents of difficulty. Its very existence has been threatened by one calamity after another. This baby-college was born in 1923, just a year too late to profit by the great Three Million Dollar Fund raised for seven women's colleges in the Orient. St. Christopher's had no fairy godmother at its christening. The twelve missions that support the other two colleges for women in South India promised to give a small annual contribution.

The Early Days

Miss Alice Van Doren and Miss Nora Brockway set up housekeeping in a rented house in Madras in July, 1923, to provide for a small class of college graduates as students. The next year Miss Brockway became principal, assisted by Miss Lily Devasahayam, an experienced Indian graduate trained in England. Miss Van Doren was replaced by Miss Gertrude Chandler. Each year trained graduate teachers have been sent into high schools and normal schools and supervisory positions all over South India, and even as far north as Lahore. The growing number of students soon necessitated more bedrooms and the college moved to another rented house. A whole village of palm-leaf huts was constructed upon the flat, terraced roof of the old bungalow that housed the college. Part of the roof was screened off to serve as the chapel, which must be the heart of a Christian college. In these huts on the roof abide the budding educationists to this very day, although their "village" has twice been blown away by severe cyclones that swept in from the sea.

Not only did it seem that the "stars in their courses fought against" St. Christopher's, but the Indian Department of Public Instruction as well. In the second year of the college, grant-in-aid was nearly refused because the Government had decided to open a women's training college of its own. "We have money for land and buildings, a fine site by the seashore," they reported to the twelve missions which were cooperating in the support of St. Christopher's, and added: "Build a Christian hostel near us for your Christian students, and let them attend our college."

The logic of this seems at first irrefutable. Why not provide Bible-teaching and other religious education in connection with the Christian hostel, and avoid the expense of developing a whole new institution? St. Christopher's staff and Council decided that, even without Government aid, they must maintain their separate college, since students cannot get Christian education in its best sense by adding an extraneous Bible class to a purely secular course. The golden thread of Christian faith and life must be woven through the whole fabric of education, not put on as an ornamental border. Unless teachers go forth aflame with a spirit of sacrificial service, how can they avoid the mercenary spirit which blights the public education of so many of India's schools? Hindus and Mohammedans themselves realize the disastrous effects of education divorced from religion, as is shown by the discussion which took place at an All-India Women's Conference held in Madras. The Christian teacher needs special training in the methods of Bible teaching as well as character development. She must also be fitted to work in close cooperation with missionaries and must be trained gradually to take the place of foreign missionaries, by assuming administrative and supervisory positions.

Opportunities for Graduates

The young woman who goes into Government service, as so many Christian teachers have done, may not be permitted to teach Christ directly, but she may be, in her own personality, "the only Bible that the non-Christians will read." If she comes to her work aflame with the spirit of Christ as her Master, with sterling character and qualities of leadership, she may rise high in her profession and attain an influence impossible to the teacher in a private Christian school. While some may have failed to live up to the opportunities of these positions, many have won respect for themselves and their faith by the uprightness of their characters.

St. Christopher's refused to commit suicide and, on the contrary, has grown year by year in numbers, prestige and influence. Its strong corp of teachers has opened a new department for girls who have only completed the high school course and, after two years of college life in the company of graduate students and staff, these younger girls go out to fill important positions as teachers in junior high schools (called Middle Schools in India) or even as heads of elementary schools. With the graduates they tramp long distances on foot, or ride by bus and tram to schools all over the city for observation and practice-teaching. These makeshift arrangements involve a great deal of waste of time and effort. This college, like all other teachers' colleges, should have its own practice school. Only lack of a few thousands of dollars hinders the carrying out of a plan which would put the college on a firm, permanent basis.

The faculty of St. Christopher's College consists of English, Scotch, American and Indian women of the highest qualifications for their important task. Beside the five resident members, two or three part-time lecturers come in from other Madras institutions to supply the needs of Physical Training, Art and Indian Music. These three departments should some day be developed in such a way that teachers may specialize in these fields which are neglected in Indian schools at present. The college also needs sufficient staff to meet the need of experienced teachers for "refresher courses," similar to the summer school courses given by teachers' colleges in America. St. Christopher's is one agency through which this need can best be met in South India.

Gay young girls of St. Christopher's College, laughing joyously at their games, experimenting with the methods of various educationalists, seeking moments of quiet meditation to learn the secrets of Christ, the Great Teacher, too soon leave this home of loving fellowship, coil up their long braids and bend their backs to the burden of training their country's youth. If their education has taught them anything, it has taught them to "blow the fire"—to breathe upon the divine flame that smoulders even in the heart of an outcaste child, to cherish and nourish the flame in the hearts of every child who turns to them for help, to replenish their own flame from the Divine Source of light and power that they may have wherewith to give. Their patient, skilful blowing of this fire will start a conflagration that will sweep all India!

[Further information about St. Christopher's Training College may be obtained from Mrs. F. G. Cook, 44 Garden St., Cambridge, Mass.]

Evidences of Modernism in Islam*

By JAMES E. KINNEAR, Cairo, Egypt
Recently Secretary of the Nile Mission Press

OWING to the impact of Western civilization, especially since the Great War, upon Mohammedanism, a feeling has sprung up among the educated classes that the old religion of Islam is out of place in present world conditions. Some have discarded their religion altogether, while others maintain that Islam should be thoroughly modernized. Some idea of this "neo-Islam," against the background of the older tradition, may be gained from an imaginary conversation between representatives of the old and the new schools of thought.

On a journey from Suez to Cairo, across burning and glaring desert sands, the only other occupant of the railway compartment was a sheikh, who had just returned from the pilgrimage to Mecca. A third person joined us before the train moved off, and the dialogue which started up between this newcomer and the sheikh proved to be most interesting.

The new arrival was of the effendi class and proved to be a Turk who had spent five or six years in Egypt in business, which accounted for his fluency in Egyptian colloquial Arabic. The sheikh, a man between thirty and forty years, wore the customary flowing robes of his class.

The sheikh, who more or less continuously kept up a low muttering of prayers and fingered his rosary unceasingly, declined to take a cigarette when offered it by the effendi. After a time the latter unwrapped a paper parcel containing his lunch, a small chicken, some black olives, a piece of white cheese and a round flat loaf of bread. In accordance with Eastern custom he pressed the sheikh to help himself. As he politely refused, he added, "I am fasting, my good fellow. Are you not keeping Ramadan also?"

"Sorry," said the other. "No, I'm not keeping the fast." Then after a pause he turned to the other smiling and said, "I'm a Turk, you know; and the fast of Ramadan is not nearly so strictly observed there as it used to be. I notice in Egypt the great majority of the people observe it."

"Yes, I believe that is true," returned the sheikh, "but there are very many who only pretend to keep it, eating food on the sly. And, I'm

sorry to say many have dropped the custom altogether. May God forgive them, if they call themselves Moslems!"

The effendi was rather intrigued by the sheikh's outspokenness. He replied:

"Well, you see, I am one of those who believe in reforming Islam. The movement for modernizing our religion is very strong in Turkey, and as I can see by the newspapers here, there is a growing feeling that certain things ought to be changed to make Islam up-to-date."

The sheikh looked horrified, and raised his hands in protest. The other went on:

"Just the other day I noticed a letter in the newspaper suggesting that the fast of Ramadan should be greatly modified to suit modern conditions of living. It is the sort of thing that was common in the Turkish press about ten years ago. The gist of the argument was — and he's quite right, of course — that the practice of fasting all day for a month on end was not a great hardship on the Arabs, who lived an easy kind of life, and who could afford to take the fast month more or less as a holiday. True, Mohammed (upon him be peace), made exception in the case of the sick and those traveling and so forth, but he made no provision for those who have to go on earning their living by hard labor. Think of the conditions prevailing in large cities, where many thousands get no respite from their work in Ramadan. Think, too, of the *fellah* in Egypt. He has to go on toiling. I tell you the big fast is an intolerable burden to multitudes. You can't blame them for throwing it up altogether."

"Surely one's obedience to Allah and His Prophet comes before one's physical comfort," exclaimed the sheikh. "Would you dare change the decrees of the Holy Prophet which descended upon Him directly from Allah?"

"Another thing is this," went on the Turk, taking little notice of the interruption. "The fast was introduced at a time when the solar calendar was followed, so that the fast fell at the same season every year. Later the lunar year was adopted, and it seems that the Prophet overlooked the fact that the fast would then frequently fall in the hot summer months when long days are an undue hardship to all the Believers."

* From *Blessed Be Egypt*, April, 1936.

The sheikh's astonishment and horror knew no bounds. "What," he cried, "you would charge the Holy Prophet, who was none other than the mouthpiece of God, with falling into error, as though he were like any common man? Why, the very pillars of religion are being undermined! What next will you modernists be doing? It's nothing short of heresy, rank heresy, this sort of thing. . . ."

The effendi tried to calm him, saying:

"Surely you know that there is a strong school of thought amongst Moslems these days which does not accept the traditional view of the Prophet. It is one thing to believe the Holy Koran, but, believe me, it is another thing to accept all the traditions of the early followers, even though they are classed as genuine. Take that absurd story found in Sahib Bukhari's works, for instance, a masterpiece of untruth and stupidity. The Koran tells of Mohammed being taken to the Holy City only at night, and later adds that it was in a dream. So there was no possibility of a miracle, you see? But these zealous traditionists take Mohammed to the Seventh Heaven, write down a voluminous account of his voyage, and claim that Mohammed himself related all these things. In short, they make the Prophet a liar, and introduce a lot of unnecessary miraculous stuff that only makes our religion a laughing stock in the eyes of Westerners."

"But what is to prevent God having taken the Prophet to heaven?" asked the sheikh rather hotly. "Did he not condescend to work many and divers miracles at the hand of Mohammed? So why should it be thought incredible. . . ."

"Miracles?" interrupted the effendi. "Who attributes miracles to Mohammed? That is more of the traditional overloading of the simple truth. Do you still hold to that sort of thing? Why don't you read an up-to-date life of Mohammed like that recently published by Haekal Bey? Any mention of miracles in that? Of course not. And further, what about the origin of the obligatory prayer five times a day? You know what these old traditionists say about that, don't you? How Mohammed, after receiving commandments directly from God, at his ascent into heaven, met Moses on the way back. Moses, like one of the present-day reporters, interviews the Prophet and when he hears that Moslems have consented to burden his people with fifty prayers a day, tells him that they will refuse to bear such a burden, and that he should go back and get a discount. Mohammed went and returned, but with insufficient discount, and Moses obliges him to go back several times more, until the matter boils down to five prayers a day. So, had it not been for the prudence and bargaining skill of Moses, today

Moslems would have to spend the whole day in saying fifty prayers!"

At this both laughed; even the sheikh saw the point.

"Yes," he said, "there is a danger if we get away from the simplicity of the Koran. As long as we stick to the Blessed Book we shall keep to the straight path. But I must say I don't like what you've done in Turkey, translating the glorious Arabic of the angel Gabriel into another language in which Allah never spoke to men."

"That's just where we modernists differ. What we say is, if you want Islam to propagate itself among the unbelievers you must remove every encumbrance from it. If we insist that the Koran be kept in Arabic the knowledge of it will never spread to any degree. True, the eloquence of the Arabic can never be reproduced in another language, but surely the contents of the book are more important than its eloquence."

"That may be so, but if I can believe what I hear, you don't stop at that. You even find fault with the text of the Koran itself. What on earth are we coming to?"

"Well, you know," the effendi tried to assure him, adopting a quiet and deliberate manner, "the Koran of course contains the very essence of religion, *the* religion, but the great message which the Prophet came to deliver can be expressed in a few lines—the true principles of religion. Mohammed considered these basic principles enough for Islam and did not deem it necessary to teach all the other verses of the Koran. Some verses have nothing to do with religion; they simply echo the trouble that arose over certain matters. There was no reason why the whole Moslem community should know these—husband-and-wife quarrels, jealousies, improprieties and so forth. It seems that Mohammed himself did not give to the whole of the Koran the importance accorded to it later on." Into the sheikh's scandalized ears he poured the doctrine that "We must learn to differentiate between the important and the unimportant verses."

As the sheikh, with upraised hands, could only utter a deprecatory "Allah!" the effendi continued to propound his doctrine. "We need to revise the old revelation, you see. Nothing short of it. If Islam is going to survive, we must cease to be sticklers for many of its external forms. They are relatively unimportant."

"Yes," the sheikh cut in, "you're even proposing to do away with Friday as the day of rest in Turkey, I see. . . ."

"Of course. And there are plenty in Egypt too who think the same way and act on it. Trade is so fully developed with Westerners living in Moslem lands these days. You can't lose two days in

the week, both Friday and Sunday. It won't be long before Sunday is officially adopted in Turkey as the weekly holiday. The Government offices in Egypt are practically the only places that close down on Friday now."

"There seems to be a mad rush to copy these Europeans. They've come here and disturbed everything. . . ."

While the sheikh was delivering himself in this strain, reiterating his sentiments somewhat monotonously, I thought it time to offer my contribution to the discussion. The chance was too good to miss.

"Excuse me," I said, "here's something worth reading." I handed to the effendi my copy of *Al-Akram*, a Cairo Arabic daily, pointing out a letter which occupied the best of a column. "Read that to your friend."

He took it and read: "I was much surprised at your paper for favoring plurality of wives, for I little thought you would defend such retrograde custom, which, God knows, is not consistent with the times in which we live. It may have been natural in the old days when there was so much war-

fare and killing, for men to marry five or six wives. Men were relatively scarce then. But such doctrine is out-of-date. I would go so far as to advocate the passing of a law forbidding plural marriages. . . . No woman can be true to a man married to another wife if she knows that he is deceiving and betraying her. If she had the power she would condemn him to death. How can a man and woman live together in insincerity? You can respect no woman as your wife unless you know her to be sincere. Otherwise it were better to leave her at once. . . . The duty of the Egyptian woman is to work through Feminist Societies to pass a law which will forbid plurality of wives, except in times of war. Representations should be made to the king, to ministers and public bodies. She should not alienate the right to enjoy her husband's love exclusively without sharing him with other wives."

"The times are sadly out of joint indeed," cried the sheikh, and went on to develop the sad theme in no uncertain language. But his tirade was soon cut short by our arrival at the noisy railway station of the metropolis.

A Moslem Seeker Who Found God

By REV. L. BEVAN JONES, Lahore, Punjab
Principal of the Henry Martyn School of Islamics

HARD and unpromising though the soil of most Moslem hearts appears to be, we yet have reason every now and then to thank God and take fresh courage because of evidence that the Gospel of His grace works with saving power in these hearts also.

One such seeker after God, who found Him, is old man Alim-ud-din ("learned in the faith"), now passed to his reward.

Always of a devout and inquiring turn of mind this man had, while still quite young, read through the Arabic Koran a number of times. In this and certain devotional books of the Moslems he had been arrested by significant remarks concerning Christ. Incredible though it may sound, to Him are there given titles and tributes higher than anything accorded to Mohammed. Concluding that Jesus is, in some special way, supremely worthy, Alim-ud-din formed the habit of reciting these tributes, in the Mosque itself, instead of the usual liturgical prayers.

His longing to secure a Bible, and so learn more

of this unique person, was met one day in dramatic fashion. Happening to mention his wish in the house of a Moslem, formerly a missionary's servant, the latter tossed a copy to him as though glad to be rid of it. Alim-ud-din received it as a very gift from God. He now began a diligent study of the Scriptures, and the more he read the more convinced he became that in Christ, and not in Mohammed, is God's way of salvation for sinful men.

In his own community he was a well-to-do *talugdar* (landowner), and yet withal singularly humble in spirit. But though his home was in a village on the outskirts of Dacea, it was long before he made contact with the missionaries who lived there. One day he stopped in a street to listen to the preaching, and something said by one of the missionaries was God's word that found lodgment in his heart. Alim-ud-din was then over fifty years of age.

Now, Bible in hand, he would debate the claims of Christ with local Moslem leaders. He used to

speak of one occasion in particular, when to his consternation he found assembled at the rendezvous a great concourse of people who were there to give support to their "doctors of the law." His courage quite failed him and, to his shame, he crept away without saying a word on behalf of Christ.

Years passed by and then, overcoming his shyness, he accosted one of the mission evangelists and was brought by him to the present writer. By this time he had read the Gospels to such good purpose that he could repeat from memory many sayings of Jesus. While to us he seemed ready for baptism he himself, for some reason, held back. And then one morning he came with grave face to tell of a dream in which he had seen the Christ. "And now," he said, "I dare not die with my faith in Him unconfessed. I have no faith whatsoever in Mohammed. He himself was a sinner. I am a sinner and I want peace, the peace that Christ gives, before I die."

At his baptism he was given for his encouragement the text: "If God be for us, who can be against us?" Trouble quickly followed, and his foes proved to be those of his own household. His wife, his only son, and the neighbors rose up to persecute him. *Maulois* ("doctors of the law") came, and with cunning assured him that he could maintain his devotion to Christ within the fold of Islam; so why not return and cease to be a cause of grief to them all? As a result of their arguments Alim-ud-din recanted.

It was a distressing experience to go to the old man's home and show him what his apostasy must mean to God. We vowed that we would pray that God might cause him such pain at the thought of it that he would cry out for mercy. Tears were streaming down his cheeks as we left.

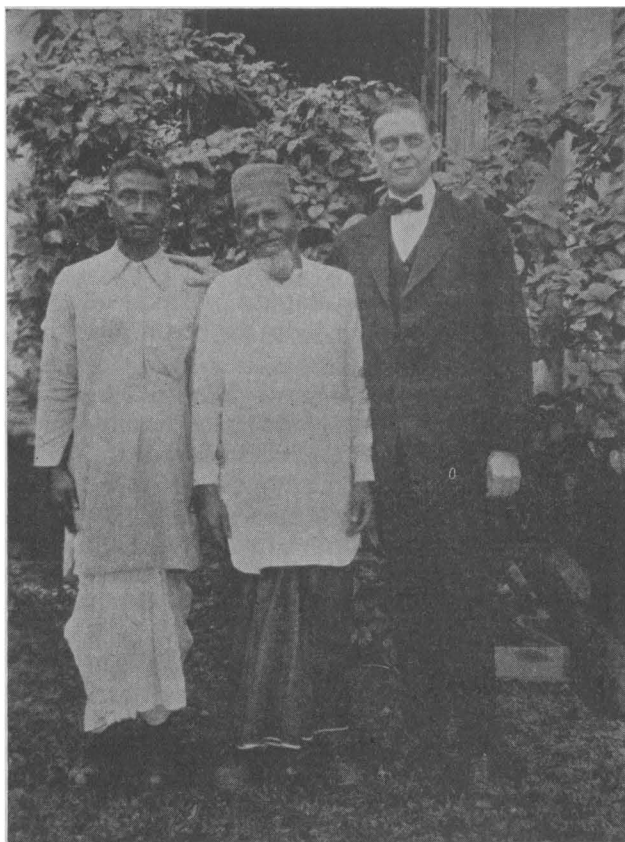
He was at length convicted of sin by the Holy Spirit and later returned to us, with a grievous burden on his soul. Had he not, he asked, committed the unpardonable offence? How, then, could God forgive him? Many were the talks we had, but he was not easily persuaded that great as was his sin, God's grace is greater still. Nevertheless, reassurance and relief came, and it was a happy day for us all! One after another of the deacons of the church pleaded for him in prayer to God that he might enter fully into the joy of forgiveness.

Once again persecution followed, and Alim-ud-din prepared for the day when he might have to go forth as an exile from his own home. But in the mercy of God that necessity did not arise. He lived down the opposition and by his transparent goodness and meekness actually won the admiration and esteem of his Moslem neighbors.

In place of the old timidity he developed a new

concern to pass on to others the message of God's Salvation through Christ. He came for copies of the Gospel and Christian literature that he might give these away, or read them aloud to others. In his own way he became an evangelist, witnessing fearlessly for Christ among his own people.

Frequently he would seize one's hand in both of his and, with a rare smile on his dear old face, would exclaim: "How can I thank you enough for the *ratna* (jewel; i. e., Jesus) you have brought to me!" God's Spirit had quickened the seed.



TWO MOSLEM CONVERTS AND DR. ZWEMER
Alim-ud-din and Musharraf in India in 1927

When God called him Home the evangelist, Peter Sircar, wrote saying: "I am not grieved about his death, because he is now with Jesus on whose account he had for so long borne reviling abuse and neglect at the hands of his own people." But in the end those very people were constrained to bear this testimony: "He was a most trustworthy and God-fearing man; we shall never see His like again in this village." It is fitting, therefore, that the epitaph on his tombstone in the village should take the form of a witness to others of his great quest and still greater discovery:

ALIM-UD-DIN, a devout and humble seeker after truth, Who, guided by the witness of the Quran, Searched the Christian Scriptures and found Jesus, The Way, the Truth, and the Life.

The Limko Christians of Hainan

By the REV. PAUL C. MELROSE,
Los Angeles, California

“FOREIGN Teacher, I have no money and only these two hands to work with, but I wish to enter your school.”

The principal of the mission school for boys at Nodoo, Hainan, looked at the Limko lad, Fu Vun Khai, and said:

“How can I receive you when the school is full and I cannot provide work for another one?”

“Yes, Teacher,” said the boy, “but I just must come to school.”

The principal capitulated. “Take off your coat,” he replied, “and help me with this blacksmithing.”

So began the training of Pastor Fu of the Limkos of Hainan, who now preaches to one of the largest congregations on the island.

Who are the Limkos? We Americans are apt to think of every other nation as having only one language. This is far from true in China. In the Island of Hainan, the mass of Chinese speak the Hainanese dialect with variations, but in the interior we find aboriginal tribes which retain their distinctive dress and customs, and their own language. There are “tame” aborigines such as the Kheng-toa, Limko and Damtsiu Lois. In the mountain regions there are also “wild” aborigines such as the Miaus and Lois. Colonies of Kakkas and Cantonese live near Nodoo. The Limkos are found in a district fifty miles and more west of Hainan’s one treaty-port, Hoihow. In ancient times this tribe probably drifted over from the mainland of Asia, since their language has much in common with that of the Laos of Siam. Less than a generation ago the Limkos first heard the Gospel and since then they have come into the Christian Church in increasing numbers. Isaiah’s word may well be applied to them: “A little one shall become a thousand and a small one a strong nation.”

During the dark days of 1926-27 the Limko Christians at Notia were subjected to bitter persecution. Anti-Christian papers were pasted on the chapel walls; efforts were made to prevent meetings for worship; the townspeople said it was time to “take back” the chapel property, and a leading communist openly used the chapel for a primary school. Finally the Reds seized the town

and made it a communistic center. In a few days the tide turned, however; loyalists drove out the Reds and the church was again occupied by the Christians. The next year they bought a new piece of land and, after self-sacrificing effort, built a fine new chapel.

Soon after the dedication, Pastor Fu stated that a new building was needed at the main Limko center at Hou-lang. Their present building had been in use not more than ten years but even for ordinary services was now inadequate. The mission decided to work for a new evangelistic center on a fifty-fifty basis, the Limko church promising \$2,000 and the missionaries agreeing to ask friends at home for the same amount.

If Pastor Fu had been able to foresee the future he might well have hesitated. The first great obstacle was famine. For three seasons the rains failed and the rice rose in price until the poor Limkos could not afford to buy. They made sweet potatoes (known in Hainan as the “bread of poverty”) the staple of diet. Then war came and brought ruin in its train. The communists fortified a near-by village and made that their headquarters until government troops dislodged them. After the battle the village of one thousand homes was obliterated and the inhabitants were either killed, captured or scattered. Nearly one hundred destitute Christians found refuge in the chapel. Pastor Fu fed them as long as he could and then appealed to the mission for help. But during all this period the Limkos never lost sight of the goal. The money was pledged and paid in. A beautiful new site was purchased, temporary quarters were erected, a well dug, bricks purchased, and the walls went up. Meanwhile the American friends had not been idle. The family of the late Wm. J. Leverett provided \$1,000 and the new chapel was named the Leverett Memorial Chapel. In October, 1931, the new house of worship was dedicated, with a brief address by the Nodoo pastor, Rev. Li, and the prayer by Pastor Fu.

Later word from the field tells of the organization of another Limko church at the district city. This new group of about two hundred members is an offshoot of Pastor Fu’s organization, and plans to call a pastor. The Limkos of Hainan are coming into the Kingdom.

The Reign of Christ in Arabia

By PAUL W. HARRISON, M.D., Muscat, Arabia
Missionary of the Reformed Church in America

THE Iraq Government is building a modern plant for its medical school in Baghdad. The day for medical and educational missionary work in that country has passed, as it is passing in the whole Near East. There will be a time of transition but eventually the New Iraq will not need medical missionaries, just as Japan does not now.

Unfortunately there will probably not be as many of these years of transition as would be for the country's good. Missionary schools and hospitals could make a genuine contribution for a long time to come, but the tide of nationalism rises higher and higher and apparently the government is ready to dispense with all foreign contributions. Recent legislation in Iran did not regulate primary mission education. It was abolished, and on all sides we hear the assurance that higher education is soon to walk the same plank. In that country, too, it is more and more difficult for any outsider to secure permission to practice medicine.

It has been a matter of great surprise and profound thankfulness that along with this determined effort to eliminate missionary schools and missionary hospitals has come an increased friendliness toward evangelistic work. In this new era Christ apparently finds His way into the human heart more easily when unincumbered by institutions. Iran reports scenes of genuine revival power. Even in Arabia the Church of Christ is emerging, and blessing is attending our evangelistic work such as we have not seen before.

These are significant changes. We have been accustomed to think of missionaries as carrying Christ's message to men and women who are bound hand and foot by ignorance, and are victims of every disease. Medical and educational work found their justification in the needs of the infant church and in the needs of the surrounding community. But now the State cares for the sick and teaches the ignorant, while we present Christ to men of intelligence and education, citizens of the world of thought and ideas.

That means many things. It means that, whereas it was important once for the missionary to be a profound student of the religion of the people to whom he was sent, it is important now that he be intimately and profoundly acquainted with

Christ and His teachings and principles. He needs to know the philosophical principles and technique for embodying those principles in actual life. He needs to know how to live as a follower of Christ in this confused modern jungle, and he needs to know how outsiders can enter and begin to live as Christians.

How do men enter the Kingdom of God? By a miracle which God works in their hearts, always. Lacking that miracle, any results that we may think we see are futile and temporary things. We have been sent out to cooperate with God in that process. He has made us His indispensable partners. Our commission is to "make disciples." If making disciples is fundamentally working in cooperation with God to accomplish a miracle, then obviously the one matter of real importance is to discover how God wants this done, and then to cooperate with Him as reverently and as diligently as we can. Our success will depend on how well our efforts please Him, and not on anything else.

But can we discover how God wishes to work? We can at least find out how He has worked before. In Arabia we have now earnest Christians who have been called out of darkness into light, and from the power of Satan unto God. How did they come to hear God's voice and follow Christ.

Some came because God prepared their hearts, prepared them so completely, that one might almost imagine an animated phonograph had delivered a sufficient message. Dr. Dame made a trip to the Pirate coast, and Christ's message was given as widely and as well as the circumstances of such a tour make possible. At the best such a presentation is meager and unsatisfactory. But a man was there whose heart God had touched, and this meager glimpse of the Gospel was enough to lead him to respond with all his soul. He followed Dr. Dame to Bahrain where he was further instructed and eventually he went to Busrah for training in Christian school. His loyalty to Christ has never wavered. He is one of the deepest and most earnest of all Christ's men in Arabia today, a pillar in His Church. The occasional finding of such men is one of the fundamental reasons for tours throughout our field. Such men God prepares. All the missionary does is to discover them.

Another such man, prepared by God's own Spirit, came to Christ with all his heart when the only message that he could receive was what he saw in the missionary's life. The missionary in this case is a very considerable linguist, one of our best. He commands with ease three European languages, besides being an authority in Arabic, but he knew no Beluchi at all, and Sheero knew nothing else. He was merely one of a construction gang, which the missionary employed in building a new hospital. That would seem a hopeless situation, but nothing can defeat the Spirit of God when He moves men, and for depth of surrender to Christ and joy in His service, we have not seen Sheero's experience surpassed. Sheero eventually learned some Arabic and the missionary some Beluchi, so that now he has had the message through the ear as well as through the eye. Within the past few weeks he has been baptized.

Such an experience, with God's hand unmistakably evident, is a great reinforcement to the missionary's faith, but it is not a common experience. Most men need to have the message presented a hundred times before they enter the Kingdom. That does not mean that they are given a different message. Our message comes from God and it is the one thing that we cannot change. It does not even mean that a different aspect of the message is presented first, or that emphasis is shifted from one point to another.

It does not mean that these more ordinary experiences of conversion come after the missionary has persuaded the listener to accept the message. Persuading men to accept Christ has been very prominently in the minds and the methods of evangelists at home. Finney, for instance, has a good deal to say about it. But in a country such as Arabia, I doubt if any missionary has ever persuaded a man to accept Christ. The necessary thing is to get them to understand the Gospel. The message is the same and doubtless no man is going to leave his past life to accept and follow Christ except as God prepares His heart for that decision. But the number of men who are ready to accept Christ is perhaps not so small as we think. With rare exceptions, men do not readily understand the message, and even if we speak with the tongues of men and of angels, the situation is not greatly helped. An infinite amount of repetition will do much to make the message intelligible and I know of nothing else that will. Once understood, it will of itself persuade.

Noobie was stolen from Beluchistan as a mere baby, brought to Arabia and sold as a slave. As a slave he grew up, and as an adult he succeeded in running away and securing his freedom. He came to do the cleaner's work in the mission hospital, and was with us two years, listening to

the regular Sunday services and attending the daily morning prayers for the hospital staff. How many hundred times he listened to the presentation of the Gospel before his own heart began to open its windows toward Jerusalem, it would be interesting to know. From the first he was faithful in his work, and an interested listener, but comprehension came slowly, and words falling on a puzzled and uncomprehending heart fall "by the wayside, and the birds come and devour them." But eventually Noobie's eyes lighted up with a new light, and there was joy in the presence of the angels of God when he was baptized a few weeks ago.

Feddag came in the same way, except that he was in a mission school where a lesson in Christ's teaching and example and work is part of every day's assignment. It was not an understanding of the mind for which he waited. Doubtless he had that from the first day. Far more difficult is the understanding which makes loyalty to Christ harmonize with our love for our mother, for our companions, and for our country, which makes Christ's loveliness the crown of every other lovely thing that the soul has ever seen. That understanding is a much deeper thing, and sometimes it is slow to come. That is perhaps the reason why the educated man must travel a much longer road before he arrives at Christ's feet than his ignorant neighbor, and why the intense patriot often has the longest and hardest road of all.

In the West many have opened their unwilling souls in surrender to Christ only when failure and sin have broken their self-confidence and pride. In the shame of a broken self-esteem men find their way to God. That is true in Arabia too. Zaharah was born to lead, and she has done so. With her help, her husband has been acknowledged chief of a notable clan of brothers. But wrapped in the same bundle with leadership was a furious temper. Her outbursts made her feared by the whole community. The insult of a partner wife made her worse and she became a community spectacle.

One day a particularly vicious outburst left her sitting broken and weeping in the path that led to the missionary's house. All that he could offer her was Christ's hand to lead her out of her disgrace and sin and make her free. That was all; and no more was needed for she was ready, and Christ always is. Perhaps no other of all those chosen to be Christ's pioneers in Arabia has the endowment and the potentiality of this woman.

God is working in power through the groups of Christians who have made their contribution to our own lives. But it has not been easy to transfer the lesson of these groups to the mission field. In Arabia the necessary background seems

lacking, and doubtless also imagination and flexibility on our part. Recently the Oxford Group came to Muscat, with both its message and its method. Our best hospital helper had steadily held aloof from Christ. He had been associated with the hospital for thirteen years, and was devoted to his work, and loyal to us personally, but still a Mohammedan. Like most Mohammedans his matrimonial course had been marred by unhappiness and divorce, though in it were also areas of real love and companionship. One night we were led to share with him some of our own experiences of loneliness and trouble. Christ's hand had been there in the darkness for one of us, and that night the other put his hand out too, for Christ to grasp that he might be led and ruled and saved. Through persecution and hardship, weariness and temptation, his loyalty has never wavered since. There is no reason for being surprised that witnessing to God's power is so valuable a means for reaching men's hearts. The Gospel had been presented to Mobarrek literally thousands of times, but that night for the first time he understood what it was that Christ wanted to give him.

Um Miriam, she of the shining face, how did she come? A dream brought her. The message she had heard, and without doubt had understood it as far as superficial understanding goes, but she was not sure that it was true and she asked for a

dream or a sign to confirm it. She did not follow till she had the dream. Nor was it much of a dream as we might estimate such things. She saw the missionary and his wife in a garden. The most irrepressible psychiatrist would have difficulty in making much of that, nor would the missionary claim much for it either. But it constituted the evidence that she needed, and she swung her heart wide open to Christ; the glory of God in the face of Jesus Christ has shone in her life ever since.

We have seen children come, led by their parents, and wives led by their husbands. Men and women come to God as a result of very different human contributions but always because, by some human agent, the message of the Gospel is presented, and is made understandable; then by the Divine Spirit they are brought to surrender themselves to Christ whom that message reveals. Nor is that the whole story. It is only the beginning and the missionary's responsibility for the first feeble steps of these infants, and for their sound and genuine growth in Christ, is very great. There are mistakes and stumbling and backsliding and repentance, and so there will be until Christ's Church, under His guidance, comes to be a glorious church "without spot or wrinkle or any such thing." But the reign of Christ in Arabia has begun, and He shall reign until He has put every enemy under His feet, forever and ever.

Christian Missions and Peace in the Pacific

By KENNETH SCOTT LATOURETTE, Ph.D., New Haven, Connecticut

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WHAT can the forces of Protestant missions do to insure peace in the Pacific? By themselves they cannot hope to maintain it. They may, however, by throwing their weight on that side, help to determine whether the future is to be one of peace or war.

Not since the Russo-Japanese War have we had formal belligerency which has centered in the Far East. For the past few years, however, we have been watching an expanding Japan whose activities are disturbing the uneasy equilibrium. The reasons for that expansion are multiform. Some of them lie in the rapid growth of the population of the Island Empire. Some of them are to be found in the rapid industrialization of the country. Others are to be sought in the lack of outlet and the preëmption by the white races of most of the sparsely occupied lands and the markets and raw materials of the world, and in the unwillingness of the possessors to open these

to the teeming peoples of the Far East. Some are derived from the political weakness of China. Others stem from the destruction of the former balance of power which once somewhat shakily supported the peace of the East of Asia. Whatever the reasons, they are not such as to permit us to center the responsibility upon any one power. Yet they are making for a rising threat of hostilities. The growing resentment of the Chinese and the clear purpose of the Japanese may at any moment break out into open and declared war. The danger of another Russo-Japanese conflict varies in acuteness, but seems to be increasing. The traditional Open Door policy, if adhered to and insisted upon, may at any time embroil the United States past the possibility of peaceable extrication. Japan does not wish to fight the United States, but if the United States, in support of the Open Door policy, appears to Japan to be seriously interfering with her Continental pro-

gram, she may resort to arms. Any of these wars would involve great loss of treasure and of life, with untold suffering for millions. They would but further upset the equilibrium and sow the seeds of future wars.

To this menace the missionary forces cannot be indifferent. Any of these conflicts would breed more hate and add to the toll of the world's suffering. Any of them could not fail seriously to jeopardize the cause of Christ on both sides of the Pacific. Especially would the churches of Japan, China, Korea, and the Philippines, numerically small as they are, be placed in the gravest peril.

Must the missionary forces stand helplessly by? Is there nothing which they can do to stem the tide?

As a result of missions, organized Protestant Christianity has at hand assets which should be of help in averting war. As the fruit of missions, home and foreign, of the past century and more, churches have arisen on the American shores of the Pacific and in Japan, China, and the Philippines—all of the bordering lands most vitally concerned except Russia. The great majority of Protestant missionaries in the Far East are from the United States. Ties between these Protestant Christian bodies have been maintained by the constant flow of missionaries westward and by members of Far Eastern churches who have studied in the United States or have come on errands on behalf of these groups. In the course of the past forty years organizational machinery has been developed which is knitting together in conscious fellowship the Protestant Christians around the North Pacific. In Japan, China, Korea, and the Philippines are National Christian Councils, and on the American side the Foreign Missions Conference of North America. These, in turn, are members of the International Missionary Council, an agency more nearly inclusive of all Protestantism than that fissiparous movement has known in the over four centuries of its history. In the main, this cooperative machinery is growing in experience and strength. In its essence, Christianity recognizes nations but rises above them. In the Church, Japanese, Chinese, Korean, Filipino, and American are ideally one in Christ. All are brethren, bound by ties of a common faith and by love for one another and for God. So far as they remember one another in prayer, as many of them do, they are knit together by that tie that transcends space and national boundaries. This fellowship, then, should make for peace.

However, any honest and intelligent facing of the situation at once discloses limitations. To ignore these is to insure frustration. First of all, we must recognize the fact that in the Far East the Protestant groups are numerically almost neg-

ligible. In Korea and the Philippines the membership of the Protestant churches constitute at most less than one per cent of the population. In China it is only about one-tenth of one per cent, and in Japan perhaps a third of one per cent. To be sure, these groups exert an influence out of all proportion to their size. One of the most remarkable features of the Protestant movement in the Far East is the large numbers of those who have been touched by it who have had an outstanding place in shaping the policy and the life of their respective countries. We are living in a day in which we have seen demonstrated again and again the power of a small but determined minority which knows what it wishes and sets out to attain it. Could not the Protestant minorities in the Far East unite and succeed in inducing their governments to maintain the peace? On the American side of the Pacific, moreover, the Protestant forces are numerically much stronger and are in a position to bring pressure on their government and to shape public opinion. Yet we need to remember that even in the United States those who have more than a nominal connection with the Church are decidedly in the minority.

The Lack of an International Outlook

In the second place, we must recall the lack of international outlook in the great majority of church members, whether west or east of the Pacific. Theoretically they should have it. In practice most of them do not. More than most nonchurch members, they are somewhat predisposed to view other peoples with sympathetic understanding. As we shall remind ourselves in a moment, many encouraging movements for peace have originated among Protestant Christians. Yet the fact remains that at present the large majority of Protestants on either side of the ocean are ignorant of all but the vaguest notions of other peoples around the North Pacific and tend to share the nationalist sentiments of their non-Christian neighbors.

We must recognize, in the third place, that Protestants cannot possibly speak as a unit on any one issue, whether international or otherwise. Any one person or any group or organization which presumes to voice the opinion of all of them is either deceiving or self-deceived. None of the National Christian Councils embraces all the Protestant communions within its area. Nor does the Foreign Missions Conference of North America include in its membership all mission boards. Certainly the Federal Council of Churches does not represent all the Protestant bodies of the United States. Probably no official body can voice authoritatively on international questions the convictions of all the members of even one denomination—partly because it does not have such a

mandate, and partly because those convictions vary, when, indeed, they exist at all. Protestants are not agreed as to whether ecclesiastical machinery should be used for action on international questions. If they were, they would not be unanimous on what the action should be on any specific problem. Certainly on any one issue no international body, whether the International Missionary Council or any other, can do more than mobilize for action a portion of the Protestant constituency.

In the fourth place, it is probably fair to say that Protestants cannot alter very greatly the factors making for war. These latter are of many kinds. Some are economic. Some are associated with the closely related rate of increase of population. Some have to do with rampant nationalism. Protestantism cannot hope at any early date to effect any great change in the birth rate in Japan or China. In China, by its widespread medical public health and famine relief activities it has probably accentuated rather than lessened the pressure of population. Through a few experimental cooperatives Protestants may point the way to an alleviation of the desperate plight of the farmers which has had so much to do with Japan's recent territorial expansion. By efforts at devising better agricultural methods and through rural life reconstruction they may, similarly, pioneer in achieving a better life for the farmers of China. Yet, taken as a whole, they cannot hope to do more than modify some of the basic economic factors which lie at the roots of much of the international friction in Japan, China, Korea, and the Philippines. Protestants cannot expect to make much headway against the rising tide of nationalism of the rulers and the masses. They are too few in numbers for that. In the United States, Protestant leaders, if peace-minded, can, because of their much larger constituency, hope for more success in offsetting the bellicose nationalism of those who have appointed themselves the nation's professional patriots. They may do something, for instance, to curb the swelling flood of armaments. Even in the United States, however, organizations depending upon Protestantism for support can be only one of many conflicting forces and cannot basically alter some of the outstanding causes of international friction.

What does this mean? In the face of the lowering clouds in the North Pacific must the Protestant forces stand by supinely and helplessly, contenting themselves with assisting minorities administer palliatives to the misery brought by an inevitable war and bringing to a few the news of a suffering and triumphant God in whose strength they can rise radiant, undespairing, above the general disaster? If that is so, we need

not quickly conclude that Christianity has failed. The ministry of mercy and the message of spiritual and moral salvation to the individual are not to be despised. They are primary features of the function of the Church. But in a day of growing international tension is this all which the Protestant forces on the two sides of the Pacific can hope to accomplish?

We do well to remind ourselves that even now the Protestant forces have been far from ineffective. Already out of Protestant missions and the so-called younger churches have come movements which have made for the lessening of friction. They may point the way to what, given the nature of Protestantism and of the problems it faces, we can hope to achieve. They may indicate that in Protestantism, as it now exists on both sides of the Pacific, agencies are already to hand which, if intelligently and resolutely employed, can make a vast difference in the trans-Pacific international outlook.

The Influence of Protestant Missions

First of all, the Protestant missionary enterprise has carried on a process of education which has contributed to a more sympathetic understanding among the peoples of the Pacific. Missionaries have sometimes aroused antipathy, but among those who have known them at all well they have made for a warm admiration for the best in the lands from which they have come. In the United States missionary education has done much to spread information about the Far East and to create a hearty appreciation of its peoples and cultures. Often missionaries are accused of playing up the weaknesses of the lands to which they have gone in order to arouse compassion and through it an increased support for their work. That back of this charge some truth lies cannot be denied. In the main, however, and especially of late years, the widely used mission study texts and a very large proportion, perhaps a majority, of the addresses by missionaries have sought to present the peoples of the Far East in a favorable light. Mission study texts have many more readers than have any other books on the Far East. Probably addresses by missionaries have a total number of hearers larger than that for all other lectures on the Far East. The majority of American scholars who specialize on the Far East and its interpretation either are from the missionary body or are the children of missionaries. Here has been and is a vast educational process which is helping to create an atmosphere in which intelligent and fair-minded, even generous, discussion of the problems of the North Pacific can take place.

We need to recall, in the second place, that out of the missionary movement have emerged some

of the most distinguished leaders and helpful agencies which have labored for peace across the Pacific. Recall the work of Dr. Sidney Gulick, once a missionary in Japan, for many years on the staff of the Federal Council of Churches, and with an enviable record of promotion of sympathetic understanding between the United States and Japan. Remember that the Institute of Pacific Relations was carried through its initial stages by a missionary, Mr. J. Merle Davis, and now has as its general secretary a former missionary, Mr. E. C. Carter. Remember, too, the experiment of the Omi Brotherhood in bringing into its inner circle Japanese, Americans, Chinese, and Koreans. It is heartening, too, to recall the delegations of Christians which have gone back and forth between China and Japan to try to keep unbroken and even to strengthen the ties between the Japanese and Chinese churches.

These successes, it will be noted, are primarily in the realm of education, in the creation of attitudes, and in the removal of barriers of suspicion, fear, dislike, and hate.

When it has come to attempts to obtain action on concrete issues the organized Christian forces have not been so fortunate. In the United States ecclesiastical organizations, including mission boards, have not been able to have Far Easterners placed on the immigration quotas and thus to remove one of the least defensible sources of irritation. It is debatable whether their effort to prevent the naval maneuvers of 1935 did more good than harm, or whether, indeed, it had any effect. The difficulty amounting to an impossibility of obtaining agreement among Protestants on concrete issues and of mobilizing by church bodies a backing of numbers and conviction sufficient to make much impression on governments raises doubts as to the wisdom and efficacy of such campaigns.

What, then, can we expect from the organized Christian forces in promoting peace around the North Pacific? We cannot hope that often, if at all, they will move unitedly to induce governments to take action on specific issues. We cannot expect them, single-handed, to insure peace. We can, however, hope that they will carry on educational processes which will create an atmosphere in which there will be more of forbearance, of intelligent and sympathetic understanding, and of fair play. We can hope that by prayer for one another and through fellowship made possible by church bodies, the World's Student Christian Federation, and the International Missionary Council, they will create and strengthen ties which will help other forces making for peace and, if hostilities break out, assist in healing the wounds and bridging the chasms brought by war. We can hope that from churches and missions indi-

viduals will emerge who through nonecclesiastical private organizations and through governmental channels will work for peace. All this may not be enough to insure peace and prevent war, but it can be made to work mightily in that direction.

May I go one step further and suggest some concrete measures? First, would it not be possible to enlarge the functions and perhaps the personnel of the existing Committee on Missions and Governments of the Committee of Reference and Counsel to take into its purview and as its responsibility this promotion of peace across the Pacific? Second, might not the Foreign Missions Conference place this topic of peace upon its agenda for unhurried consideration at one of its annual meetings? Third, could not the mission study texts of the Missionary Education Movement and of other mission study programs concentrate in some one year in the not distant future on the problem of peace across the Pacific? This would involve the popularizing of existing information on the causes of friction and a discussion of possible ways of allaying that friction—without, however, advocating concrete action by churches and denominations as such. Fourth, could not at least some of the missionaries on furlough from the Far East who are to go on deputations through the churches be brought together in the autumn for an unhurried conference of several days to help one another in their thinking on the issues in the Far East, and so improve the quality—often already high—of their addresses? Fifth, might it not be possible, in connection with the 1938 meeting of the International Missionary Council, to hold a special conference on these issues? This conference should be smaller than the main gathering and made up only of the delegates from those countries most immediately concerned.

Sixth. Is it not feasible to increase the fellowship of prayer? Every additional Christian in lands about the Pacific who remembers in love before God his fellow Christians across the water, either in the mass or in the persons of specific individuals whom he knows, must thereby make it possible for God to work more mightily for that peace and goodwill which we believe He desires.

What is the conclusion of the whole matter? It is that those interested in Christian missions must not claim that they alone are to settle the issue of war and peace. However, much that is good may already be charged up to the credit of the Christian forces. If they act wisely and resolutely, they may be able, even better than in the past to undergird by an intelligent public opinion those forces which are working for peace. They may even succeed—not alone, but as one of several agencies—in stemming the tide toward war and in turning it into the direction of peace.

Effective Ways of Working

Tested Methods for Increasing Interest at Home

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

MISSIONARY CATERING

Continuing the effort last month to supply "Fresh Grist for Program Builders" we ask you to keep in mind four objectives to which attention is called in a leaflet by the United Christian Missionary Society entitled "To the One Who Is Responsible for Programs": "To inform; to widen horizons of fellowship; to show possibilities of Christian service and to inspire to a desire to share in that service." Devices presented primarily for entertainment, variety, attractiveness and not subordinated to the above purposes will prove sterile. But with educational and service motives dominant, much depends upon the attractive form into which the subject matter is cast. Some fresh suggestions for catering follow:

The annual meeting: This is often a burden because of length and dryness of reports. The program secretary in the women's society of the First Baptist church in Granville, Ohio, tells that at the close of a year's study under the travel motif, officers and the membership met to "unpack the baggage." Reports had previously been enclosed in a variety of baggage containers—brief cases, suit cases, overnight bags, etc., and each official produced her report and visualizing device (if any) from such a container. Thus the program leader took out of her brief case a large map of the world, had it fastened to a blackboard and developed while she read her report. A red star sticker marked the home starting point, then an attached ribbon led to the next star placed in the West where a Home Mission campfire was supposed to have been held, thence the device proceeded to South America where "Women Under the Southern Cross" had been the subject matter, and so on stars and ribbon traced the way over foreign fields and back home for the current meeting. The White Cross leader proceeded to take from her suitcase a sample of each of the articles made during the

year for mission hospitals and workers, and as she read her report, an assistant spread the display over surrounding furniture. The reading chairman fastened up a picture of a long flight of stairs on each step of which some group or guild of the church supposedly stood, with the figures representing the number of points accumulated by reading missionary books and magazines, including *THE REVIEW* (which counts for five points). The treasurer showed on a long chart a series of red money bags graduated in size to indicate the sums given for the several objects of benevolence. The house chairman went forward followed by two assistants bearing on a new broom a basket carried like the famous "grapes of Eschol," the basket containing samples of the items purchased by her as supplies or for replacements all through the year. As the meeting proceeded thus, the reports were far from "dry" and made an ineradicable impression on eye and ear.

At a meeting of the Baptist East Central District of Women's Work, held at Huntington, W. Va., last May, the annual business meeting was based on the theme of "Roads" with scriptural keynote of Isaiah 49: 11—"I will make all the hilltops a highway and lofty roads shall be built" (Kent translation). The theme song was "Where Cross the Crowded Ways of Life." The presiding officer was called the General Superintendent of Roads and she appointed committees as Highway Patrols; the recording secretary became the Clerk and Timekeeper; the "Paymaster" (treasurer) gave a "leaf from the payroll," etc. "Construction and Maintenance" was handled by the Supervisor of Highways and Commissioner of State Roads (the state official). The Commissioner for International Trails introduced foreign missionary speakers. "National Trails and Strategic Outposts" was the theme handled by one of the Road Commissioners; "The Department of Public Safety" by another, with "Highway Publicity," "The Information Bureau," "Friendships of the Road" and "Light and Power" discussed by subofficials. Addresses were given at intervals on "Working the Formula," "The Road to Adventure," "The Road to Friendship," "Congo Crosses," "The Road of the Loving Heart," "Young Travelers on the

Road to the Abundant Life," etc. The devotional services were entitled "Which Road?" "The Royal Road to Romance," "A Traveler of Jungle Paths," "His Road," etc. "Laying Roadbed Foundations" and "Awarding of Trophies" covered the tasks of the Engineer and the Timekeeper in the girls' organization. A panel discussion on "Improving Our Alphabetical Roads" (W. W. G., C. W. C. and S. C.—youth organizations) was conducted by a Commissioner and a Consulting Engineer (counselors). There was "A Visit to Exhibits, Posters, Guidebooks, Road Maps" in Good Fellowship Class Room, in the Sunday school department.

At the closing Centenary Banquet in honor of the Baptist fields now celebrating their one-hundredth anniversary, four "Guests from Centenary Roadways" spoke on "The Juggernaut Road" (Bengal-Orissa), "Roadways and Waterways" (South China), "The Brahmaputra Highway" (Assam) and "The Trail to Prayer Meeting Hill" (South India), with the climactic inspirational address on "I Am a Builder."

Installing New Officers is no mere formality but should be so planned as to make it a means of grace both to the official group and the audience. From *Women's Home Missions* comes this simple ceremony (adapted for brevity) fraught with spiritual values:

The officers step forward as their names are called. Then the leader says:

You have been chosen by this loyal, interested group of women to be the officers for (name of organizational group) during the coming year. You hold in your hands a great trust. . . . Do you accept your office willingly and with a deep desire to be divinely directed for your special task?

Officers make affirmative reply.

Leader: Will you endeavor to learn the meaning and purpose of your particular office, then perform its duties faithfully?

Will you cooperate in fullest measure with your president as she directs

the plans, and work loyally with each other?

Will you pray earnestly for the development of your own personality, for that of your fellow officers and for every person whom you may serve?

Will all the members of the congregation stand? Will you support with your earnest prayers these officers who have accepted responsibility for the direction of the work?

Dearly beloved, there can be no defeat in the business of our great organization if we keep these purposes always in our thoughts. Jesus said, "Thou shalt love the Lord thy God with all thy heart," that is, with your emotions; "with all thy mind," that is, your highest intelligence; "and with all thy strength," that is, with all your powers of being; "and thy neighbor as thyself"; that is your service. Let us pray. (Prayer of consecration on the part of audience and officers, and singing of "Blest Be the Tie that Binds.")

Church Projects: These are many and varied, one of the most educational being that of a Missionary Exposition, for which a number of plans have been sent in lately. The one from the First Presbyterian church of Berkeley, Calif., is typical.

Twenty-seven booths representing each of the 16 foreign lands and 11 home mission fields where Presbyterian missionaries are working were arranged throughout the church building. Each booth exhibited the life, customs and scenes of the particular missionary station. A continual program of still and moving pictures, music and addresses by missionaries and nationals, plays and pageants was given each afternoon and evening. On the closing night 60 missionaries and nationals in costume, led by the vested choir of the church, participated in a processional. Such an unusual educational project, which required weeks of study and preparation, might be carried out on a smaller scale by any mission study group which wishes to exhibit the work, needs and opportunities of the fields.

"Foreign Tours" is the name of another missionary project presented under the auspices of the Christian Endeavor Society of the Presbyterian church in Quincy, Ill., using one of the plans prepared by Harry W. Githens of the Adams Co. Council of Religious Education. The account says:

Posters and folders usually are secured from steamship companies, giving information regarding the country to be visualized. Upon arrival at

the "port of sailing" (church, street, number), the "tourists" are greeted by young men dressed as sailors and escorted into the ship's cabin, where a devotional service is conducted. The songs usually include "Sail on" and "Jesus, Saviour, Pilot Me." After an introductory talk by the ship's "captain" regarding the countries to be visited, adjournment is made to another room which has been decorated with a setting typical of the country. Natives in costume and American missionaries are impersonated by members of the church, and talks are given on the geography, history, people, religions and missions of the field. Sometimes songs and instrumental selections characteristic of the country are given. When the program is concluded the tourists are invited to a third room where a typical luncheon is served by those who presented the program in native costumes.

Arrangements are being made for the publication of these and other programs.

Further details will be given by Mr. Githens, if return postage is enclosed. His address is 318 S. Fourth St., Quincy, Ill.

The Vacation Church School is a church or community project par excellence. The undeveloped potentialities of the Church in taking children off the street and exposing them for at least a few hours daily to uplifting influences instead of the sort which for much longer periods are contaminating them is so well recognized that often public school authorities, the juvenile courts and probation departments offer to cooperate in an effort to develop good citizenship. Such an alliance of Church and State as this is quite legitimate. While local planning and direction are adequate in fairly good communities, rural or underprivileged ones are being reached under the supervision of the Joint Committee of the Home Missions Council and the International Council of Religious Education. A variety of denominational boards gladly cooperate in an extension program now being developed. For this work many Christian students and other young people are needed, transportation and maintenance only to be given. The work of the school usually includes worship, Bible study, story-telling, handicraft of various sorts, recreation, etc., character building be-

ing the never-to-be-forgotten aim. Often the parents are shy in cooperating at first, suspecting some ulterior motive; but if they can be induced to let their children try a session or two, even these older folk become so interested that they ask to be allowed to come to some sort of an evening session.

The World Call, in writing on the subject says:

Your vacation school may have in it some suggestions for mission study. . . . Send for the pamphlet on missionary education in vacation schools, which goes to you free upon request, from our office, and with it the catalog giving the list of materials and books available. (Doubtless inquirers outside the constituency of *The World Call* should offer some cost-price payment.) . . . Plan early to have a browsing table where boys and girls will find stories, books and pictures, maps and suggestions for things to do in relation to their study of other children. Search in your public library for books which you can use to create an interest in the countries you are studying. Some children's books are very good. Some travel books will be useful. Various magazines can be used to furnish material. . . . Write or have the children write to the various steamship companies for folders. Start a collection of around-the-world pictures. Investigate the possibilities of curios which are in your own town. . . . Many people buy as gifts or receive as gifts, from the modern department store or gift shop, articles which have been directly imported from other countries. Keep your ears open for people who have traveled in the Orient and who may be able to lend articles or to come and tell the children about them.

Service activities are another source of helpful and character-building projects. Many vacation schools provide nothing but busy work or craft activities which are taken home by the children for themselves. Along with making things for themselves, there are many things children can do to share with others. This should be an outgrowth of the missionary education, but may become a project in itself if desired.

Staking Claims is another project coming into rather general use for young people who have, as yet, small financial resources. Such claims may be in India, China, Alaska—wherever the denominational board has missions. Each definite amount settled upon as the price of a claim—\$5.00 or \$10.00—gives its donor a claim; and the claim, in turn, does its own beneficent

work in accentuating interest and a feeling of ownership which is likely to lead to larger investments—maybe of life itself—in the work thus capitalized. Not only individuals but Sunday school classes or departments (like the beginners), a young people's society or a women's group may cooperate in claim ownership. As a means of benevolence and missionary education, claim-staking is rapidly approving itself.

Books and Leaflets are the program maker's mainstay. Have you seen Lucy W. Peabody's "A Wider World for Women"? (Price, \$1.25.) It asks:

"Do women want a wider world? How are they using the world they already have?" And from the introduction of the book we cull this: "The first law after creation was a prohibition law; but Eve, beguiled by the serpent, ate the forbidden fruit and persuaded Adam. Thus started the first Anti-Prohibition Society, with charter members a serpent, a woman and a man—a partnership which continues to this day with painful consequences." From first to last all through the volume one finds insight, knowledge, humor, tributes to women who have been pioneers in the effort for International Friendship (is not that Foreign Missions?) and sketches of outstanding women of all ages. The world's only hope, the book avers, is in "The Treaty of Bethlehem." At the close is the command for Christian internationalism covered by the great commission, which entreats us to follow in the footsteps of the early Apostles and other believers united in a common loyalty to the Leader. "Today if we take our inheritance as a trust, the world will be reborn." Would not this book make a good basis for a year's devotional services in a woman's missionary society? Order through any of your denominational bookstores or supply houses.

"And the King Shall Come In" is the name of a new worship service (10 cents) obtainable at the American Baptist Publication Society, 1701 Chestnut St., Philadelphia, Pa. It gives a series of six complete programs inclusive of hymns, scripture, leader's talk and prayer. "The Gates of Paradise" was written by Mrs. W. S. Abernathy; "Two Gates," by Mrs. Orrin R. Judd; "The Gate Beautiful," by Mrs. Jessie Burrall Eubank; "The Locked Gate," by Mrs. W. P. Topping; "Inside the Gate—our Outside," by Mrs. James Kingsland Romeyn; "Three Gates on a Side," by Margaret T. Applegarth. These fine devotional services are adapted for local or associational and convention use.

Program Pointers

Miss Elizabeth I. Fensom, a Baptist program secretary, writes that the W. Atlee Burpee Seed Co. advertised African flower seeds and its representative checked a catalog for her with the assurance that "all the seeds would grow in an ordinary garden." Miss Fensom thought, "Why not missionary flower gardens this year? The blooms might be used to further interest in the new African studies, to send to shut-ins along with current leaflets and pamphlets, etc. Among the flowers checked in the catalog were many varieties of white and yellow lilies (like callas), cacti, gladiolus, daisies, arctotis (Transvaal daisy), Heliophila—Monarch of the Veldt, Tripteris Ursinia, Ornithogalum (new and outstanding), African violets and double marigolds, also Vinidium. If you are a gardener, do not miss this in African year, when a great seed company has made it a leader."

"Coworkers with the Divine Artist" was the unusual topic used last year by the Women's Society of the First Baptist church in Marlboro, Mass. The subtitles of the monthly programs make free use of such words as "color" and "scenes." The cover of the year book—which is handmade—is in the form of a palette with daubs of the primary colors ready to hand. Five of these programs are fitted to a corresponding number of races, each being written on paper of the appropriate tint—that on the Negro on black paper with white ink, etc. Mal. 2: 10 is the scripture keynote as coordinated with the Great Commission. Titles are delightfully suggestive: Splashes of War Paint, for Indians; Sepia Prints, for the Burmese; The Divine Artist's Birthday in Many Lands, for Christmas; Massed Colors, for an international tea and debate; Life Scenes from the Studio Window, for an address by a missionary speaker; In the Work Shop, for the annual meeting, etc. In each case the devotional service was closely correlated. This unique series was suggested by the picture, "The Hope of the World," by Harold Copping, and a story, "Color Blind," by Margaret Applegarth. See to what pains some women will go in the Lord's work!

"The Black and White Number of the Artist's Magazine" featured Negro work. Miss Fensom says: "The magazine was assembled as the program proceeded. At the close the complete volume bound in black was on display. A hand-drawn map of the Southern States showing the location of Negro schools was used as a frontispiece. The devotions were based on Ps. 18: 28; 119: 105, 130."

"Novelties for Africa"

Under this heading, Miss M. H. Leavis, 186 Massachusetts Ave., Boston, Mass., lists supplementary materials for the foreign study theme which should

be ordered well in advance of detailed program-making on Africa. The prices are but slightly above cost and every dollar of possible profit is turned back into African mission work. The editor has had the privilege of examining the various "novelties" and unhesitatingly declares them very superior, the stories with a real literary quality and the devices calculated to help our people visualize African life and conditions much more effectively. That African parrot is simply "stunning" and would form an exquisite decoration in the best of homes.

Picture of Mrs. Kellersberger, author of "Congo Crosses," with typed story of her life and other material \$0.10
Colored parrot on black mounting board 13x20 in.35
Same unmounted10

Cards:

"Is this the way to Bethlehem?" Folder of two African children carrying lantern. Envelopes to match. For Christmas card, invitations, messages, etc.10
White correspondence card with envelopes—boy under palm tree. Very artistic . .05
White place card tied with Belgian colors, for banquets, messages, etc. .3 for .05
Elephant place card (very striking) — gray stock, printed elephant with directions for cutting and folding. White name card for trunk05
Picture and poem, "Life of Mwaluki," mentioned on p. 201 of "Congo Crosses"05
Flags of Belgium and the Congo (narrow ribbon, ¼x1¼ in.) .01
Raffia cloth from Africa made into small mats, 6x6, fringed, lined with oil cloth, used as protectors under vases or tumblers .. .10
Larger size20
Congo Hammock Song (never before printed in America)1 for .05, 3 for .10
"Southland Spirituals"—book of 64 spirituals published by Rodeheaver Co.25
Typewritten Stories from *Everyland*:
"Arrow John's Return," by J. Mervin Hull05
"The Gift," by Anita Ferris .05
"The Black Madonna," by Margaret T. Applegarth . .05

Cash must accompany orders and each order is final.

BULLETIN OF The Council of Women for Home Missions

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

The Continual Feast

All the days of the afflicted are evil; But he that is of cheerful heart, hath a continual feast.

Thus in Proverbs 15: 15, the wise man wrote. In March, 1933, when banks were closed and fear stalked the land, the Administrative Committee of the Council of Women for Home Missions planned a festival day "to prove the life that is in us." Christian women came from many churches in the metropolitan area. On May 11, 1936, the fourth May luncheon was held. Over 300 church women and men, and a goodly number of the clergy celebrated together "Christian Unity in Service."

Mrs. Millard Robinson, the President of the Council presided. Various phases of united Christian service as demonstrated in the growing work of the Council were presented. Mrs. Kenneth D. Miller spoke on "The Present Situation Among Migratory Laborers," Dr. William R. King told briefly of the work among Indian American youth, Miss Marion Cuthbert, author of "We Sing America" and other books, told of the new Home Mission study books and courses. Miss Seesholtz presented the work of missionary minded women for bettering international relations for securing world peace, and for observing the annual World Day of Prayer on the first Friday in Lent.

The Reverend Howard Chandler Robbins, D.D. of the General Theological Seminary, New York City, was guest speaker on the subject, "Christian Unity in Service." His address (abridged) was as follows:

"Christian Unity in Service"

The notable thing about this May Luncheon of the Council of Women for Home Missions is that it is possible to have such a luncheon. Here are representatives of twenty-three mission boards in the United States and Canada met for the purpose of interdenominational fellowship. A generation ago that would scarcely have been possible. People representing mission boards of different denominations beamed good will upon the heathen and the unconverted but speaking generally they eyed each other askance. In an issue of *Puck* there was a full page cartoon which portrayed two boats loaded with frock-coated missionaries drawing near to a South Sea Island. The missionaries were engaged in hurling Bibles and hymn books at those who occupied the boat in which they were not passengers. The heathen were represented as smoking pipes in peace and viewing the scene with placid equanimity. Underneath the cartoon was this caption: "Why do the heathen rage. They don't, dear reader. It's the missionaries who do the raging." . . .

There is reason to believe, however, that the peace and serenity and interdenominational fellowship which characterize this luncheon of the twenty-three home mission boards is due not to lack of zeal and not to ignorance of the Bible but to a better knowledge of what missions, foreign and domestic, really mean. Mission is an ambiguous word. It may stand for something very good, or for something very bad. It may even stand for things that are utterly detestable. The head hunter in

the Solomon Islands pursues his career with a certain sense of religious mission. So did the thugs who used to roam through the central and northern provinces of India, usually in the disguise of pilgrims, gaining the confidence of other travelers, whom they strangled in honor of the goddess Kali, and whose bodies they hid in graves dug with a consecrated pickax. So do certain American counterparts of the extinct Indian thugs, masked and hooded figures who ride at night, and kidnap persons suspected of radical tendencies and carry them off for whipping, tarring and feathering, and other forms of torture.

In one of his quaintest sermons Jeremy Taylor asked, "Who is the busiest minister in England? I will tell you. The devil is the busiest minister in England, because the devil is always at work and never sleeps." So according to Jeremy Taylor, even the devil has a consciousness of mission, and in this war-torn, fear-ridden, hate-obsessed, class-conscious world he appears to be having things pretty much his own way.

The Gospel of Jesus is the Gospel of the Light of the world, and when that true Light shines in darkness such as this, the darkness does not overcome it. Rather it seems to shine more radiantly, just because of the terrific contrast with the darkness, and those who love the light come to the light and live as children of light. There is a grand couplet from a forgotten poem of an unknown poet which expresses their motivation:

"Death worketh; let me work too;

Death undoeth; let me do."

That couplet expresses, it seems to me, the present motive, the present purpose and the present inspiration of the mission boards which you who are here present represent. Because death is at work in the world today, you are working on the side of Him who came that men might have life. Because death is undoing men's best work and bringing precious things to destruction, you are moved to do, to save, to conserve, to construct. There are greater pictures, but to me one of the most moving pictures in the world is Albrecht Durer's picture entitled, "The Knight, Death, and the Devil."

"Death shakes the hour glass of
the running sand,
And leering Satan waits at his
right hand;
But steadfast and unmov'd, the
knight rides on,
The cross his strength, its vic-
tory to be won."

Something as knightly as that, something as chivalrous, something as militant and challenging, something such as Albrecht Durer saw in the Christian life and as St. Joan of Arc exemplified, must adhere in our conception of missions if the missions about which we are thinking are missions of the Church of Christ. . . .



The worship that we offer is worship of the God of love, and the divine power that comes upon us in true worship is the power of love. This must express itself toward others, and so the church, when it is true to itself, becomes the agency through which the love of God is active in works of mercy and service. In this sense it is the Body of Christ, the organ of his love working in the world "to draw the whole of mankind into the fellowship of love which the church itself exists to be." But how can it ever hope to draw the whole of mankind into fellowship unless fellowship is first established among its own members? How can it teach the Gospel of love unless it first practices it within the Christian brotherhood?

We come here to the very deepest evil of competitive denominationalism. The economic evil of competitive denominationalism is plain enough. Any business man can see it. There is the loss in men and money of having half a dozen churches in a town which can barely support two. There is the waste in overhead expenses by reason of the duplication and maintenance of half utilized plants.

We are getting beyond that sort of thing. We no longer take pride in our unhappy divisions. We are beginning to be rather ashamed of them, and more than a little embarrassed by them. The tide of sectarianism has turned, and what is going on now is reintegration rather than further disintegration. Churches which are nearly related to each other in faith and polity are making overtures looking toward organic union: the Lutherans have largely effected it, the Methodist and the Presbyterians are on the way to it. Others which are less nearly related are eliminating competition, establishing measures for cooperation, especially upon the mission field, and taking united action in many matters which concern the common good.

It is here that the Home Missions Councils, which you repre-

sent, are doing a work in the importance of which it would be difficult to exaggerate. You are not directly concerned with organic church union. You accept the fact that the religious life of America is organized in denominations. But you believe that Christian unity in service is attainable in spite of that fact, and the increasing number of interdenominational agencies and joint projects and their widening range of interests shows that you are right. The united enterprises conducted for the Government Indian Schools, for migrant workers, and for such communities as Boulder City, Nevada, are striking instances. And it is undoubtedly true that there is "a growing tendency to view the problem of each area or population group as a whole and to develop a positive cooperation of all religious forces involved."

This in turn has led to a steadily enlarging conception of the task of the Christian Church. Up to about forty years ago the home missionary program centered about the establishment of churches and Sunday schools and personal evangelism. Today, while not slighting this part of its program, there has been increasing social emphasis, and community centers, hospitals and public health centers and many practical service ministries are included in the missionary enterprise of churches which can accomplish by cooperative effort what they could never hope to do by individual exertion. Archbishop Temple said recently that in England if you ask who are those who are doing the day-to-day drudgery of social and philanthropic work, you will find that nine-tenths of them are Christians, acting in the inspiration of their Christian faith. Undoubtedly that is true also in this country. Church-going Christians constitute less than half of the population of this country, but if their gifts for social and philanthropic work were to be withdrawn and their personal service to cease, I venture to say that

there would scarcely be more than a memory of private philanthropy left in the land.

But while we are thankful, and deeply thankful, for what has already been accomplished in evangelistic, educational and philanthropic services by the co-operation of religious forces in this country, we should not rest content with it. We should realize that if the church is really the Body of Christ, it exists to do Christ's will, and that of this, in respect of the country in which we live, we have only made a beginning. In the matter of religious education, for example, what tremendous opportunities and responsibilities devolve upon the churches, to see that the children of the country receive somewhere the education in religion which they are not receiving in the public schools. In the matter of public morals, how much can be done along lines so effectively taken by the Roman Catholic Church through its Legion of Decency in purifying the motion pictures exhibitions—no, “purifying” is too ambitious a word; let us be more modest and describe our endeavor as that of making the more offensive of them less flagrantly indecent. And if twaddle and sentimentality are as offensive to the Christian conscience as they are to our canons of taste, we might pay some attention to this aspect of public morals, in the movies, in radio broadcasts, in comic sections of the newspapers, and alas! sometimes in the musical offerings of some churches!

Then there is this matter of preparation of young people for the duties and responsibilities of marriage: this too has become a cooperative project of the churches under the leadership of the Federal Council of Churches. A schoolboy asked to give the plural of a certain noun said that the plural of spouse is spice. We must prove that he was wrong by preparing young people to find a deeper enjoyment in monogamous marriage.

And beyond all these direct responsibilities which face us as

Christians in the field of Christian education, there lie others, larger, more complex, more exacting, which concern us as Christian citizens. We ought to measure the responsibilities here by the question, What must be done in the whole vast undertaking of social reconstruction before modern civilization can presume to call itself Christian? Well, what can be done if once we take our religion seriously? What would be done if the fifty million Americans who are church members were themselves to live without avarice, themselves to subordinate the profit motive to that of service, and themselves, where Christian principles are concerned in our social, industrial, economic life, and in our international relations, to speak with one voice?—*Howard Chandler Robbins.*

For Summer Reading

In a day when politics, budget and taxes, the farmer and industrialist seem to be in the same boat in the same storm heading somewhere, in this month when the Festival of Independence is celebrated, intelligent Christians should be “alive” to the situation.

The Home Missions Councils, whereby is meant the Council of Women for Home Missions and the Home Missions Council have a Board membership including twenty-seven denominations. During the Annual Meetings held in Washington, D. C., January, 1936, there was a well planned conference on “The Rural Church Today and Tomorrow.” And because similar conferences are to be held during this year and next, and because the new Home Mission study texts for 1937-38 will be on the Rural Church, you are urged to send for “The Rural Church Today and Tomorrow—A Report of The National Conference on the Rural Church.” There are eighty pages of addresses and findings with a selected bibliography. It is available for fifty cents, and worth much more to the intelligent church leader.

The editor likes to ponder the roll call quoted from the Findings (pp. 67-70): “Twenty years have elapsed since the first and only previous occasion when the representatives of Protestantism united in holding a National Conference on the Rural Church. That earlier Conference was held in Columbus, Ohio, in December, 1915, under the auspices of the Commission on the Church and Country Life of the Federal Council of the Churches of Christ in America. The President of the United States was in attendance and made an address. In those days the country life movement was new, and was, in fact, more a hope and an enthusiasm than a movement . . .”

“It is fitting that we should pay our tribute of respect to the great number of workers, in high places and in low, who in the intervening years have enlisted in the service of rural progress . . .”

“From this whole great group six names stand out, four in this country and two abroad, of men to whom we would especially recognize our common indebtedness. These are—Liberty Hyde Bailey, the scientist who has preached the doctrine of a holy earth; Kenyon L. Butterfield, the educator who has viewed the movement of rural life around the world and has preached the doctrine of a holy society; Charles Josiah Galpin, the sociologist, who has analyzed and chartered the anatomy of rural life and has enabled us to understand the process of rural social progress; Warren Hugh Wilson, the minister who has made sociology the servant of religion and has led the movement to make religion a vital force in rural reconstruction; Sir Horace Plumket, the prophet of economic and social cooperation; George Russell, the philosopher and poet of an abundant rural life.”

Another National Conference on the Rural Church will be held in Iowa State College, Ames, Iowa, November 17-19, 1936.

Our World-wide Outlook

A Missionary Newspaper of Current Events

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

EUROPE

Centenary of Müller Orphanage

One of the most notable Christian achievements of the century is the work of faith and love, organized by George Müller for homeless orphans 100 years ago last April. Within twelve years the work outgrew its quarters. One of his earliest ministries was to gather together at eight o'clock in the morning a company of the poorest children, provide them with a piece of bread for breakfast, and then for about an hour or more give them instruction, and read to them the Scriptures. The work expanded until there is now a great block of buildings, with accommodations for over 2,000 children.

The orphan work grew out of the "Scripture Knowledge Institution," organized two years earlier. Children in day and Sunday schools in Great Britain and other lands either wholly or partly supported by the S. K. I. at one time far outnumbered those in the orphan homes. Another of the principal objects of the S. K. I. was to assist missionaries and evangelists who went forth in faith, especially those unconnected with any society.

Mr. Müller superintended the orphanage work until his 93d year, and died in 1898.

—*The Life of Faith.*

Student Mission in Paris

Dr. W. A. Visser 't Hooft writes in *The Student World* of a series of meetings in Paris to help truth-seeking students to find their way to personal acquaintance with Christ. There was but one theme in the three meetings — Jesus Christ. The

audience grew as the meetings proceeded. There are places where students will listen, but not many where the listeners wish the address to be followed by discussion. In these meetings students of all types, Protestants, Catholics and freethinkers were represented.

"The relation between the deity and humanity of Christ and the unworthiness of those who call themselves by His Name were the two points which came back again and again: and behind it all the eternal and most real question: How can I believe? At the end of the three days students asked if it would not be possible to arrange for another session on this last question."

Changes in Spain

Constant shifting of Spanish politics make it difficult to appraise the general situation. Laicism, the basis for religious freedom, has disappeared and the government is again paying the priests salaries in the form of pensions. Military men render honor to images in public processions. Governors and mayors attend religious services and officially welcome dignitaries of the Roman Church. Protestants are greatly handicapped and in many regions cannot have public meetings. In some places they are openly persecuted.

But a new Spain is emerging. The Catholic Church is displaying better organization, publishing better periodicals and has organized all classes,—poor and rich, young and old, ignorant and educated, for social work; for this purpose, thousands of lectures are given in all parts of Spain, in large cities, towns and villages.

In East Poland

Evangelical Christians in eastern Poland are organized into the Union of Churches of Christ—300 small churches with 25,000 people in full membership and many mission stations. The government favors them, looking on them as a breakwater against Russian Communism. The movement extends from the Baltic to the Black Sea.

Most of the 300 preachers earn their living at farm, shop or factory, and preach in the evenings and on Sundays. People often wait overnight to hear the message promised next day and listen in relays. The movement is stirring the whole nation. Almost as soon as a Bible teaching course by correspondence was launched a thousand young men enrolled and then proceeded to agitate for a Bible institute where they could be trained for Gospel work. The leader, Mr. Jaroszewicz, says in *World Dominion*:

It is difficult to convey in words the hunger which pervades all classes for religious reading after centuries of deprivation. This hunger gives the Russian atheists an opportunity and they are flooding the country with anti-God literature. On some occasions I have divided my own New Testament to give a single Gospel from it to several people and even divided it into leaves for crowds who begged for some part of the Word of God.

Jews' Demands in Poland

The Jews of Poland have recently made ten demands of the Government. Among these demands are: (1) That the name "Christian" shall not be used in any inscription where Jews and Gentiles live side by side; (2) that the Jewish Sabbath shall be officially recognized and that the Jews shall have the right to con-

duct their businesses on Sunday as if it were a work-day; (3) that school books objectionable to the Jews shall be prohibited from the schools; (4) that the title "Christian" as applied to land, nationality or church shall be totally prohibited.

—*Svensk Kyrkotidning*.

League of the Fighting Godless

Antireligiosnik — League of the Fighting Godless in Russia — devoted an entire number of its periodical to its ten year "jubilee." In the various articles the following results are said to have been attained on the godless front:

Today at least half of the entire population has wholly or partly broken with religion. This is a phenomenon of world significance. Never before and nowhere else has atheism produced such results as in Russia, due to the victory of the Socialist revolution.

The Stachanow Movement, which represents a movement for the organization of piece work, must play an outstanding part in the final overthrow of religion in our country. It signifies a mighty increase in the power of man, who is conquering nature and breaking down all previously imposed standards. If the scholars of the bourgeois world maintain that there are limits beyond which man's perceptions and man's strength cannot pass, it is evident under the socialism of the proletarian ideal of deliverance from religion that conscious workers in the classless society can proceed to tasks which a man who was fettered by religion would never have dared to face; man can learn everything, and can conquer everything.

—*The Indian Witness*.

AFRICA

Egyptian Christians at Work

The United Presbyterian says that the Egyptian Church is beginning to carry its own load, and to develop leadership. Missionary participation in the various congregations becomes more cooperative and less directive. One congregation is taken as typical. It numbered about 125; had been organized 30 years ago, and continued under the leadership of one pastor. But he reached old age, and was unable longer to initiate new projects or to cultivate community

interest. Young people were being neglected. One missionary put a plan into operation with the help of Egyptian Christians. For the past 18 months or more an active Sunday school has developed, almost entirely with Egyptian leadership. Seven classes are taught by faithful ones who care enough for their own and their neighbors' children to give their time to this work. The officers of the school are all Egyptians. The enrollment is now as large as the membership of the church.

This congregation enjoys the services of a wide awake young minister who welcomes missionary cooperation and offers his own time in mission projects in the community. At a recent community 20 young people, mostly students united with this church. Their decisions came through the work of the church members personally, by the example of Christians whom they see living their faith, and working at it.

Lepers in Belgian Congo

Belgium is well to the front in setting up machinery which will ultimately deal effectively with five of the more destructive maladies in Africa — venereal disease, yaws, tuberculosis, sleeping sickness and leprosy. Facts gathered by the Belgian Red Cross and by many mission doctors establish the fact that the incidence of leprosy in the Belgian Congo is at least 1%, or a total of at least 100,000 lepers in a total population of approximately 10,000,000.

A special fund has been created for complete medical assistance to the natives of rural areas. This was solicited by the late King Albert, and supplemented by Queen Elizabeth and the Minister of Colonies.

Missions on the field have been assured that the Government will (1) Grant concessions of ground for leper villages and gardens, (2) supply all drugs, (3) pay for one *infirmier* for each colony, (4) provide food and clothing: 0.50 cms. per day for food (or according to local conditions) and 1 blanket, 1

sweater, 2 cloths (women), and (5) give a small grant for initial huts.

—*Congo Mission News*.

Blind Students

An important branch of C. M. S. work in Egypt is that among the blind. Egypt has been called "the land of the blind" and figures justify this. The number of totally blind is said to be 148,000, and the partially blind is a much higher figure. This work is conducted by an Egyptian evangelist who is himself blind. The largest of three centers is near El Azhar, the great Moslem University; nearly 300 of its students come to the center. Nearly 3,000 ex-students of the university, scattered through 118 villages, are studying the Bible in Braille. No other Arabic literature is available in Braille. —*C. M. S. Gleamer*.

Civilizing Ethiopia

Ethiopians are still primitive people—generally without modern education and scientific improvements. The Emperor, Haile Selassie I, worked unceasingly to give his people schools and hospitals, to abolish slavery, to promote justice and provide good government. Some progressive provincial rulers sympathized with the emperor and united in the effort to establish schools in the interior. The missionaries have done much to raise general educational standards as well as to teach Christian truth. Most of the medical work is conducted by Protestant missionary doctors. (What will be the result of Italian occupation it is impossible to say.)

The Seventh-Day Adventists are located in eight stations and conduct four hospitals, established with the help of the emperor. In these hospitals Ethiopian nurses are trained for effective service. Eight other Protestant missions are at work in the country. Ethiopia will not be civilized by Italian machine guns and bombing planes but by messengers of Christ who go about doing good.

—*M. J. Sorensen*.

Advance in Rhodesia

A new sphere of work has been opened among the Mawiko in northwest Rhodesia. The "League of Pioneers," a British youth movement to extend Christ's Kingdom in southern Africa, is making progress. The League's 890 members undertake to pray systematically for the work, to try to interest their friends in it, and to raise funds by taking a collection. Every branch of the mission's activities is spiritual. Many young people have been led to Christ as the result of coming into contact with missionary work, or by joining the summer camps arranged for boys and girls.

—*The Christian.*

WESTERN ASIA

New Names for Jews

An interesting development of Zionism is the desire of many Jews in Palestine to identify themselves as fully as possible with the Jewish homeland by a change of name. This is all the easier since many of the so-called "Jewish" names are not Jewish at all. It is well known that at one time in Germany Jews were assigned German names, often in the most arbitrary fashion and without any regard to the wishes of those who were compelled to bear them. Jews in other lands often found it convenient to change their names from one that was "foreign-sounding" to one more akin to those prevailing in their new surroundings. So, in America, Weinberg becomes Winfield, and in Scotland Markowitz becomes Macgregor.

Many of the new names adopted are Biblical. Abraham Obarzanski has become Avram Ben-Barzel, "Son of Iron," and Jacob Messongnik, Yaakov Kessler. The three families of Black, Brown and White are now known by their Hebrew equivalent. In the adoption of "given" names the immigrants have become quite Biblical-minded. Amos is quite common as a first name. Fanny has become Zippora, "Bird"; Sophie, Shifra, "Beautiful"; while the Eliza-

beths have become Leahs or Naomi. There is a good sprinkling of Shlomos, (Solomon) Ivriyas, (Irving) Baruchs and Mordecais in the *Palestine Gazette*.

New Theory About Turks

A new school of history, geography and literature has been opened in Angora, Turkey, to be the nucleus of a university. The object is to expound new theories on Turkish history and language. It is claimed that investigation shows that the Turkish race has been grossly maligned by older historians biased by racial or religious prejudices. The Turks are far from being a predatory race of barbarians, but in remote ages reached a high state of culture which they spread during migrations into China, India, Mesopotamia and Asia Minor, among the less enlightened peoples. They should therefore really be considered the fathers of civilization it is said, and possessors of one of the greatest and most glorious histories in the world.

—*Alliance Weekly.*

Iran Confiscates Periodicals

Rev. J. Christy Wilson, writer for *The Presbyterian*, reports that all American magazines are now confiscated by the authorities of Iran as a result of stories published in some papers which offended. The circulation of the papers of one nation among those of another nation who do not know the language is exceedingly limited, and it is hoped that this attitude will be speedily relaxed, permitting American papers to circulate again.

Then and Now in Arabia

Writing in *Neglected Arabia* of the work at Bahrein, Dr. Thoms says that the medical work has continued to expand until one wonders whether buildings or staff will break first. There has been marked increase in the number of in-patients, out-calls, operations and clinic cases.

In Hidd, a combined evangelistic and medical project is carried on in an empty store room. While the doctor gets out his

medicines the evangelist reads a portion of Scripture, gives a short talk and prayer. Hidd has been noted for its fanaticism, but never has anyone made a disturbance or shown any disrespect to the preacher or his message. A tour into central Arabia revealed the tremendous change that has come over Riadh and Nejd which is best illustrated by comparing the treatment accorded the first doctors and the first preacher. The doctors visited there in 1917, 1919, 1921 and 1923. Though welcomed for their medicines they were cursed and reviled and sometimes spat upon. On this trip the preacher had the freedom of the city. No stones were thrown at him, neither was he cursed. That does not mean that his message was accepted, but it means that bigotry is less bitter.

INDIA

A Serious Situation

Since large numbers of Christian students are reported attending non-Christian colleges, the Bombay Provincial Christian Council has adopted the following resolutions:

(1) To record that this Board views with deep concern the presence of an increasing number of Christian students in non-Christian institutions, believing that the provision of a Christian environment and the influence of teachers inspired with Christian ideals is of utmost importance for the upbuilding of Christian character, and the leadership and nurture of the church in India. (2) To ask the principal of Wilson College, Bombay, to prepare a statement of the amount spent annually by the college in aiding poor Christian students and of the grants or scholarships available for such students, with the conditions of tenure. (3) To circulate that statement to the churches and missions working in the area represented by the Board, and suggest that they cooperate with the authorities of the Christian colleges, by supplying information regarding mission grants to Christian students in attendance there, and by obtaining reports of the students' progress. (4) To inquire further into the economic and other reasons for the presence of Christians in non-Christian institutions, and find out what, if any, accommodation or care is provided for such students by local churches or missions, and how far students avail themselves of such facilities.

—*Dnyanodaya.*

A Christian Mela

Some five to six hundred men and women gathered from 95 villages of the districts of Mainpuri and Etawah to attend a Christian *mela*, February 29 to March 2. The *mela* was entirely devoted to the discussion of spiritual and social topics. Time had to be found for holding examinations to test their knowledge of Scripture. Contests were held in singing and it was interesting to watch groups of young and old competing for the flag which was the prize for this contest.

Both Christians and non-Christians attended; the latter outnumbered the former in the ratio of 5 to 1; but the non-Christians were also truth seekers. Their members indicated the movement of the depressed classes toward Christianity.

From all enquirers at the *mela* who sought admission into the Christian fold was demanded the condition that they should have their *chutiyas* (tuft of hair on their heads) removed. The *chutiya* links them with the old religion and this link must be broken. Then they were examined in Christian essentials: (1) John 3:16. (2) The Ten Commandments. (3) Their summing up in the words of our Lord. (4) The Lord's Prayer and (5) The Apostles' Creed. Each one had to commit these to memory and recite them before the examiners. Out of some 100 as many as 48 were declared successful. For their growth in knowledge groups of 5 or 6 and sometimes 8 or 10 villages have been formed according to size and number, and Christian worship and classes of instruction are held.

Two Million Lepers

Great Britain's Leprosy Association has made an investigation of leprosy in its Empire, which reveals an increase of 700,000 during the past twelve years. The disease is far more widespread than was formerly thought. The greatest progress, the report states, has been made in India where an Indian Council has been organized, with branches in all the Indian Prov-

inces and many of the States. By active propaganda the people of India have been aroused to help in stamping out the disease.

—*Alliance Weekly*.

Hindu Strongholds Shaken

At a meeting of the Poona and Indian Village Mission, held in London, evidences of progress were related. Nateputa, once fast closed against the missionaries, is now open to the Gospel. Even in the temple itself, the boys singing to the god have been heard singing the songs of Zion. Only fear of man seems to prevent the head man of the village from open baptism. He said to the missionary: "Sahib, before you came I used to go twice daily and fall at the feet of the god, but now I fall at the feet of Jesus Christ, and He alone is my Saviour."

A striking story was told of the conversion and baptism of a Hindu "holy man," who came to the Gospel meeting in the Pandharpur bazaar with the intention of causing a disturbance. But instead he was led to Christ, and was baptized at his own urgent request, to be known henceforth as William Paul. On returning to his home 500 miles away he suffered bitter persecution, but led his brother and a friend to the Saviour. Now he has come back to the missionaries, and is staying at Akluj, having regular Bible instruction with the young men stationed there, and going forth with them into the villages to preach the Gospel to his own people. He makes no claim on the mission, but trusts God for his needs.

—*The Life of Faith*.

Union Plan Progresses

The Joint Council, which has been formed to promote the union of the United Church of Northern India, the Methodist Episcopal and the Baptist Churches held its third meeting in Lucknow recently. The Congregationalists of Bengal, affiliated with the London Missionary Society, have definitely joined the movement. Thus the joint council now represents four distinct communions. Most

of the discussion centered about policy and organization, doctrinal standards and the practical unification of the ministry.

Two main difficulties were presented by the Methodist Episcopal Church in joining the contemplated union. One is the hesitation of the India section of this church to break away from its world-wide organization in order to unite with other church bodies in India. The other concerns the claim of the Methodist Episcopal Church that it is a unified organization embracing both missionary and ecclesiastical activities. Behind all the negotiations is the question whether independent Indian Christian opinion will support the union.

—*The Living Church*.

Caste People Enter Anglican Church

The Living Church reports that a large number of low caste Hindus of Travancore are planning to enter the Anglican Church. They are said to have chosen this church over the Syrian and Roman Churches, the two other important Christian bodies in Travancore, because it is the "Church of the King-Emperor." They count upon the protection of the British government, through British missionaries, against any repressive measures that the state authorities might launch, under the guise of quelling a movement of disloyalty to the throne of the Maharajah.

New Preaching Methods

A new way of preaching the Gospel is through morality plays. Recently, two of Canon Gairdner's plays, "The Good Samaritan" and "Joseph and His Brethren" were produced, and students threw themselves into them most effectively. The audience was largely made up of educated Hindus. The Indian has a natural genius for, and appreciation of the drama.

Another new way of approach is through the medium of music. Both Christians and Hindus gather in an open space in the cool of the evening, and the evangelist, accompanying him-

self on a violin, sings the gospel story in verse, every now and then stopping to explain and teach. Thus he sings his way into the hearts of a large audience while they listen by the hour. —*C. M. S. Gleaner.*

CHINA

After a Hundred Years

Robert Morrison died feeling sure that if there were 100 Christians in China after 100 years of missionary effort it would be a miracle. After 100 years how many Christians were there? There are the graves of 1,800 Christian martyrs, killed in 1900 for their faith. There are 10,000 Christian communities. Thirteen great Christian universities train leaders for China's future. The Bible is a best seller.

—*Missionary Herald.*

New Life Movement Re-Cast

Gen. Chiang Kai-Shek has publicly criticised the dilatory mood now marking his "New Life Movement." Meetings of those charged with the movement's activities had become perfunctory. In all too many centers attention had been directed to imposing blue law regulations—questions of cut of hair and dress, etc., and the necessity of coupling the movement with vital issues had been overlooked. The general now proposes to reorganize it with a view to linking it to social reconstruction. In Nanking plans have already been started to get the New Life Movement behind a reform of the riksha business. Other such social issues will take the place of the former emphasis on morals, manners and hygiene. The movement suffers from lack of competent leaders, who know how to tie it up to vital issues.

—*The Christian Century.*

Baptists Look Forward

The West China Baptist Mission has issued a new definition of aim and policy, based on the determination to advance in essentials, and retreat in non-essentials. The aim is stated thus:

"It is our aim to lead men to know, love and serve God as revealed in Jesus Christ, and to know, love and serve their fellowmen." The policy adopted contained the following points:—(1) The establishment of vital Christian churches which shall be free to develop according to their own interpretation of the New Testament, and from which will issue recreative forces transforming the religious, social, moral, intellectual and social life of the people. (2) The maintenance of a system of education as essential to making contacts between church and community, and for the training of Christian leadership in both church and society. (3) To train physicians, dentists and nurses in order that the practice of the ministry of healing and public health, in a Christian spirit and in accordance with modern scientific standards, may be an effective means in carrying out our aim. (4) To give such strength and attention as is possible to the promotion of social service programs, young men's associations, reading rooms, mass education, rural services and anti-vice programs. (5) To prepare and circulate Christian literature.

—*The Chinese Recorder.*

Changes in Eight Years

Rev. Thomas P. Worsnip of the South China Alliance Mission lists several striking changes, observed after an eight year absence in the United States. After noting the widened streets, taller buildings, water and sewage systems, electrically lighted streets and changed dress, he speaks of the spiritual changes. More children attend Sunday school and a shamefacedness, which once seemed to characterize those entering and leaving chapel, is gone. In evangelistic meetings invitations are given by the preacher for those interested to raise the hand, to stand, or to come forward for prayer. Years ago this was never done. The Chinese did not know the meaning of such procedure.

Evangelistic bands are being trained in three months' Bible Schools, where they acquire a working knowledge of Christianity, and go on the "firing line" for the other nine months of the year.

Another remarkable change is that the Chinese are publishing Christian Sunday school literature, subscribed for and sent to every province in China. This

literature is composed of quarterlies and charts on the lessons, prepared and illustrated by missionaries and Chinese workers. Also a paper is being published and sent, not only to every province in China, but to other parts of the world where the Chinese have gone. This paper will eventually be *The Sunday School Times of China.* —*Tidings.*

Mr. Bosshardt Released

A cable received at C. I. M. headquarters April 14 brought the news that Mr. R. A. Bosshardt had been released unconditionally, and was as well as could be expected.

It will be recalled that Mr. Bosshardt was captured near Kiuchow, Kweichow, on October 1, 1934. From that date to Easter Sunday, 1936, is a period of 560 days, more than eighteen months. For three-fourths of that time he had the companionship of Mr. Hayman, but for 147 days, since Mr. Hayman's release, he has been alone, or accompanied by a German Roman Catholic priest, who, as far as known is still in captivity.

It appears that the Communist forces had to move quickly on account of attacks from the air, and the near approach of the Yunnan troops. On the night of April 11, Mr. Bosshardt was given \$10 and a certificate of release, and at midnight the Red Army retired, leaving him free to make his way to Fumin, about thirty miles north of Yunnanfu. It is reported that on the 14th he was moved to the hospital (doubtless the C. M. S. Hospital) for treatment for slight pleurisy, and a touch of heart trouble. —*China's Millions.*

"Mud College"

Sam Dean, Presbyterian missionary in Peiping, is proudly developing what he calls a "mud college," in which young technical students are trained in architecture and engineering, earning not only their own way, but paying many of the expenses of the "college" by the work they are doing.

Traveling libraries represent another type of rural work being

developed. The "librarian" carries books from village to village, making a point of visiting government schools. In one station, the 1,000 books (chiefly religious biography, hygiene and health, and other useful subjects) are distributed in 50 villages, in schools, churches, police stations, shops and private houses. Another project is the "Lord's Acre" plan, by which the products of a given plot of ground are devoted to the use of the church in helping to build up self-support.

—*Monday Morning.*

JAPAN-CHOSEN

A Forward Movement

A Commission on Nation-wide Evangelism has completed its organization, and is asking Christians throughout the empire to remember this movement in their morning devotions, and also to organize groups which will undergird this evangelistic effort with a volume of united prayer. A budget of 5,000 yen has been adopted for the present year. It is hoped that during the first year of the movement special campaigns may be conducted in the empire's six major cities—Tokyo, Yokohama, Nagoya, Kyoto, Osaka, Kobe—and in six near-by cities.

Literature evangelism will be made a special feature of the movement. This will take advantage of the present awakening among educators and national leaders regarding the need of religious education in the training of the youth. Special meetings for educators will be held in which religious education will be the central theme. At an early date a "Religious Education" number of the *Kingdom of God Weekly* will be published for distribution among teachers of Primary and Middle Schools.

Religious Bill's Implications

Comments on the Religious Bill are being made by a number of Japanese papers. One of the features of the new bill seems to be that each sect or de-

nomination of Shinto, Buddhism and Christianity is called upon to secure official registration as a "juridical person," but there is no particular reason to expect, at present, that there will be interference with the tenets of any ordinary religions.

The bill looks forward to a measure of state control over religions, and would place in the hands of the authorities the right to judge whether a person was fit to hold a responsible position as pastor or evangelist. Should it pass it will undoubtedly affect the carrying on of religious propaganda throughout the empire. It may also affect the status of schools, and the opinion has been expressed from Korea that it might lead to restriction of educational work on the part of the Christian forces there.

Christians and Militarism

Japanese Christians were deeply humiliated by the militarist outbreak in Tokyo. They seek a better way of strengthening the Japanese people than by militarism, they believe that the way of Christ is more powerful in achieving national solidarity than any other method. On April 28th the Christians held a great mass meeting in Tokyo at which Dr. George W. Truett of Dallas, Texas, world-famed evangelist, was present. They released a statement of which the following is a part:

"Recognizing that Christians in the past have fallen far short of fulfilling their great mission, in deep repentance they affirm in this crisis their relief that only the Gospel of Christ can be the safe guiding star for the people's thinking and can bring eternal welfare to the fatherland. Zealously, therefore, we bestir ourselves, and emphasizing the love of God and the grace of Christ we proclaim this Gospel to our fellow nationals. We, the Christians of the empire, united and with an unbroken front, propose to launch a great union evangelistic movement and carry forward a nation-wide dynamic program of aggressive evangelism."

All the evangelistic efforts of the various denominations and Christian organizations throughout the country are being unified and inter-related. Among the types of gatherings contemplated are public mass meetings; training conferences for religious leaders; special round tables for educators and public-spirited village, town and city leaders; meetings in educational institutions; conferences on rural uplift, and on furthering evangelism in industrial and commercial areas.

After Forty-Five Years

Recently on the street of Pyongyang a loud-speaking victrola sent forth the hymn, "Jesus Shall Reign," and Dr. Moffett stopped on the street to give thanks to God for what had occurred in the 45 years since he first came to Pyongyang. At that time there was not one Christian in the then-known most wicked city of the nation, nor in the whole of north Korea. Still, multitudes have not yet heard the Gospel and 98% of the people do not know of Christ.

—*The Presbyterian Banner.*

Church Discipline in Chosen

Revelation tells how one church in Chosen put into practice their belief that "a deacon shall be filled with the Holy Spirit." A deacon of this church owned a rice field which had a very good crop in the drought year. Everyone in the church knew the approximate income of this deacon; annually he received about two hundred *yen* in cash. His pledge to the church was fifteen *yen* each year. This particular season his income was almost doubled because of the high price of rice. When the deacon subscribed fifteen *yen* he was brought before the elders of the church, was told that his failure to increase his gifts in proportion to his income was a sin against the Lord and against the church, and he was forced to resign his office of deacon and was put on probation for several months.

The Christian Life Speaks

Mrs. Harry J. Hill tells an incident of the past year which proves that by-products of missionary service may have far reaching results.

A Bible school girl, worker in rural areas, said to the missionary, "Did you go out to such and such a village one hot day last fall, walking ten *li* or so just to talk with one little backsliding *saxi* and her young husband?"

"Yes, what about the two, did you meet them?"

"Well, the girl is weak, and her husband evidently not a true believer yet, but the whole village heard that a missionary from Pyengyang had gone clear out there and out into the fields just to 'preach to' that girl and everywhere I went people said, 'There must be something in this Jesus doctrine, if the foreigner is willing to go to all that trouble. Come in, and we'll listen to what you have to say.'"

ISLANDS OF THE SEA

A Mission Ship Indispensable

The Bishop of Melanesia reports that the Mission Ship, "Southern Cross No. 7," has proved a thoroughly seaworthy craft. Last year she carried the bishop nineteen thousand miles, besides bringing Christian boys and girls from remote islands to school, sick people to hospitals, teachers to centers for "refresher" courses, and stores to outlying stations. This little ship plays a very important part in the work of the church in Melanesia. She is the link which binds together the church in the many islands, a constant reminder to the native Christians of the love of the people in the home church.

Netherlands East Indies

Mr. R. A. Jaffray summarizes the achievements in the Netherlands East Indies Mission. At least a start has been made in twelve distinct fields, widely scattered and embracing an area equal to half the distance across North America. Makassar is the headquarters, and located there are Bible school and publication

department. There are eight native workers in this southern Celebes field. Four of the 12 fields are in Borneo.

Two high spots of the work are, first the ingathering of 8,000 Dyaks in Borneo, and, second, the large number of men attending the Bible school. Already over 50 students of the Bible school are out in the work, gaining practical experience in the art of soul-winning. A Women's Bible School has been organized.

The students come from all points of the compass, natives from many unreached islands, and speaking between 20 and 30 island dialects.

Chinese workers of the Chinese Foreign Missionary Union have done splendid work. In Borneo, their reward has been nearly 3,000 converts. It is safe to say that over 10,000 have accepted Christ in these few years, and there are probably as many more awaiting baptism, as soon as workers can be sent to teach them.

Methodists in the Philippines

Two new Methodist Conferences have come into being—the Philippine and the Philippine North. Eight Filipino district superintendents, under Bishop Edwin F. Lee, are doing a fine piece of work in meeting new local and national needs with a well-rounded Christian program. Two hundred and twenty-nine ministers are under regular appointment. Leaders are cooperating in the development of a church organization that the Filipinos will be able to maintain. Church membership is 87,572, making this the largest Methodist group in the Far East. Pastors are on a basis of self-support, which, though inadequate, enables local churches to accept entire responsibility for the promotion of their activities.

The division into two conferences was along language and race lines—the Ilocanos forming a distinct group from the Tagalogs, though both are Christian and Filipino in their loyalty.

—*The Christian Advocate.*

NORTH AMERICA

The National Assembly of the Oxford Group

Audiences variously estimated at from 3,000 to 10,000 people gathered at Stockbridge, Massachusetts, May 29 to June 8, to listen to Oxford Group leaders from many lands bear testimony to the change God has wrought in their own lives and to the need of every one for new spiritual life in order that the world may be transformed through men and women in harmony with God. Lenox, Great Barrington and Stockbridge were captured and the leaders moved on to New York, on June 8, to hold a great mass meeting in the Metropolitan Opera House. Among the speakers at these meetings were members of the nobility, professors, preachers and public men from Great Britain and Europe, as well as converted Socialists, pickpockets and drunkards from the lower strata of society. Others came from many walks of life in United States and Canada. The leaders express their conviction that the secret of a changed—Godly—world is changed individuals that make up the world, and that the secret of this change is complete surrender to the will of God. Whatever difference of conviction there may be as to method, there is no room for difference of opinion as to the desirability of attaining the objective. Testimonies from many parts of the world give evidence that the Gospel as presented by the Oxford Group is effecting transformations in all lands and in all classes of society.

Bible Reading in Schools

New York's Supreme Court Justice William T. Collins has rendered a decision upholding hymn singing and Bible reading in public schools, and the occasional use of school buildings by religious and racial organizations. Free thinkers of America had objected to the practice, in effect for many years, and had brought the case to court.

Answering their charge, Justice Collins declared:

"To read the Bible in schools for these and like purposes, or to require it to be read without sectarian explanations, is no interference with religious liberty. It is not urged that any particular sect or religion or biblical version is being taught or insinuated. It is not maintained that dogmatic religion is being foisted upon any pupil. No special sect or creed or tenet is favored. The use of the Bible in no way affects the belief of free thinkers. Authentic free thinking involves the indubitable right to believe in God as well as the unfettered license not to believe."

—*Missions.*

Missions Handicapped by Intoxicants

The apparent inability of the government to prevent the sale of intoxicating liquor to Indians adds to the difficulties against which Christian missionaries are continually obliged to contend. Before repeal, the bootlegger was more easily discovered by Indians who were opposed to the liquor traffic, and apprehended by government police. Now the supply of liquor is abundant and it is offered at a price within the reach of the Indians, especially those receiving cash for their labor under the government work-relief program.

Numerous tribal councils have appealed to the government to seize and punish those who engage in debauching the Indians, by enticing them into vicious resorts, and the Navajo Council some months ago assumed the responsibility of appointing a force of special policemen to ferret them out and bring them to justice. The Commissioner of Indian Affairs is aware of these distressing conditions and is making earnest efforts to apply corrective measures. Large appropriations of money not now available would be required to clean up these plague spots, such as are found in centers like Gallup, N. M.

—*The Presbyterian Tribune.*

The National Bible Institute

The purpose of the National Bible Institute during its 29 years' history has been to take the Gospel message to New York's unevangelized millions, and through its schools to afford Christian young men and women opportunities for acquiring a thorough knowledge of the Scriptures, and for securing Spirit-guided training for Christian service as pastors, missionaries, evangelists and Bible teachers. In the last school year, 402 young men and women were enrolled.

During the twenty-nine years, the Institute has conducted more than 50,000 outdoor evangelistic meetings, with an aggregate attendance of more than seven million persons. More than 1,750,000 Gospels and Gospel messages have been distributed. In these meetings there were more than 70,000 professed conversions. Also during this period at the Institute's mission halls in New York there was an aggregate attendance of more than one million persons.

Crime Problem in U. S.

J. Edgar Hoover, head of crime investigation, in addressing the D. A. R., stated that files of his bureau revealed 3,000,000 convicted criminals in this country and that "one out of every 25 persons in the United States is inclined toward criminality." Declaring that he had no wish to cause alarm, Mr. Hoover said he was compelled to admit that there are "150,000 murderers roaming at large in the country, and that statistics show that within the lifetime of every one alive today 200,000 persons will commit murder before they die and more than 300,000 persons will be murdered." Mr. Hoover said that the average citizen pays a tax of \$120 a year "for the privilege of living in a country which each year sees 12,000 murders, 46,981 cases of felonious assault, 283,685 burglaries, 779,956 larcenies and 247,346 automobile thefts."

—*United Presbyterian.*

Board Cancels Debt

For the third consecutive year the Presbyterian Board of National Missions closed its fiscal year with a surplus. Receipts from all sources amounted to \$2,492,111.15 and expenditures to \$2,489,441.91, leaving a surplus of \$2,669.24. Of the receipts, \$1,570,037.64 came from gifts from churches, Sunday schools, youth budget, missionary organizations, individuals; and \$927,599.37 from unrestricted legacies and invested funds. It is said that only 40% of the church members are contributing to the mission cause.

Through depletion of legacy funds, the accumulated debt of \$1,055,252.58, as of March 31, 1936, has been cancelled. This leaves the Board of National Missions today without a debt for the first time in its history. It is pointed out that this action has reduced the Board's annual income by the amount of interest that so large a sum safely invested would yield.

Methodist Laymen's Movement

Formal organization of the Layman's Religious Movement, an unofficial, liberal group in the Methodist Episcopal Church, was announced April 23. Outlining the purposes of the movement an official statement asserts that "in every age religion has been quickened and revived by active participation in the great group social movements, which have arisen from the ever changing conditions of human living." It continues by saying that the sponsors and endorsers of the Statement of Principles find it impossible "to be silent regarding the 'un-Christian, unethical and anti-social' aspects of present-day civilization which everyone recognizes."

"With millions unemployed and many more millions underpaid; with countless families living below subsistence levels; and members of the younger generation denied to a large extent the right to establish a career with any hope of opportunity and security, it would be unthinkable that Methodists should not prayerfully seek con-

structive methods of correcting these conditions," the statement continues.

Inner Missions Surveyed

Three hundred and eighty-two agencies, societies and institutions of the Lutheran Church in the United States minister, in Christ's name, to orphans, deficient, sick, handicapped and friendless. The activities show a variety of types— orphanages, 66; homes for the aged, 81; deaconess mother-houses, 12; hospitals, 76; hospices, 33; Inner Mission Societies, 73; seamen's homes, 19; home-finding societies, 15; settlement houses and day nurseries, 9. The total property valuation is almost \$50,000,000, of which the hospitals absorb almost half.

There were 1,022,182 persons served by the organizations reporting; Inner Mission societies ministered to 713,146 and hospitals to 200,117, all without regard to creed or race.

—*Lutheran News.*

The Jewish Situation

There are more Jews in America than in all Asia, Africa, South America, Australasia and most of the countries of Western Europe combined. The vast majority have come since 1880, the greatest number from Russia and Poland. They are scattered over every state of the Union, in 9,712 different places. Two-thirds of the total number live in the Eastern states, about one million in the Western and Pacific states, and one-half million in the Southern states. Though so widely scattered, 3,000,000 live in eleven cities, of which New York has 2,000,000, Chicago, 325,000 and Philadelphia 270,000.

Phenomenal changes are taking place in Jewish life and thought. Today, they are more open-minded, more willing to consider the claims of Christ. Some of the objectives of the Presbyterian Board are to educate the church concerning the Jewish situation in America, and the need and opportunity of a

ministry in their behalf; to enlist various church agencies in a program of service, and to devise effective methods of approach.

Converts in the Jewish field compare favorably in number and character with those in any other field of the church. Peniel, Chicago, reports two hundred fifty converts from a community of socialist Jews in fifteen years resulting in the formation of a church.

—*National Missions.*

One Indian to Another

The way the Gospel makes its influence felt is seen in an Indian's letter to another Indian, whose respective tribes were bitter enemies in former years.

WHITE ARM,
LODGE GRASS, MONTANA.

Dear Brother,

I writing short letter to you so you know my little baby girl died. Your friend Bird Bear came home from Crow reservation after my baby died. Bird Bear told me your daughter died some time ago too. I sorry to hear that but at same time we can thank God she gone to better land where no sin, no heavy heart, where tears are wiped from her face.

I very glad to hear you helping missionary at Lodge Grass. Be true to Jesus, White Arm, and show with daily life that you are new man and that way everything will come out to your best. It will not always be like you think but if you walk straight all will be good. You might have to wait but everything turn out all right.

Remember me to Crows and be good to yourself. I now enclose my letter with prayer and best regards. Thats all. Good by.

—*Missions.*

Japanese Students in U. S. A.

The Japanese Students' Christian Association in North America, the dream of many a Japanese student in the past, was proposed at a meeting of Japanese delegates to the Student Volunteer Convention at Indianapolis in January, 1924. In the following June the national organization became a reality, and since then has made a record growth. Three national conventions have been held; at Evansville in 1927, at Detroit in 1928 and at Buffalo in 1931.

The objects of the association are threefold: (1) to unite all Japanese, especially Christian students, and to cultivate organized effort; (2) to promote growth of Christian character and fellowship among its members and to spread the Christian way of life among Japanese students in America; (3) to stimulate capacity for service and to render needed services for the general welfare of Japanese students in America. Local chapters endeavor to emphasize personal evangelism, to conduct religious forums or discussion groups; to foster prayer circles and prayer life, to encourage attendance at student Christian conferences, to organize sectional conferences, and to encourage contact with Christian homes.

—*Japanese Students Directory.*

New Church in Alaska

The Eskimo village of Wainwright, Alaska, is to have its own church building. Wainwright is located on the far north Alaskan coast some 110 miles southwest of Barrow. There are more than two hundred active members of the Presbyterian church in this isolated village, under the care of Dr. Henry Greist, who recently resigned as doctor and pastor of Barrow. Because of the pressure of work at Barrow, and the fact that it takes from two to three days to make the trip by dog team between Barrow and Wainwright, such trips are necessarily infrequent. Services have been conducted regularly by two Eskimo workers who listened to the sermons broadcast by the late Rev. E. L. Winterberger, missionary pastor at Anchorage, took notes, made translations into Eskimo, and gave a digest of the sermons at the services the following Sunday in the little government school house.

Since last fall Wainwright has had a resident minister, Rev. Percy Ipalook, product of the Barrow Mission and the first Eskimo to be trained for the ministry.

—*Presbyterian Board News.*

LATIN AMERICA

New Day in Venezuela

One sees hope for a new day in Venezuela. One of the first moves of President Lopez Contreras was to order the building of over 500 rural schoolhouses and the establishment of trades schools in all the state capitals. A large program of public works has given employment to thousands of men at a fair wage. Freedom of speech and of the press were also established to some extent, with full freedom for the country when it has returned to normal conditions. With the return of many of the intelligentsia from exile, with the nation free from public debt, with an assured income from oil production, and a desire on the part of the people for a return to the normal type of economic life, there is every reason for optimism. A president who, in a country where no building was ever erected for educational purposes, starts out with the aim of immediately increasing the school population, is evidently a departure from the usual run of Latin American rulers.

Brazil's Evangelical Congress

An Evangelical Congress was held in Brazil in the latter part of June, organized by the Confederation of Evangelical Churches. Evangelization was the first of the subjects to come under review, and an important place was given to questions relating to work among youth, and the production and use of literature. The Confederation is primarily a Brazilian movement, drawing its inspiration from the desire of Brazilian Christians to take every step necessary to forward the evangelization of their country. Some 250,000 Evangelical Christians are in touch with the cooperating churches. Article 1 of the Constitution states its objectives: "To express and stimulate evangelical unity, promote organized action, and maintain relationships with the Church of Christ in all the world."

There are signs here and there of development in evangelical

work in northern Brazil. A Bible Training Institute has been started in the state of Maranhão. The Baptist Church has extended its work among the Indians in the state of Amazonas, and some Indians have been baptized. The Presbyterian Church in the state capital, Manaus, has been enlarged to accommodate increased numbers. A new paper in Portuguese to arouse interest in the evangelization of the Indians of the Amazon area has been published and has met with an unexpected welcome. A new church has been inaugurated in the state capital of Pará, and among Gavião and Cherente Indians evangelical work has been opened.

Sunday School Convention in Peru

At the first national, interdenominational Sunday School Convention in Lima, Peru, in 1935, there were present at the opening session 53 delegates representing 30 Sunday schools. Denominational lines were eliminated, and the meetings were open to the general public. From sixty to a hundred people were usually present. Two delegates walked half the distance down the Andes mountains because they had only enough train fare for half the way.

A committee was appointed to stimulate the production of original hymns in Spanish, to select and make available simple songs, having in mind especially the children under eight years of age; and to study the matter of making victrola records for use in teaching hymns in the outlying places. Demonstration classes in teaching were held during the week.

Chilean Soldiers

Mr. William M. Strong says he saw "a bit of heaven in a humble Chilean home." It was in the shining face of a sergeant of infantry, sitting propped up in bed reading his Bible. "He had been at home sick with the grippe for several days, and was not expecting company when we dropped in on him, so the Bible was not just for show. This man

found the Lord in a regimental meeting. What happened to him also occurred to two other sturdy soldiers and their families in the same regiment.

Pioneering in the Argentine

No Indians in the Chaco need a mission more than the Pilaga. Unscrupulous settlers and soldiers have caused all Spanish-speaking people to be enemies in the eyes of these simple yet revengeful people. Because of their rigid rule in vendetta, the Pilaga have been hunted each year, many being slain, in order to pay for the slaughter of numerous whites—who have been killed by the Pilaga in order to pay for the slaughter of their tribesmen, and so the vicious circle went. Yet these people begged for a missionary, and finally two were sent. The Indians built substantial huts, made gardens, a well, cut roads. A school is now being built by the Indians themselves, as they are most anxious to learn to read and write. Twenty-eight Indians meet each week for Christian instruction. So interested are they that they get all the Indians together in the village of one chief or another, and there they sing hymns, pray simply, and the chief of that village tells what he learns in the inquirer's class.

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Our Missionary Bookshelf

Books Briefly Reviewed for the Readers' Information

Taking Hold of God. By Samuel M. Zwemer. 188 pp. \$1.00. Zondervan Publishing House. Grand Rapids, Michigan. 1936.

A new book by this great missionary, life-long student of Islam, founder and editor of *The Moslem World*, and, since 1930, Professor of the History of Religion and Christian Missions in Princeton Theological Seminary, is a not infrequent and always welcome event.

In these "Studies on the Nature, Need and Power of Prayer," Dr. Zwemer has left his special field of research and devoted service to make a valuable contribution to the Christian Church's realization of "the heart of its religion,"—of all religion,—and the indispensable source of its power to fulfill its mission. Dedicated "To my colleagues on the mission field, who have been an inspiration in the goodly fellowship of prayer," the book is manifestly not merely a series of Biblical and historical studies but also a record of mature experience of "the life hid with Christ in God."

Believing that Jesus alone can teach His disciples how to pray, and that prayer is a great reality, Dr. Zwemer seeks to bring every thought concerning his theme "into captivity to the obedience of Christ." He has no sympathy with the modern theory that the value of prayer is solely subjective, but believes that "Prayer changes things," as proved by "its universality, its antiquity, its nature, its mystery and its history," and heartily echoes the words of Gladstone, "Prayer is the highest expression of the human intellect."

Logically, the history of Prayer, as recorded in Chapters

IX, X, XI and XII, should immediately follow Chapter I on The Antiquity and Universality of Prayer, rather than the several chapters on the Nature, Power and Indispensability of Prayer, ideally the most natural and impressive conclusion of the book, which, however, is made forceful by the presentation of the example of Our Lord.

The author maintains not only that there has been no religion without prayer, but that there can be none. It is the only channel between the seen and the unseen, the only bridge across the abyss of eternity. While most pagan prayers are for temporal good, many of them have been addressed to a Supreme Being in recognition of a spiritual relationship and filial dependence.

Prayer is not easy to define: it includes more than petition, yet petition is at its heart. James Montgomery's familiar hymn defines it in fourteen pictures. The sixty-fourth chapter of Isaiah is its most perfect expression. The recognition and thankful adoration of God; the pouring out of the heart before Him in conviction, confession, contrition and consecration; petition for the accomplishment of His holy and loving will, and intercession for all men in relation to the Kingdom of God, constitute true prayer.

The comparative unimportance yet positive importance of Place, Posture and Time in prayer are fully treated and the lack of devotion of time noted as one of the average Christian's chief impotences. The Horology of Bishop Andrewes is set forth in full.

The center of the studies, and that which is of most vital inter-

est, is the Power of Prayer, both subjective and objective, as constantly asserted in the Bible and proved in the experience of saints ancient and modern. The well-known Hindrances to Prayer, external and internal, are discussed, with appropriate remedies.

Non-Christian Prayers and the specially vital relation of Prayer and Missions form two chapters. Old Testament Prayers, the Prayers of Paul, an analysis of The Lord's Prayer, and the unique Prayers of Our Lord Himself, complete the main text of the volume, which, however, is supplemented by "A Devotional Service and Meditation on The Trinity, arranged from various sources," and by a selected Bibliography.

—COURTENAY H. FENN.

At the Point of a Lancet. William Warder, 304 pp. Kelly & Walsh, Ltd. Shanghai. 1935.

The practice of medicine 100 years ago was something distinctly different from what it is today. The modern up-to-the-minute practitioner has such an armamentarium of instruments and technical aids in the realm of electricity, light, heat, massage and water therapy, that he well-nigh requires a special consultant to enumerate them all. From this glorification of gadgets and marvelously clever and efficient machinery, it is a long step back to the day when Peter Parker, in the autumn of 1835, opened his hospital at Canton and began to treat Chinese afflicted with eye diseases. He was a skillful doctor, and he was also a devoted missionary. Direct missionary activity as well as all other forms of foreign penetra-

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

tion was vigorously opposed by the Chinese Government, but within a year Parker's ministry, because of its skill and sympathy, was eagerly sought by rich and poor, by official and peasant. In 1837 on some days his patients numbered two or three hundred. Thus Peter Parker, an American missionary physician, broke down the prejudices that sealed the doors of China.

It is an enchanting story, and Dr. William W. Cadbury and Mary H. Jones, in "At the Point of a Lancet," tell it with all the vividness that such a story possesses. They carry it on—this story of the Canton Hospital—through the 100 years that have stretched on from those early beginnings of Parker working in his warehouse hospital without nurse or dispenser or assistant down to the newly planned modern hospital shortly to replace the old buildings, making this famous old institution a vital part of a great University-Medical School-Hospital enterprise.

The power and fruitfulness of these 100 years of testimony through the compassionate healing ministry is beyond human comprehension. This faithful and sacrificial witness, through the lips and the hands of such servants of God as Parker, Kerr, Thomson, Swan, Niles, Kirk, Cadbury, and many skillful Chinese associates, has made "At the Point of a Lancet" a story of which the Christian Church may well be proud.

J. D. VAUGHAN.

Christian Materialism. By Francis John McConnell. 167 pp. \$1.25 cloth; 60 cents paper. Friendship Press. New York. 1936.

This book is small in size but large in importance. It was written at the request of the United Stewardship Council, representing twenty-six Protestant communions, which felt that a new study of the Christian's relation to material possessions was urgently needed. Bishop McConnell was eminently fitted for the task by his long experience as a Christian leader and his wide knowledge of the religious situation at home and

abroad. He discusses the subject under three heads—Getting, Spending and Giving. Each is presented with clarity of statement, cogency of reasoning and aptness of illustration. The sentences are short and crisp. There is an occasional one that, taken by itself, might be misinterpreted; but as a rule the statements win instant assent. The book has special interest for missionaries and their supporters, for most of the discussion of giving is on the relation of giving to foreign missions. Criticisms are refuted and the scope and worth of missions are effectively presented. Of the book as a whole, that good judge, Prof. Halford E. Luccock of Yale Divinity School, writes: "It is a masterpiece of lucid statement and penetrating thought, a profound and persuasive Christian philosophy of life. Its wide use throughout the Church will make notable history." ARTHUR J. BROWN.

Five Foreigners in Japan. By Herbert H. Gowen, D.D. 283 pp. \$2.00. Fleming H. Revell Company. New York. 1936.

The author of this attractive volume is professor of Oriental Studies in the University of Washington, and the "Five Foreigners" are Fernando Mendez Pinto, Francis Xavier, Will Adams, Ronald MacDonald and Townsend Harris. So much has been written about Xavier and Harris that their careers are well known; but Dr. Gowen has graphically retold their life stories with full appreciation of who these historic men were and what they did.

Pinto, Adams and MacDonald, are less known. Adams, the first Englishman to visit Japan, became a protege of the great Shogun, Iyeyasu, in the early decades of the seventeenth century and rendered a service as pilot and shipbuilder which is commemorated by a monument still standing in Tokyo. We doubt whether Pinto and McDonald can properly be classified, as we are told in the Foreword, among the men who had "influence upon the history of the Far East in general and of Japan in par-

ticular." They were restless, roving adventurers of the sixteenth and nineteenth centuries respectively; but they were picturesque characters who had strange and sometimes thrilling experiences, and the reader is grateful to Dr. Gowen for bringing them out of the oblivion where they were known to only a few research scholars like himself. So his volume is both instructive and interesting.

ARTHUR J. BROWN.

We Beheld His Glory. The Primitive Christian Message and Present-Day Religious Trends. By Nicholas Arseniev, D.D. Translated from the German by Mary Anita Ewer, Ph.D. 220 pp. \$3.00. Morehouse Publishing Co. New York. 1936.

The subtitle defines the character of this book. The author is a professor of the Orthodox Greek Church at the University of Warsaw. In his epilogue he gives the reason for writing the book.

"In our day the power of Christ is functioning perhaps with especial strength, even in the midst of human injustices, among atrocities, and suffering. And we know that even in suffering, even beneath the Cross, there is the power of the Risen One: a piece of another, higher reality, and yet existent within *this* reality, inwardly enriching it, illuminating and permeating it."

After a general explanation of the realism of early Christianity we have an account of the religious situation in the world today through the eyes of a Greek Catholic. The phenomena of modern Protestant theology and their belief in the church and the sacrament are contrasted with the Johannine vision of glory which belongs to the Eastern Church. John's theology is that of the Incarnation. A concluding chapter gives some tendencies in modern Roman Catholic thought.

The divine victory and the manifestation of redemption at the incarnation was "the inrush of God into the world." Today, says the author, this Christian message is being rediscovered in its full force.

S. M. Z.

New Books

China Christian Year Book, 1934-5. Edited by Frank Rawlinson. 458 pp. \$2.00. Arthur H. Clark Co. Glendale, Calif.

The Church That Is To Be.—C. M. S. Report for 1935. 52 pp. 6d. C. M. S. London.

Interpreters: A Study in Contemporary Evangelism. Max Warren. 142 pp. 2s. 6d. C. M. S. London.

An Introduction to Mexico. Anna Dill Gamble, R. A. McGowan, 48 pp. 10 cents. Catholic Assn. for International Peace. Washington, D. C.

Korean Young Folks. Frederick S. Miller. 190 pp. \$2.00. Revell. New York.

Literature for the South African Bantu. R. H. W. Shepherd. 1s. 82 pp. Carnegie Corp. Pretoria, So. Africa.

Long Live the King! George V, King and Emperor. Prince and Sovereign, Edward VIII. Eric Acland. 372 pp. \$1.50. Winston. Philadelphia.

Many Members—One Body in Christ. S. P. G. Report for 1935. 1s. 236 pp. S. P. G. in Foreign Parts. London.

The Nez Perces Since Spalding. Mary M. Crawford. 66 pp. Presbyterian Book Store. San Francisco.

Omwa! Are You Awake? P. H. J. Lerrigo. 175 pp. \$1.25. Revell. New York.

One Hundred Thrilling Tales. Hy Pickering. 216 pp. 1s. Pickering & Inglis. London.

Puritans in the South Seas. Louis B. Wright and Mary Isabel Fry. 350 pp. \$2.00. Holt & Co. New York.

The Shrine of a People's Soul. Edwin W. Smith. 208 pp. 2s. and 2s. 3d. Edinburgh House Press. London.

Henry Harmon Spalding, Pioneer of Old Oregon. Illus. Clifford Merrill Drury. 438 pp. \$3.00. Caxton Printers, Ltd. Caldwell, Idaho.

Students and the Christian World Mission: Report of the Student Volunteer Convention. Edited by Jesse R. Wilson. 333 pp. \$2.00. Student Volunteer Movement. New York.

St. Paul's Epistle to the Romans. J. Ernest Shufelt. 32 pp. 10 cents. St. Luke's Lutheran Mission. High Point, N. C.

Taking Hold of God. Samuel M. Zwemer. 188 pp. \$1.00. Zondervan. Grand Rapids, Mich.

Youth Movements Here and Abroad. (Bibliography.) 8 pp. 20 cents. Russel Sage Foundation. New York.

A Wider World for Women. Lucy W. Peabody. 128 pp. \$1.25. Revell. New York.

Personal Items

(Concluded from page 337.)

Dr. and Mrs. F. C. Stephenson, of Toronto, for over forty years have been leaders in the work of missionary education in Canada. Dr. Stephenson is retiring from the active work of his office as Secretary of Missionary Education in the United Church of Canada.

* * *

Dr. Howard Guinness, of the Intervarsity Fellowship of Evangelical Unions, has undertaken a five months' visit to the universities of South Africa where he will hold conferences in four universities and six university colleges of the Union. There are nearly 7,000 white students in South Africa.

* * *

The Rev. Francis Car Stifler, D.D. has been elected Editorial Secretary of the American Bible Society. He will be responsible for the Society's monthly publication, *The Bible Society Record*, and the preparation of promotional literature.

* * *

The Rev. A. Thakur Das, M.A., has been elected Moderator of the General Assembly of the United Church of Northern India.

* * *

Dr. T. Demura was recently elected President of North Japan College, under the Reformed Church in the United States to succeed Pres. D. B. Schneder, retired. Dr. Demura takes up his work with a thorough knowledge of the principles, spirit and objectives of his alma mater.

Obituary Notes

(Concluded from second cover.)

Mrs. A. R. Stadin, a missionary of the Seventh Day Adventists in Ethiopia, was killed on May 2d by a stray bullet from an Italian gun.

* * *

Mrs. Grace Bekins Stauffacher, wife of Charles J. Stauffacher, M.D., died at Gikuki, Portuguese East Africa, March 25. Born in Hickman, Neb., and educated in Minneapolis. After completing her training as a nurse, she married and went to Africa, where she was of great assistance in medical work and in the training of African girls in nurse service.

* * *

The Rev. Robert Shields, an American Methodist Episcopal missionary of Loanda, Angola, West Africa, died there on April 19, following an operation. He retired last year at the age of sixty-nine. In February, 1887, he arrived in Malanje, and his life has since been devoted to evangelistic and educational work. He was ably assisted by his wife, Louise Raven.

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