

# THE MISSIONARY REVIEW the WORLD

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## **Six Chiefs Come to Kwato**

*Emma Belle D. Pierson*

## **The Bethel Bands in China**

*Andrew Gih*

## **Difficulties of German Christians**

*Conrad Hoffmann, Jr.*

## **What Indian Womanhood Owes to Christ**

*Mohini Dass*

## **The New Era of Foreign Missions**

*Julius Richter*

## **Hinduism as Seen from Within**

*V. R. Chandra*

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### THE PRESBYTERIAN

1217 Market Street, Philadelphia, Pa.

## Dates to Remember

October 12-18—International Convention of the Disciples of Christ. Kansas City, Mo.

October 14-15—Annual Meeting, American Mission to Lepers, New York City.

October 21-24—National Council of Young Men's Christian Associations, Cincinnati, Ohio.

November 17-19—National Conference on the Rural Church, Ames, Iowa.

November 23-24—United Stewardship Council Meeting, Dayton, Ohio.

### 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.

*Houston, Texas*—September 28—October 2.

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

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

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

*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.

## Personal Items

Mrs. Ruth Stafford Peale was recently elected president of the Women's Board of Domestic Missions of the Reformed Church of America. She is the wife of Dr. Norman Vincent Peale, pastor of the Marble Collegiate church, New York, and succeeds Mrs. James E. Graham, of Upper Montclair, N. J.

The Rev. J. L. Dodds, Secretary of the India Council for Northern India, Punjab and Western India Missions, has accepted the invitation of the Board of Foreign Missions of the Presbyterian Church, U. S. A., to become one of the secretaries of the Board in New York.

Mr. Herbert B. Clark, of Massachusetts, has been elected president of the Northern Baptist Convention. He is a graduate of Williams College and a business man of very wide interests.

Roger Ward Babson, eminent statistician and lecturer, was elected

president of the General Council of the Congregational and Christian Churches of America at the biennial meeting of the Council, June 16, at South Hadley, Mass. Dr. Mary E. Woolley, retiring president of Mount Holyoke College, was elected honorary president.

Dr. Webster E. Browning, after forty years of service in South America, has been called to act as Recording Secretary of the Board of Foreign Missions of the Presbyterian Church. He will temporarily share responsibilities in the administration of the work in Latin America and Africa.

Rev. Ellsworth M. Smith, of Andover-Newton Theological School, has been elected field worker of the American Baptist Home Mission Society in the Department of Town and Country Work. He is a graduate of Colgate University (1926) and of Andover-Newton Theological School.

Miss Margaret Wrong, Secretary of the International Committee on Christian Literature for Africa and who has been visiting Africa during the past few months, is contributing an article to our October number on Africa.

Dr. William E. Shaw, a Methodist superintendent for the Peoria, Illinois District, has been elected corresponding secretary of the Board of Foreign Missions of the Methodist Episcopal Church.

Karlton C. Johnson, the organizing secretary of the South African National Sunday School Association, is now in Durban leading a campaign for the improvement of Sunday schools in that district. He will visit each Sunday school, and following each visit will meet the staff and suggest possibilities for the work.

The Rev. Edward Weeks Cross, pastor of the Union Church, Richmond Hill, N. Y., has been elected president of the Home Mission Boards of the Congregational Church in place of William Horace Day, retired. Mr. Cross was born in Minneapolis and was graduated from Carlton College in 1907. He took his degree in theology at Oberlin four years later. His brother, Roland M. Cross and a sister, Laura B. Cross, are missionaries in China.

Dr. Harold Storm of the Arabian Mission of the Reformed Church in America, arrived in Bahrain at the end of March after making a tour across Arabia and all around the coast from Jiddah to Bahrain. He started on June 10, 1935, and traveled approximately 5,000 miles.

Bishop John W. Robinson of the Methodist Episcopal Church in India has resigned from the office of mis-

(Concluded on page 385.)

## THE MISSIONARY REVIEW OF THE WORLD

DELANVAN L. PIERSON, Editor

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## Editorial Chat

In view of the necessary absence of the editor from the office of THE REVIEW for several weeks, Mr. Robert M. Kurtz, recently editor of *The Biblical Review* of New York has kindly undertaken to edit THE REVIEW for October. Mr. Kurtz's work on the quarterly has made him well and favorably known to a wide circle of readers. He is a member of the Executive Committee of the American Tract Society and is busy in many other forms of Christian service.

\* \* \*

Our next issue, October, will deal with the foreign mission study topic, Africa. Many interesting articles have been prepared by missionaries, mission executives and native African Christians. This issue of THE REVIEW, with its wealth of information on Africa, will be a stimulus to many. Special rates for quantities ordered at one time.

\* \* \*

The August issue of THE REVIEW was omitted—to save expense and because many readers are away from home. To compensate for this the June, July, September and October issues each contain sixteen extra pages.

\* \* \*

What our readers think is shown in letters.

"We not only keenly enjoy THE REVIEW but cannot help but realize how narrow and limited would be our viewpoint and our vision out here in Central Africa were it not for these glimpses that give us Current Events, Spiritual Teaching, and that benefit that deepens the understanding and broadens the sympathy resulting in the edification that brings us day by day to the 'stature of the fullness of

Christ' and gives us the missionary zeal to go on in this service."

FORD G. LASSE,  
*Missionary of the Africa Inland  
Mission, Congo Belge.*

\* \* \*

Miss Mary E. Markley, President of the American Section of the Governing Board of St. Christopher's Training College, Madras, India, will be glad to give information about the school. Mrs. F. G. Cook, whose name is mentioned in the footnote of an article about the school in our July issue, died some time ago.

## Personal Items

(Concluded from 2d cover.)

sionary bishop to which he was elected in 1912. In 1920 he was elected general superintendent. Bishop Robinson went to India as a missionary in 1892 and has rendered very efficient, loving service for the past 44 years.

\* \* \*

Miss Jenny de Mayer, the Russian Christian, has at last been released by the Soviet after "three banishments and eight prison stays." Miss de Mayer is now in Palestine and is eager to do something for Moslems and others out of Christ. Her hope is to look up the numerous Onsbek refugees from Turkestan who have settled in Jerusalem, Haifa, Beirut, Damascus, and to distribute among them the stock of her Onsbek tracts.

\* \* \*

Rev. F. Raymond Clee, D.D., pastor of the Old Bergen Reformed Church of Jersey City, the oldest Protestant church in New Jersey, and one of the leading younger men in the denomination, was elected president of the 130th General Synod of the Reformed Church in America this year. Rev. John R. Mulder, D.D., Professor of Pastoral Theology of the Western Theological Seminary of Holland, Michigan, was made vice-president.

\* \* \*

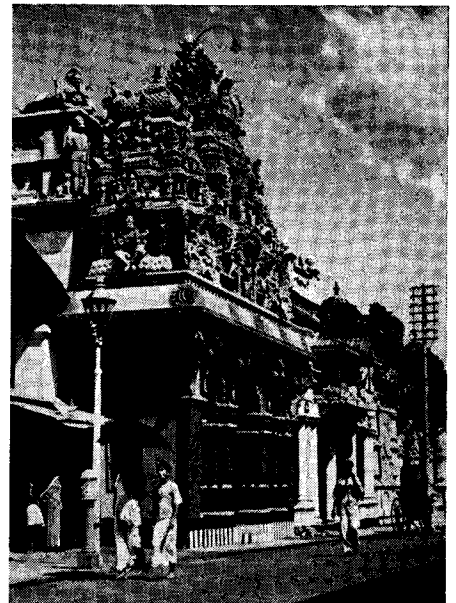
Dr. G. Campbell Morgan will celebrate his sixtieth anniversary as a preacher next December. He began to preach when he was thirteen years old. Few living preachers have delivered as many sermons, lectures, and addresses, as this honored Bible teacher, whose ministry still attracts 1,800 people every week.

\* \* \*

Dr. Henry H. Riggs of the famous missionary family of Turkey, has accepted the invitation of the Near East Christian Council to become its executive secretary. He succeeds Dr. Robert P. Wilder who very efficiently filled that office for six years.

\* \* \*

Dr. William F. Frazier who has been Congregational Superintendent of Vermont and Connecticut, was chosen by the General Council of the Congregational and Christian Churches to fill the position of executive vice-president of the Home Mission Boards. He is a graduate of Oberlin. His headquarters are to be in New York.



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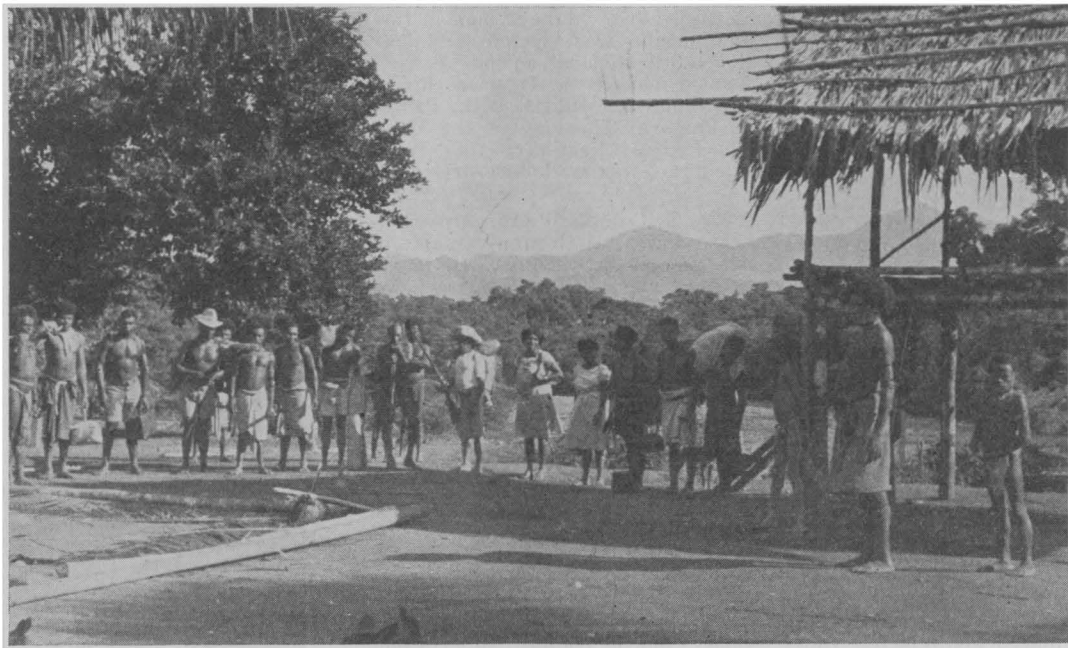
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ON A RECENT TOUR—CECIL ABEL AND HEATHEN MEN OF KEVERI



THE KWATO EVANGELISTIC TEAM, WITH CARRIERS AT AMAU VILLAGE

The Rest House, built for the team by Biruma, is on the right. Davida, the Kwato Evangelist, is in the center with a gun. The team crossed the mountains in the distance.



# THE MISSIONARY REVIEW OF THE WORLD

AN INTERDENOMINATIONAL REVIEW OF WORLD-WIDE CHRISTIAN PROGRESS

VOLUME LIX

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## Topics of the Times

### PLANS FOR THE I. M. C.—HANGCHOW, 1938

Plans are being made to hold the next general meeting of the International Missionary Council in China—ten years after the important meeting in Jerusalem in 1928. The Ad Interim committee of the Council met (June 4 to 8) at Old Jordans, near London, England, and the principal decisions regarding the 1938 meeting may be summarized as follows.\*

1. The place of meeting is to be Hangchow, China. This is a modification of the earlier proposal to hold the meeting in Kowloon, near Hongkong. The change was made because of the strong recommendations of both the Chinese and Japanese National Councils. The holding of this meeting in the Far East is significant in that it is evidence of the growth of the churches in Asia, and of their place in the future program of the whole Church. The "homebase" of missions is now world-wide, and East and West must work together for the evangelization of the world.

2. The meeting will be held during approximately a fortnight through the closing days of September and opening days of October, 1938.

3. The central theme is to be the Church. This means the universal Church, for the central issue all over the world is the Church's life and witness in the face of the world situation. The meeting, being held in Asia, while maintaining its ecumenical outlook, will have as its primary and immediate interest the development of the younger Christian communities as living members of the universal historic Christian fellowship.

4. This central theme comprises five main subjects:

- a. *The Faith by which the Church lives.* It was agreed that the statement of the Christian Message as the basis of world-wide evangelistic work accepted at the Jerusalem Meeting has been so widely used throughout the world that it is needless to repeat the work that was done there. The need is to relate that message to the changing conditions of the time.

- b. *The Witness of the Church.* It is proposed to promote in all countries a study of evangelistic work, to be carried out under the guidance of the National Christian Councils. All mission boards will be invited to urge upon their missionaries the fullest cooperation in this compre-

hensive endeavor. Groups will also be formed in Western countries to study the problem of evangelism, and keep in touch with the general investigation.

- c. *The Life of the Church.* Preparation under this head comprises:

- (1) Studies of the inner life of the Church, its worship, the religious life of the home, and the problem of religious education.

- (2) The enlisting of lay voluntary leadership; the recruiting, enlisting and training of lay voluntary service in the upbuilding of the Church and in evangelistic work; the raising up of more lay service in so-called homebase countries in furtherance of the main aims of the 1938 Meeting.

- (3) The nature and meaning of the Church. Here it is proposed to encourage the publication of individual and group studies by national leaders on the subject of the Church.

- (4) The relation of the Church to Christian movements outside the Church such as are found in Japan, China, India, Latin America and elsewhere.

- (5) The relation of the Church to the cultural heritage of the different countries.

- (6) The bearing of education on the life of the Church. A definite effort will be made to survey the findings of the recent Commissions on different aspects of educational policy as they bear directly upon the life of the Church.

- (7) The bearing of medical missions on the life of the Church as shown in connection with studies on medical missionary work recently undertaken in China, India and other countries.

- (8) The work of the missionary and his training for service under present conditions.

- d. *The Church and Its Environment.* Here there are four main problems on which it is necessary that work should be undertaken.

- (1) The economic basis of the Church will be studied in order that definite information may be made available for the leaders of the Church as they face such problems as the support of the ministry and the maintenance of Church life and worship.

- (2) The Church and the changing economic and social order. In view of the pressure of the economic situation throughout the world, it is proposed that J. Merle Davis should transfer his office to Shanghai, spending the next two to three years in the Far East and India, and that he shall confer with the leaders of the National Christian Councils and of the younger churches as to the nature of the service which the Church should perform in this field.

\* The minutes of this meeting have been published and may be obtained on application to the Secretaries, 156 Fifth Avenue, New York. (Price 10 cents.)

(3) The problem of war. In all countries alike the danger of war and the question of the duty of the Christian in relation to war are matters of urgent concern. Regard will be paid to the need for representing Christian thought on this subject.

(4) The challenge of the modern State to the Church. Definite study will be undertaken in regard to the difficulties of maintaining Christian education under regulations enforced by some governments, and the menace offered in certain countries to conversion and to religious freedom.

e. *Closer Cooperation.* Under this head three main subjects are to be studied:

(1) How to enlist groups of people who stand outside the fellowship of the Council and its related bodies.

(2) The financing of cooperative enterprises.

(3) The question of cooperation in practical work, the promoting of more vigorous united activity, and the securing of more common planning of Christian work in areas where the situation demands it.

(4) Every effort will be made in carrying out these preparations to observe two principles: First, no attempt will be made to lay upon overburdened people fresh labors in the study and preparation unrelated to what they are now engaged upon. Second, it is vital to the success of this work that it should be conceived of, not as preparation for a meeting, but as the embarking of Christian people throughout the world upon a combined adventure of work, thought and prayer related at every turn to the practical needs of the day, and bent upon the discovery of the will of God. In this combined adventure, which must extend over years, the meeting will occupy a central place, for in it will be gathered up the lessons of experience, and through it fresh light will be thrown upon the problems of the day, and a new incentive gained in the further carrying out of the work.

The participation of the American churches in this adventure will be organized under a special committee appointed by the Foreign Missions Conference of North America.

The need for prayer is emphasized and the wider use of the Council's "Call to Prayer" is desired.

Two other actions of the Ad Interim committee will be of general interest: first, a new statistical survey was launched. The last world-wide statistics of Protestant foreign missions were published in the *World Missionary Atlas* in 1925. The new survey will be based on the situation as of the year 1935. The committee responsible for the study is internationally representative; the executive offices will be in New York and the Director is Mr. Joseph I. Parker.

Second, the Archbishop of York was invited to serve as a Vice-chairman of the Council in place of the late Bishop of Salisbury.

A. L. WARNSHUIS.

## THE "EXTERIOR" CASTE MOVEMENT IN INDIA

In the early years of the missionary movement in India many of the converts were from the higher castes in Hinduism. Then the Hindu reform movements began which supplied a half-way place between Hinduism and Christianity. Later Hin-

duism re-absorbed much of this reform movement and it became possible for Hindus to take over what they wished of Christian teaching, provided only that they adhered to caste restrictions. Thereafter the Christian movement in India became more and more a movement among the low-caste or outcaste people; and for two generations now multitudes of these people have been coming into the Christian Church. By reason of their poverty and ignorance they have constituted a great problem for the Church. But, on the other hand, the obvious transforming influence of Christ working among them has been the most effective apologetic for Christianity in India.

New terminology is now coming into use. Instead of being called the "lowcaste" or "outcaste" people, these unprivileged millions are now called the "depressed" classes or, in a phrase suggested by Bishop Azariah, perhaps the foremost Indian leader in the Christian Church, the "exterior" castes.

Now a new situation has recently arisen of which the Rev. William Paton, who has just returned from India, writes:

The movement among the depressed classes is both deep and extensive. The regions in which I happened to hear most about it were the United Provinces, the Central Provinces, the Telugu country and Travancore. A meeting of representatives of the Indian Church and the Missions in the United Provinces agreed that while in the western part of the Provinces the movement of the depressed classes toward the Church was strongest, and was rapidly growing in such a way as to demand Christian reinforcement, the attitude of the same class in all parts of the Province was such that consistent witnessing by the Christian Church would be attended by notable results everywhere. In the Central Provinces Bishop Pickett has followed up his Mass Movement Report by spending some weeks in different parts of the Central Provinces studying the evangelistic opportunities with Indian Christians and missionaries in the light of the principles of his report. Both missionaries and Indian Christians assured me that a number of groups, some depressed class, some aboriginal, were moving as communities towards the Church, and the Mid-India Christian Council is taking steps to press forward with a campaign of evangelism combined with an attempt to bring to bear the principles of the Pickett Report in the study of what had been regarded as sterile areas.

The great movement in the Telugu country is familiar to all. It is estimated that in the last two years 112,000 persons joined the Church in different parts of the Telugu area. As is well known, the depressed class movement has in this part of India been so strong and well led that it has had a profound effect upon the Sudra, or middle caste people, and the considerable accretions to the Church which have come from these groups have been drawn, it is interesting to note, mainly from the lowest group of the Sudras who are nearest to the depressed classes, and from the highest groups where there is leadership and understanding sufficient to recognize the great issues at stake.

Possibly the largest single movement by which the Church is confronted in the whole of India is that of the Ezhavas in Travancore, Cochin and British Malabar.

These people are not strictly "Untouchable" or "Depressed," and are rather similar in status to the Nadars of Tinnevely, who have been the backbone of the Tinnevely church. Their lower grades are nearer to the Untouchables in status, but in their higher reaches they have men in the professions. I was told in southwest India that the total community numbers 2½ millions, though this may be an exaggeration. There is deep unrest among them, and a steadily increasing movement for breaking with Hinduism. I understand that they have been passing resolutions by 90% majorities in groups all over the territory, expressing their desire to become Christians, and already their leaders have been in touch with Christian leaders in Kottayam. A special conference held in March in Alwaye considered ways by which the Syrian, Anglican and South India United Churches could cooperate in meeting this gigantic opportunity, and it is fully recognized that nothing less than an enormous outpouring of voluntary service can be of any use.

The latest developments of the movement among the "exterior" castes may be said to have begun with the meeting of low castes at Yeola, near Nasik, in the Bombay Presidency in October, 1935. At that time Dr. Ambedkar, Principal of the Law College in Bombay and representative of the outcastes at the Round Table Conference, declared that while he was born a Hindu, he did not intend to die a Hindu and advised the low-caste people to reject the religion which had been the cause of their misery and to choose for themselves some other religion that would guarantee freedom and brotherhood. On November 10, 1935, Dr. Ambedkar had a conference with some progressive caste Hindus who had been appointed at a meeting on October 26. The report on his position in this interview was summed up by Dr. Ambedkar, as follows:

In brief, being born in the untouchable community, I deem it my first duty to strive for its interest and my duty to India as a whole is secondary. I have strong religious sentiment according to my own conception of religion, but I have no faith in Hinduism and I hate hypocrisy. I have therefore decided to renounce Hinduism, but I do not intend to do so immediately as I want to carry my community with me. The Harijan army is not marching today and it is watching and waiting for a suitable opportunity. In the meanwhile, the "touchables" may go on making their efforts on the lines chalked out by you . . .

From the point of view of the interests of my community it is necessary that it should be united with and absorbed into some powerful and living community. It is my intention to make this movement for change of religion an all-India one. If my community does not follow me then I will alone change my religion.

From these beginnings agitation has spread far and wide among the lowcaste people of India. In many local gatherings the question was debated as to which religion should be chosen, and after several postponements an All India Conference was held at Lucknow on May 22, 1936, at which representatives of the different religions of India were invited to speak. The Mohammedans, Buddhists, Bahais, Sikhs, Quadianis, Ah-

madiyas and others spoke through representatives. Two Christian speakers were heard, of whom the Rev. John E. Wallace, of Mainpuri, who was present, writes:

Owing to the crowd, the heat, and the great length of the meeting the speakers did not have an easy time in putting their messages across. Our Christian representatives were handicapped in coming on the program almost at the last after four hours of continuous meeting, and the Rev. John Subhan was able to present only a part of his message because of the noise. Mrs. Mohini Dass, however, was able to get better attention and gave a powerful talk. The next day we heard from several different sources that the Depressed Class leaders themselves considered the addresses of the Sikh representative and Mrs. Mohini Dass as the two best. On Sunday morning a number of the leaders accepted an invitation to attend church service at one of the English churches, where the Rev. Abdul Haqq of our (Presbyterian) church gave a strong message

A number of us too received permission to attend the meetings of their representatives, not open to the general public. From these personal contacts and conversations it is apparent that there are many of the Depressed Class leaders who are very strongly inclined towards Christianity. The Conference in Lucknow took action supporting Dr. Ambedkar's resolve to leave the fold of Hinduism, but to take no definite step for at least a year.

The Lucknow Conference took no final action except that the exterior castes would not remain within the Hindu fold. The following are the first two of the six resolutions adopted by the Conferences:

(1) (a) This Conference expresses its full confidence in Doctor Ambedkar, the world renowned leader of the Depressed Classes. (b) It also supports the resolution passed at the Yeola Conference of the Depressed Classes in the District of Nasik declaring in favor of a change of religion. (c) While this Conference declares that for their salvation the Depressed Classes should not remain within the Hindu fold it further enjoins that the Depressed Classes of this country must not embrace any religion, until the matter of their conversion is finally decided by an All-India Depressed Classes Conference under the leadership of Dr. Ambedkar, after careful study of everything involved.

(2) In order to consider the whole question of the conversion of the Depressed Classes to another religion; this Conference appoints a committee consisting of the following persons, with power to coopt other members. (Nineteen names are given.) This committee after examining the different aspects of all the religions and considering the whole matter in the interest of the Depressed Classes should submit their report to the All-India Depressed Classes Conference. This committee will also work as the Executive body of this Conference.

Following the Lucknow Meeting there were meetings both in Madras and in Bombay. The *Times of India* reports that the Bombay Conference, of nearly 10,000 men and women, urged on its members to stop worshipping Hindu deities, stop observing Hindu festivals, and stop visiting Hindu holy places.

Another great meeting was held at Dadar in the Bombay Presidency at which Dr. Ambedkar

spoke and at which similar resolutions were adopted. Mrs. Updegraff of Nipani writes of this meeting:

Although there were from fifteen to twenty thousand people present everything went off like clockwork, quietly and sympathetically.

Many special thoughts from Dr. Ambedkar's speech had been printed beforehand and posted in prominent places in the Audience Hall . . . Here are some of the above mentioned sentences in his speech:

1. Why do you stay in a religion which does not allow you to become educated?
2. Why do you stay in a religion which comes between you and employment?
3. If you wish to live happily, change your religion.
4. If you wish to gain independence, change your religion.
5. The religion that says to the illiterate, remain illiterate, to the poor, remain poor, and gives this teaching, is no religion—it is punishment.
6. The religion that does not feel defiled when it touches impurity but feels defiled by touching a man, that is no religion, it is foolishness.
7. Why do you remain in a religion which at every step destroys your self respect?

The speaker making the address of welcome said: "In getting ready to change their religion (to prepare for it) even old men and women in villages have thrown out of their houses like rubbish their Hindu shrines and religious books, etc.! People have become so ready to throw over Hinduism that whenever Dr. Ambedkar or his leaders will say so, the Mahars will do whatever they say and join whatever religion they tell them to join."

It is evident that a movement has begun, freighted with almost boundless possibilities for good or evil. The National Christian Council of India is seeking to provide wise guidance for the Christian forces, and there should be prayer through the whole Church throughout the world for all missionaries in India who are related in any way to the deep stirrings of the sixty million people who may be affected by these movements in their attitude toward Christianity.

ROBERT E. SPEER.

### THE WORLD'S SUNDAY SCHOOL CONVENTION

The twelfth quadrennial convention of the World's Sunday School Association, held in Oslo, Norway, July 6-12, was a striking manifestation of the solidarity and influence of this world-embracing movement for the spiritual welfare of childhood and youth. The attendance of 3,000 delegates taxed to the utmost the accommodations of the Norwegian capital. Representatives were present from practically every nation on the globe, the largest delegation—820—being from the United States.

The land of the Vikings presents a particularly happy setting for a world convention of Christians. Ninety per cent of its people are said to be connected with the Evangelical Church. The

King displayed a keen interest in the proceedings, personally attending a number of sessions and entertaining the leaders at a reception at the royal palace. Bishop Lunde, Primate of the Church of Norway, presided at the opening session and took an active part in the convention arrangements. Another presiding officer of distinction was Hon. Lord Kinnaird of England. Among the greetings received, was one from King Edward VIII and an extended and striking message from Generalissimo Chiang Kai-shek of China.

The reports place the present membership of the Sunday schools connected with the Association at thirty-eight million—an army of peace far exceeding, numerically, all the standing armies of the world. More than one-half of this vast membership is in the United States, but important advances are reported from China, Africa and other lands. There are 419,000 pupils in the Sunday schools of South Africa alone, and 200,000 children in the Sunday schools of China, with 6,500 teachers. By way of contrast there are but 7,500 Sunday school children in Italy, with 579 teachers.

The Convention theme was "Christ the Hope of the World" and the addresses were largely on this lofty evangelical plane. Sir Harold Mackintosh, President of the Association, proved an able chairman. His brief addresses were marked by unusual felicity and tact. Among the leading speakers, in addition to those mentioned, were Hon. Nils Hjelntveit, representing the Norwegian Government, Dr. Toyohiko Kagawa, of Japan, Dr. D. Willard Lyon, of China, Dr. S. W. Hughes, of London, Professor Daniel Lamont, Moderator of the Church of Scotland, Dean Luther Weigle, of Yale Divinity School, and the very Rev. Garfield Williams, D.D., Dean of Manchester Cathedral. The General Secretaries, Dr. Robert M. Hopkins, of New York, and Dr. James Kelly, of Glasgow, in interesting addresses dealt with the progress of the movement and the challenge for the future. Workers from many lands gave encouraging reports of progress, though in certain countries of Europe as well as of Asia they labor against almost insuperable obstacles. As Dr. Kelly expressed it, "In some countries evangelical Protestantism is fighting for its life with its back against the wall."

A large number of departmental conferences dealing with methods, details of administration, and other topics, were held in different churches of Oslo, led by specialists in the various branches of activity. Growing out of all these sessions there appeared to be a consensus of opinion that the missionary enterprise had been in the past too largely an adult movement and that a vastly more fruitful field was to be found among the children,

who in all parts of the world are keenly alive to new influences and who are especially looking to the more advanced countries for light and guidance.

Officers for the new quadrennium were elected as follows: President: Sir Harold Mackintosh, Halifax, England; Vice-Presidents: Dr. Charles Anderson, Capetown, South Africa; Sr. Jose Luis F. Braga, Rio de Janeiro, Brazil; James Cunningham, J. P., Glasgow, Scotland; Dr. Bayard Dodge, Beirut, Syria; The Rt. Rev. Dr. Erling Eidem, Archbishop of Upsala, Sweden; Charles Francis, Montclair, N. J.; Theron Gibson, Toronto, Canada; The Rt. Rev. Johan Lunde, Oslo, Norway; Sir John A. Roxburgh, Glasgow, Scotland; Rev. Dr. Sven O. Sigmond, Brooklyn, N. Y.; Dr. Tadavki Yamamoto, Tokyo, Japan.

A Convention Edition of the New Testament and Psalms was furnished by the National Bible Society of Scotland, a copy being presented to each delegate. A richly bound copy of this Testament was also presented to the King of Norway. The New York Bible Society also presented each delegate with a copy of the Gospel of John in English and Norwegian.

The next Convention of the Association will be held in South Africa in 1940. This was decided upon in view of the present opportunity for Christian service in Africa. The month tentatively suggested is August and the city is likely to be either Capetown or Johannesburg.

HUGH R. MONRO.

## CHRISTIAN UNION AND DIVISION

In spite of the standards and ideals set up by Jesus Christ, the Head of the Church, the tendency among many of His professed followers seems to be to divide rather than to unite. The ideal of the Christian army is not only loyalty to the supreme commander, but unity and cooperation in the campaign to win men to God through Christ. The ideal of the Church as the Body is unity—but not uniformity—under the absolute control of Christ, the Head. Yet how far we come, as Christians, from reaching this ideal! The Protestant Church, with all its education in the Word of God, is divided into over 200 separate sects, too often engaged in rivalry and disputes, rather than in a common campaign against sin and for the salvation of men to the glory of Christ.

In view of the most recent division that has taken place in one of the largest and most influential Christian bodies in North America (The Presbyterian Church), it may be helpful to note the lessons taught by a similar division in the Salvation Army, forty years ago. Then as now, while there were doubtless many differences of

opinion on points of teaching and emphasis, the cause of division was the question of obedience to constituted authority. Ballington Booth, the son of the founder of the Army and commander of the forces in North America, resigned from the Army rather than to obey the order transferring him to India. A result was a split in the Army in America, with much bitterness and strife. Efficiency and discipline were endangered. In the midst of this dispute one officer, a major, then later commissioner of the Army, Samuel Brengle, stands out as an exponent of the Spirit of Christ. He was a graduate of DePauw University and of Boston University School of Theology and was devoting his rare talents to the saving of souls and the promotion of spiritual life in the ranks. In the midst of this crisis Samuel Brengle refused to be turned aside from his main purpose and to be involved in fraternal strife. He wrote at this time:

"God is calling us to heart-humbling prayer. . . . We must beware and not let love leak out of our hearts, and bitterness and ill-will creep in. If we do, the devil will have accomplished his purpose even though our rivals should disband tomorrow. . . . It seems to me that now is the time to strike root; to deal with our people to make them mighty in God."

He launched no diatribes against his rivals—even withdrew to another street when meetings were started obviously designed to embarrass and draw away his crowds.

"I am praying God," he said, "to thwart his efforts to do us harm, but to bless him if he devotes himself to getting souls saved."

A woman in the flat over Officer Brengle heard him preach in a Methodist church and asked if she might come down to his family prayers. One morning she was late and listened outside the door. "The Lord poured out the spirit of prayer mightily" on Brengle that morning, and the woman was brought to her Saviour's feet. Officer Brengle "trembled for days at the thought of how she might have been lost" if his prayer had been unloving or vindictive as he mentioned the rift in the Army.

Is there not great danger today, in the Presbyterian and other churches, that Christians will be hindered in their testimony by being turned aside from the one great purpose of the Church to win men to God and to cooperate under the Divine Head in carrying forward His campaign?

In the past twenty-five years many movements have sprung up all over the world to reunite the followers of Christ and so to avoid even the appearance of strife in the Church, and waste of money and effort that reduces efficiency and hinders her testimony to the world.

As in the Salvation Army forty years ago, the chief cause of strife in the Church seems to be due, not so much to a desire for freedom in following the leadership of the Holy Spirit, as in a desire to decide for others in matters of Biblical interpretation, in the fitness of candidates and as to who shall exercise authority in the Church.

The desire to rule as dictators to others or to refuse to recognize any human authority seems to be characteristic of some otherwise good men.

Is not the great question in the Church today, How can we best exalt and glorify Jesus Christ as Lord and Saviour and how can we best fulfill His desire expressed in His high-priestly prayer: "That they all may be one . . . that the world may believe . . . that the love wherewith thou lovest me may be in them, and I in them" (John 17: 21-26)?

D. L. P.

### "WHEN YOU BECOME A UNITARIAN"

Presumably every enlightened person would contend earnestly for the right of everyone to believe as he saw fit, and to express his beliefs freely. However, freedom of speech should be governed by high ideals, a thing many preachers and teachers seem to have overlooked. If a man does not believe the Bible it is his right to say so to those he meets in a general way, but it is not his right to express his unbelief to students in a conservative Christian school which may, through some oversight, have engaged him as a teacher.

So also the preacher or missionary who has never accepted Christ as His Divine Saviour, or who has afterward abandoned that faith, has no right to proclaim his disloyal views, in his pulpit or elsewhere. Outside its religious aspects, this is a matter of fundamental ethical principle, and no man of high personal honor will continue in the pulpit of a church whose faith he denies. Dr. Samuel M. Lindsay is credited with these searching little paragraphs on this point, under the heading, "When You Become a Unitarian":

Join the Unitarian Church. Do not try to convert your church to Unitarianism from a Trinitarian pulpit.

Do not try to convert your pupils into Unitarianism while teaching in a Trinitarian seminary.

Do not try to broadcast Unitarianism while serving as a Trinitarian missionary.

Men have the right to change their minds regarding the Deity of Christ, but when they do so they are under the obligation to move from one denomination to another.

When Charles Francis Potter and Addison Moore became Unitarians, they founded the Unitarian Church and continued their ministry in Unitarian pulpits. While we could not approve their theology, we could appreciate their sincerity.

R. M. K.

### AN ANCIENT FOE

The propagation of atheism in Russia has been the subject of a vast number of protests ever since the present order of things there was established. But we have the same vicious propaganda nearer home, and not only so, but it is carried on with a zeal that the Church may well regard as offering a serious obstacle to its own advancement in this country. In this connection it is

important to note the methods employed in anti-Christian teaching in America. There are those who pride themselves on their liberalism and broadmindedness who would be called zealots and fanatics if they were extending the knowledge of Christ in the same way that they attack Him.

The General Secretary of the International Christian Crusade, Maud Howe, of Toronto, has contributed to *The King's Business* an article headed by the question: "How Can the New Atheism Be Met?" We give a few striking quotations:

Christian parents, Christian young people, and leaders in evangelical churches too often regard as "alarmists" those who warn of the deadly peril of an aggressive "under-cover" atheism. We of the International Christian Crusade (formerly the Canadian Christian Crusade) would call attention to the fact that in this day there is a "New Atheism," a world apostasy that embraces far more followers than do merely the communistic groups or the visible organizations such as the "4 A's" (American Association for the Advancement of Atheism). This new atheism already claims a membership of over seventeen million members, placed in sixty-four countries of the world, working, as many atheists have told me personally, "night and day" to bring about world revolution.

The "new atheism" is not the classical free thought of the seventeenth century in any sense of the world; it is a far more subtle and dangerous thing. The new atheism invites into its membership every cult and ism under the sun, except the teaching of salvation through the cross of Calvary. Its elasticity reaches out to Evolution, Humanism, Pantheism, Iscarotism, Spiritism, and the like. A universal religion is more than welcome, as it opens the way to ultimate acceptance of the tenets of the new atheism, which is based on human effort to attain human ideals. The new atheists boast that those who deny the Calvary atonement will soon, under the tuition of versed atheists and radicals, lose any faith they still possess. . . .

What are the methods employed? Members of the new atheist cult visit hospitals, even in some cases help peddlers to propagate atheism as they go from door to door. In almost every well-known school and college in the world there is an theist member; they have atheist workers in Christian organizations; they have atheist members attending churches to offset any appeal from a Christian pulpit. Every one of these statements can be proved up to the hilt.

The Second Annual Report of the A. A. A. states: "We have representatives in the principal nations of the world . . . the 4-A seeks to establish branches in every community . . . the holding of large meetings is not necessary. The silent individual propaganda with the use of 4-A literature is the hardest to counteract. . . ."

But the attack is not merely upon young people of college age. Let us remember that years ago there were 1,700 known atheist Sunday schools in Canada and many more in the United States. Statistics now give as a very conservative number 4,000 atheist Sunday schools in Canada. They are of course "under-cover" societies, running in many cases as "social clubs," "camps," and the like.

A woman and a young Christian man called in the same week from different districts in Toronto, to report a new atheist Sunday school begun in each of their separate neighborhoods. The young man asked help to win back two boys of twelve years who had been bribed to leave his Sunday Bible class to attend the atheist school near at hand, a group meeting in a private home.

R. M. K.



# Six Heathen Chiefs Come to Kwato

*Reports from Recent Letters from New Guinea*

By EMMABELLE D. PIERSON  
Montclair, N. J.

**R**IDING on a west-bound train that was entering mountainous Colorado, I sat beside a young man from the plains of our middle states.

"I couldn't be happy living among mountains," he volunteered. "They shut off my view."

"Oh, but think of the surprises that lie the other side of the mountain," I said. "Mountains are so challenging."

"No," he said, "I like to see my work all laid out before me, and then tackle it. With a broad horizon I have plenty of time to consider and prepare for the 'what next' coming toward me."

It was not an unnatural step from that beginning to a few anecdotes of youthful pioneer missionaries who revel in scaling mountains of difficulties in a great cause, inspired by the thought of what lies beyond.

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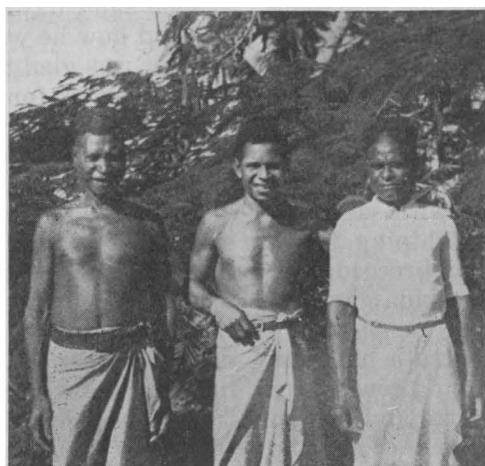
The challenge of the unexplored mountainous country of New Guinea, where airplane scouts frequently report the discovery of new tribes, gripped the group of young missionaries who live in Kwato, Papua, in the southeastern end of the huge island. For a generation Charles Abel and his wife trained converted Papuans to work among their own people; as a result, twenty-four stations, manned by self-supporting Christian Papuans, are now flaming torches around Milne Bay and the China Straits of New Guinea. Two sons and two daughters came into the work thoroughly equipped, and within the last six years after Mr. Abel's death in 1930, eight other young people have thrown in their lot as teachers, nurse, doctor, accountant, architect, business manager and engineer; but first of all they are evangelists, out to win these people to their Lord. In a most remarkable way casual visitors have changed their plans and have stayed on a month, a season, or even a year with them to build a

lime kiln and show the Papuans how to utilize the coral reef in building the hospital; to explain the workings of different engines, or to install electricity; to equip a kindergarten, or to assist in nursing, or to do the work of an absent teacher. The mission is vibrant with consecrated young life, and carries on in the spirit and faith of the founder. The boat-building, printing, weaving, studying, nursing, houseworking, gardening, all go forward in an atmosphere of song. It is a place difficult to leave.

The Papuan Government is highly paternal, and the Governor gladly acknowledges the help Kwato missionaries have given when he has wished to parole young murderers instead of throwing them into jail. Two lads from an inland tribe, who had murdered their grandmother, were sent to the mission station at Duabo. Their fright was pitiable, for they thought their last hour had come when they saw a great kettle brought out in preparation for the school dinner. Two years later they were returned to their mountain home, happy Christians—the only members of their tribe with a knowl-

edge of Christ as Saviour. Whenever the Government is at its wit's end to know what to do with wife-stealers, murderers and other persistent ill-doers, young Kwato Christians, brown and white, offer the best solution of the problem.

In the mountains of Papua, back in the interior, to the west of the mission, live the Dorevaidis and the Keveres, murderers all because of a tribal custom which requires every young man to win his spurs by murdering some one. Then he can wear a white cock's feather in his bushy hair. The more he murders the smarter his headdress, and the greater the young man's prestige among marriageable young women. The Government has tried to root out this custom, but both kindness



GADO,  
a native  
Guide

DANIEL,  
a Kwato  
Christian

BIRUMA,  
a Dorevaidi  
Chief



and severity have failed. The prisons are usually full of the murderers. At last the challenge came to the Kwato mission group just when they were considering plans to open up a new field. An earnest mature Papuan Christian and his wife volunteered, and the mission sent out Davida and Eauvenibo, his wife, with prayer and joy to settle in Duram, on the Duram River, five miles inland, where the trail from the mountains comes through to the sea. For a year these faithful witnesses worked, influencing those near at hand, and contacting the Dorevaidis and other tribes from the mountains.

Davida is a cheery soul, so warm-hearted and understanding that he makes friends quickly. Rumors of the new teaching and of his way of living drifted back into the mountains and a Dorevaidi chief sent word asking him to come up. The chief was interested, but still a bit doubtful about the Message, so he said: "My wife and I will come down and stay awhile with you in your home and see how the new way works out in your life."

They came to Duram and must have been satisfied, for soon an invitation came for Davida to climb the mountain and meet the tribe in assembly. A rare letter from Davida describes this first encounter. Men, women and children sat before him so caked in dirt that the evangelist felt he could not give them the pure words of God. He put the matter before them, and then, with his disarming smile, marched all the children to the river where he scrubbed them well with sand and grass. When they returned with shining faces, the men fell in line, laughing, and proceeded to remove some of their dirt. Then Davida gave his message to an outwardly clean and eager group, and used the little episode to illustrate his talk. Cecil Abel says that no one but Davida could have carried out such a program as a joke and not an insult. Chief Biruma was dead in earnest, and the next few months saw four ex-murderers petitioning Davida to forward an invitation to his Kwato friends to visit their mountain villages.

For two years the Kwato "Power House" had echoed with prayers for these people, and now at last the time seemed ripe for a team to set out. A Gospel group of six Papuans and Cecil Abel took the mission boat, the *Lantic*, and sailed miles around the coast and then six miles up the Duram River. There they were joined by Davida and four mountain men whom he had interested in the true God—Chief Biruma, Chief Bidau, Mun (a triple ex-murderer), and Gado. All were just ready to learn more and to take further steps in giving their testimony.

A picture of one meeting will help us to realize some of the obstacles to be overcome. "At the peoples' request," writes Cecil Abel, "we had a

meeting in the evening, and several of our group of Christian Papuans gave their testimonies. Gado, a new inquirer, seemed to impress them most of all. They listened in rapt silence until the speaker had finished; then they discussed what they had heard among themselves in low but emphatic undertones. We had to wait until they had said all they wanted to say, and then continue. The singing they seemed to enjoy, but could not understand. In every place we had to tell them that it was not necessary for them to close their eyes while we were singing. Some women would forget, and then there would be a scolding and a slapping, or a man would pick up a handful of pebbles and throw them at the bowed heads of the women! Poor souls, they seemed desperately anxious to do the right thing. Mothers and fathers put their hands on the eyes of little children lest they should peep while the missionary was 'making prayers,' as they put it."

Chief Bidau gave a testimony: "Look at all these young men! (indicating the Papuans of our team). They are my own age, and are doing God's work. What am I doing? Still following the way of death?"

That same day he prayed his first public prayer. He said how he was still ignorant of God's way of life but was glad that he had been allowed to come along with us, for he was already beginning to see the Way, and asked that as he went along his eyes might be opened, and that he might find life.

In the Dorevaidi villages, Mun, the ex-murderer, and Alice, a Papuan girl of the group, gave telling messages. Mun could speak on the subject of their terrible customs, and Alice appealed to the women "to help their men instead of degrading them." Cecil Abel writes that the "women's eyes never left her face, and the men nodded approvingly as she spoke of the awful carnage resulting from women inciting men to kill, and of the years their men had to spend in jail because of this horrible custom. Her final appeal was to cut it out because of God's law, 'Thou shalt not kill.'"

As the Papuan team went on their way, chief after chief joined their party and went to the next place with them until they had acquired six. As the team set sail in the *Lantic* all six announced that they would go with them to Kwato and learn more of the new life!

So it came to pass that in the afternoon of the day before Christmas, 1935, just as the Kwato Christmas festival was getting underway, the *Lantic* was sighted, bringing the evangelists and their new seekers after God. Suddenly a blood-curdling war cry from the six chiefs came over the water!—rather a grim joke for people only one generation removed from cannibalism.

As I read the description of Christmas at Kwato, the early morning carols, the communion



THE TOUGHEST CROWD WE MET—IN THE VILLAGE OF KEVERI

service, the simple feast, the representations of the Manger Scene, and of the worshipping kings of the East, I tried to see it all through the eyes of those chiefs. Their contribution to the Christmas party was a repetition of their war cry, and its horrible echoes had hardly died away when the strains of the beautiful Christian anthem, "Send out thy light," sung by the Kwato children, fell on their ears. The contrast was thrilling.

For three months the visitors stayed at the mission station, hearing God's word and seeing the Christ-life in action in most amazing ways. Russell Abel writes:

"Chief Biruma, one of the Dorevaidi converts, gave a marvellous testimony in the morning service. He felt the Lord speaking to him, telling him to testify, and at first would not obey. Then the Lord told him that he would not grow any more until he obeyed, so he got up and spoke. There was quite an awe over the audience while he was talking. One thought of all our prayers for that work and here was the fruit. Two missionaries who understood Motu were at Kwato at the time from another society. They were very much impressed, and told us afterward what Biruma had been saying. He told how the Government had been trying to make friends with the Dorevaidi and Keveri people, inviting them to feasts at Abau, but they had gone back to their murderous ways. 'Then the Government put us in jail, four years, five years, six. . . . We did not mind. Government rice and biscuits are very good.' They had come back home still unchanged. 'At last,' said Biruma, 'God's children came out of love for us and brought us the real light that has changed us right round inside. . . . Your food at Kwato is

very good; but we have good food at Dorevaidi too. We have not come for that. Your schools and shops are very good. We would like to learn too; but we have not come for that. We have only come for one thing—to learn about God. Now our hearts are burning to go back and tell our friends all we have learned.'

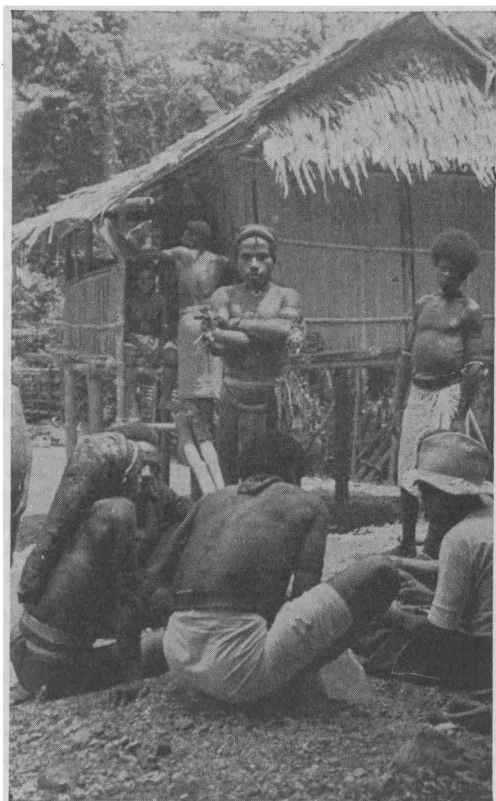
"You would not recognize these six chiefs as the same men who came to Kwato at Christmas time," Russell Abel continues. "They are so changed in appearance. They are going ahead splendidly. An invitation came from the Christians at Sariba, asking them to spend the weekend with them there.\* It was a fine opportunity for them to experience purely village, and not mission hospitality. It was also a great chance for them to see village Christianity where it was touching elbows with heathenism, and not only Kwato Christianity at our mission head station. So they went to Sariba. We took them over on Friday and they came back on Monday afternoon, simply bubbling over with the marvellous time they had had. Chief Biruma went into lengthy descriptions, shaking his head and making exclamations of wonder. I could not understand a word of it, until finally I got an interpreter. Biruma told him how wonderful it was wherever they went to meet *friends—friends for Christ's sake*. He could not get over it.

"The Chiefs were taken for a tour of the villages, each village taking charge of them and showing them the next bit. There was a wonderful feast in their honor, and a huge meeting on Sunday at which they were thrilled. There was

\* Sariba is a large island about ten miles from Kwato. It now has several little Christian communities with schools and churches ministered to by Christian Papuans.

not room in the church building to accommodate the crowd. Judging by the description, the service must have lasted hours. The chiefs all spoke, and many of the people spoke too. The Dorevaidis used their own language which Sibodu, the Chief of Kuroudi, interpreted into Motu which most of the Sariba men understand. Then Viki, another Sariba man, translated it into local dialect. They had a grand time, with no end of an uplift. Finally, and I think this is most interesting, the Dorevaidis said that they never wanted to lose touch with the Christians of Sariba. They asked the church leaders to write regular reports of their work and send it to them, so that they could pray for them regularly. They said that while they themselves could not read or write, they would send their news to Duram to Davida, and ask him to write back to Sariba for them. Fancy the Christians of Sariba being helped by the prayers of erstwhile murderers! If one uses one's imagination a bit, it is very thrilling. There is real romance in it."

Shortly before Easter the chiefs left Kwato for their mountain villages, and the first report of



DAVIDA, SEATED AT THE RIGHT, TAKES A CENSUS OF DOREVAIDI CHILDREN  
The Chief, Ofekule, Seated in Front. Tobernome, Next to Him Wears a Big "Pigtail"

them from Davida, the Papuan missionary at Duram, has come through. After spending four fruitful days with Davida and his wife, holding meetings with the people, two of the chiefs,

Sibodu and Labu, set off for the interior, stopping en route at villages, holding meetings, praying with the sick and dying, and working individually with the people till nightfall—God working with them confirming their message by signal answers to prayer.

Davida writes, and Russell Abel translates:

"Sibodu and Labu reached Kuroudi, their home village, and had a meeting with the people. They told them all the news and testified to what they had learned at Kwato. The meeting lasted till midday, when the people scattered to get food for a feast the following day, to which they invited their neighbors from Nebulu village. The feast was in honor of Chiefs Sibodu and Labu, and gave them an opportunity to speak to all the people. The words were well received, and unanimously the people decided to build a new village in which both Kuroudi and Nebulu will combine. They will break up their old villages and rebuild on the main trail, with a school for the children and a playground.

"While Sibodu was at Kwato he was impressed with the belief, during his quiet time, that when he got home he would pray for a sick woman and she would be healed. When he returned to Kuroudi he asked his wife, 'Is there a sick woman here?' 'Yes,' she said, 'so-and-so is ill with a swollen leg, and her entire body pains. She can't even come out of her house.' It happened this way: She was in a rage with a child and had been thrashing the child, and chasing it with a stick. The child ran into the thick scrub, and when the woman followed into the bush her pain began."

"Sibodu said, 'I will not hasten to see her. I will pray about it first.' For two days he made it a matter of prayer; then he went to see her. He said to the sick woman, 'I will not pray to God to heal you yet. I will talk to you first.' Then he explained to her what was her great sin in God's eyes. 'This child,' he said, 'that you were beating and chasing is a creation of God's hand. He has sent you this sickness to make you realize. When the missionaries came here they wrote down the names of all the children on a paper. At Kwato they are praying for our children, but you are abusing them.' He taught the woman new respect for children, and her eyes were opened and she understood that God had something to teach her through her sickness. Then Sibodu prayed for her, and she was healed. Her swollen leg burst and pus drained away quickly and she felt better and was able to walk about. She said, 'Truly the power of the missionaries is great.' Sibodu too marveled on account of this power.

"When I heard of this I sent for Sibodu and warned him to be careful and show the people that

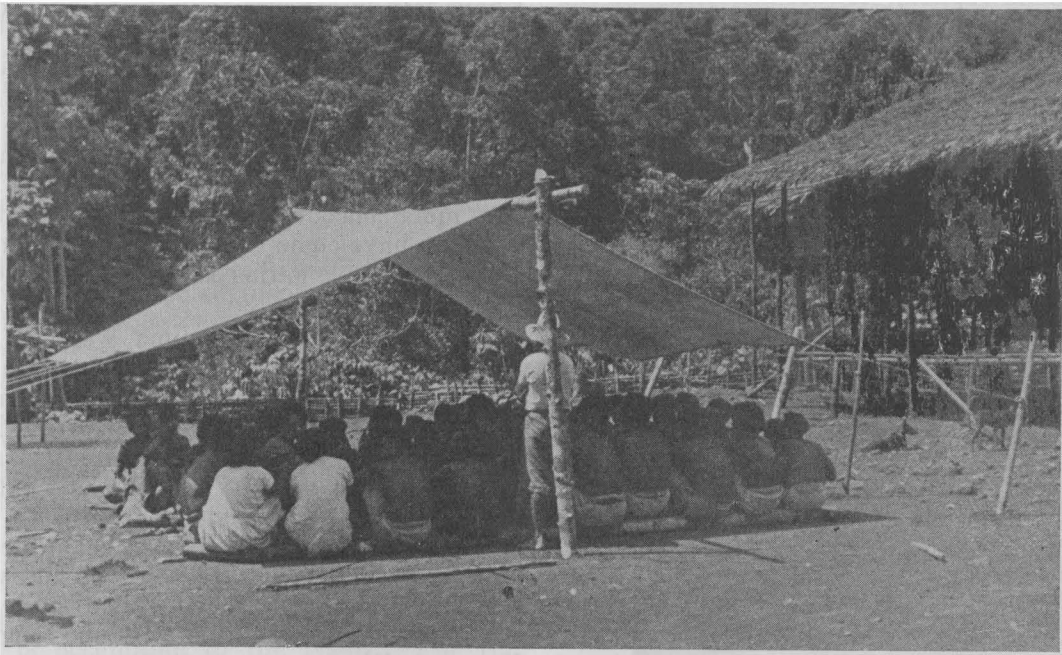
he had no power, nor have the *missionaries*, but only *God* is powerful. Sibodu told the woman that *God* had healed her by His power in answer to prayer, and that we must know and obey Him."

Labu and Ofekule, another chief, had an experience with a *Dimdim* (white man) who was prospecting for gold. He wanted carriers and visited all the villages looking for "boys." But it was Sunday and the villages were empty, for all the people had gone to Dorevaidi to worship, and only feeble old men were left. He asked them, "Where are all the people?" and they answered, "They have all gone to Dorevaidi to the Missionary chiefs to pray." So he went to Dorevaidi and harangued the people, saying, "What are you doing? Who taught you this idea?" They answered,

their sacred day. Again the white man was angry and said, "Where did you learn this fashion? You are bushmen!"

Finally he picked up some Morima\* boys who had gone to Abau to work for *Dimdims*. They were old Methodist mission boys. On their way they came upon a large wild pig and the white man, who had a big dog, set him onto it. Both dog and pig disappeared. They waited so long that finally the "Dimdim" sent one of the boys to look for the dog and pig. He too did not reappear. The white man sent the other boys to search for him while he himself went on along with his cook boy to Kauru.

They searched for the lost boy two days. Then Chief Sibodu, from Kuroudi, met them on the



DAVIDA GIVING HIS TESTIMONY AT KUROUDI—A HEATHEN VILLAGE

"This is our holy day, and we have all met together to worship *God*. The missionaries taught us and *God* taught us." The white man was angry and told them they were deceived, and it was all untrue. "You don't belong to any mission," he said, "you are only bushmen." Then he told Labu and Ofekule that he was not going to listen to them, but insisted on getting the carriers he wanted. But they answered, "We are chiefs here, no one will move without our consent." He was very angry and called them liars and said they were mad. They said, "So be it; we are mad. Go your way, and one day *God* will give you some sign and speak to you as He has spoken to us." The *Dimdim* set off without a single carrier. When he reached Kuroudi the same thing happened again. Chief Sibodu told him that it was

main road and asked what was the matter. They said, "Our master must be ill-deserving, for first his dog and then his boy has been lost." Sibodu said, "What people are you?" They said, "We are Morima." "Do you know *God*?" "Yes, we used to live with missionaries."

They all sat down together while Sibodu prayed with them, and prayed specially for the missing boy. While they were praying this boy appeared from the bush. He told them he had been dizzy in the head for two days and had not been able to find his way. At last he had remembered to pray, and after prayer his head had cleared and he had found his way quite easily. Sibodu asked him if he knew about *God*. "Yes," he said, "I have known a long time." "You have known about Him a long

\* Morima is on Ferguson Island in the Archipelago, northeast of Kwato.



time, but have you really got His salvation in your heart?"

Sibodu led the eleven of them to Kauru and back to their master. When they met him they said to him, "It was your fault that this boy went astray. The Kuroudi missionary met us and through his prayers all is well and we are arrived here. In future respect God's day, for we too are the children of missions. We have seen God's hand in this."

The *Dimdim* answered not a word but called Sibodu and offered him rice and two sticks of tobacco, which Sibodu declined, saying he did not smoke. So the white man took it back, and asked him where he was going. "To Duram, to my master, the missionary there." He said, "What mission?" Sibodu replied, "Kwato Mission."

Let us pray earnestly for Sibodu. He doesn't



BELEI, A CHEERFUL CHIEF OF AMAU  
He accepted the Gospel and gave his life, his village and all his people to God.

fear his old friends and just now is on a tour of villages. His great longing is to learn to read. He has had some lessons and some teaching about how to work. He tried to win Naula, the chief at Makaia, for God. Naula showed all his magic things to which he pinned his faith. Sibodu said, "My friend, what are these things?" He answered, "What I use to kill people."

"Are they dead things or living things?"

"They are living things."

"My friend, in God's eyes those are the things of death; don't say they are things of life. Give yourself to Christ. He is the true Way of Life. Those things there I too used to believe in very much. Then I went to Kwato and found life and God's power, and I saw His wisdom, so now those

old things are false to me. There is only one real power, and that is God's. I tell you, throw those things away today; they can only bring you death."

Sibodu took the charms in his hands and prayed over them and said, "These are now powerless. God's power is greater."

Finally Naula said, "Take these things away. I have already repented." Sibodu told him all that the New Way the missionaries had brought would mean in his village, and Naula confessed his sins.

Chief Biruma worked in Amau, Domara and Eaava. Then he became ill. In his illness he was very down-hearted and said, "I have not even begun my work in Dou and sickness has got me. I have lain in a house for a week and done nothing." He was weary of this and said, "How is this? Does God test me? Why is this sickness?" Weak as he was, he cloaked himself in a nogi and set off to Amao. He gathered the people together but felt too ill to talk to them. Just then Chief Ofekule arrived on his way to Dorevaiddi. Biruma was much encouraged and said, "Ofekule, it is well you have come to do my work for me. I am too sick. I have gathered the people. You do the work here."

The following day Biruma went to Domara. Here he stayed eleven days teaching the people. He taught them to pray and to have their quiet times of prayer in the morning. He won a man called Du'ubo, whom he brought to Duram later. This man is a case of real out-and-out conversion. He has given himself entirely to God, and is a challenge to us all at Duram because he is so whole-hearted. He has won his wife, and she publicly cut off her heathen signs and destroyed her magic charms. Du'ubo longs to visit Kwato and learn more.

The Chief of Domara needs prayer. His name is Bobogoni. He is not yet converted, but Biruma brought him to Duram and he is staying a few days in our home.

*Here in God's new garden the harvest is ripe; where are the reapers to cut and gather it?*

Greetings: I am Davida of Duram.

\* \* \* \*

In response to this S. O. S., Russell Abel has settled the first contingent of Kwato-trained Papuan leaders in the Dorevaiddi mountains, to strengthen the work so zealously begun by the six chiefs.

This is not an ended tale. The story of the six seeking and witnessing chiefs told in England this summer by young missionaries now on furlough from Kwato, has been the means of turning six British lives to God. Undoubtedly more surprises await behind the mountains to the west of Kwato.

# Difficulties of German Christians

*Naziism, Anti-Semitism and Foreign Missions*

By CONRAD HOFFMANN, Jr., New York  
*Director of Committee on the Christian Approach to the Jews*

“**B**LU<sup>T</sup> und Boden,” the Nazi slogan frequently heard, has dread significance for many thousands in Germany today. It implies purification of Germany from all traces of Jewishness or Jewish contamination. The Nazis, who do not necessarily represent all Germans, are determined to eliminate everything Jewish from the “*Dritte Reich*.” If consistent they will not stop at elimination of Jewishness from their physical life — race, commerce, civil service, etc.—but will proceed to eliminate Jewishness from their cultural, ideological, and spiritual life as well.

They fully recognize that Christianity is a dominant factor in the field of ideology, and because Christianity is “*Bluts-verwandt*” with Judaism, they have decided that Christianity also must be eliminated. Accordingly the fight against Jewishness and Judaism includes the fight against Christianity, which in its origins and content is so largely Jewish and Judaic.

The racial purity ideal of Adolf Hitler demands that Jewish blood be eliminated from German blood, or at least must be made innocuous by a sufficient infiltration of virile German blood. Hence only the third generation from a mixed marriage is acceptable to the Nazis. For the Nazis, Jewishness is a scourge or plague like cancer, which must be exterminated at all costs and without mercy.

Nor can Hitler escape responsibility for the brutal anti-Jewish madness which has swept through large circles of Germans. Some would excuse Hitler, but he is the one who set things on fire, a fire which apparently has got utterly out of control. With all his autocratic power, for example, Herr Hitler could easily have put an end long since to the vile, vulgar, and pornographic anti-Semitic *Stürmer*, edited until recently by Julius Streicher. Instead, not only has the paper been permitted to continue publication, but also the posting of each issue of the *Stürmer* on special bulletin boards throughout the country has persisted. On these bulletin boards all the pages of the paper are displayed to serve as virulent poisoning of the minds of adults as well as of innocent and susceptible children. It is true that

the paper has recently been purchased by the “Propaganda Ministerium,” and we are told that a large sum was paid to Streicher; but if the first few issues under the government management are any index of future policy, we are forced to conclude that the *Stürmer* will continue in much the same vulgar fashion as heretofore, unworthy of what one knows as German *Ritterlichkeit*. It does not improve matters that in view of the Olympic Games’ visitors this summer, many of the *Stürmer* boards in the large cities have been removed or are being used for other purposes.

In Berlin-Zehlendorf-West\* a statue or monument was recently unveiled in the presence of the local mayor and other municipal authorities. It is dedicated to Theodore Fritsch (1853-1933), a pioneer agitator of anti-Jewish sentiment and represents a crocodile-like monster with a maliciously exaggerated Jewish head. Sitting strident on this monster is a man with uplifted sledge hammer in the act of crushing in the skull of the monster. The pedestal carries the following inscriptions which are extracts from addresses or writings of Theodore Fritsch:

1. No improvement of race without disappearance of Jewry.
2. The Jewish question is fundamentally a struggle between the honorable and the dishonorable.
3. If it is proven that the lower race (meaning the Jews) deteriorates the higher (German), then the higher must display sufficient pride in its purity as well as will power and determination to keep the lower from its life.

One hears stories from reputable people which seem incredible and the inventions of the devil. One such is that of a schoolmaster compelling an unfortunate Jewish or non-Aryan child in his class to read aloud to the class some of the obscene anti-Jewish fomentations of the *Stürmer*. All one can say if such is true is that it is devilishly horrible.

That this anti-Jewish campaign does not stop short of becoming anti-Christian as well is evidenced in many ways. There are some who maintain that Jesus and all disciples but Judas were non-Jews, and that Judas, who betrayed Jesus,

\* In a triangular, landscaped place bounded by Theodore Fritsch Allee, Chamberlain and Winterfeldt-strassen.

only did what the typical Jew would do. Others would debar all consideration of the Bible including the New Testament because it is all Jewish. Some weeks before Easter, Professor Hauer, of the German Faith Movement, spoke in Hamburg at a big mass meeting in a public hall, with permission of the local authorities, on the question, "Can a German Be a Christian?" His answer was in the negative. Among other things he declared that ever since Christianity was introduced into Germany, one thousand or more years ago, it has done harm to the soul and fibre of the German people; moreover that religion must be racial, each race having its own religion, and that a German who is Christian in faith is no longer German but a bastard. All of these remarks were loudly applauded by the vast audience.

When leaders of the Confessional Church movement applied for permission to hold a counter-meeting in the same hall, it was refused. They then organized a church meeting in protest, using the same topic but answering it in the affirmative. So many turned out that it was necessary to hold two overflow meetings — evidence of the feelings and convictions of many Germans.

It is well to voice the caution that one should never generalize when talking or writing about Germany, or for that matter about any country or people. Not all Germans are anti-Jewish or anti-Semitic, nor are all Germans necessarily anti-Christian. Moreover, whereas most Germans today probably regard Hitler as their only hope, that does not mean that they agree with all his aims or policies.

But having said that, one must add that there are powerful forces at work in Germany today which, if not checked, will undoubtedly make Germany anti-Jewish and anti-Christian and force all Germans to become subservient to the extreme totalitarian concepts of Hitler. These violate human liberty and rights as well as annihilate all freedom of conscience. It is here where the menace lies. This menace, like the sword of Damocles, swings with scientific precision ever lower and lower, lopping off all possibilities of a livelihood in Germany for increasing numbers of Jews and non-Aryans. Ultimately, if unchecked, it will reach the heart of the Christian faith as well.

Already religious publications, such as Y. M. C. A. monthly magazines and even the *Missions-Zeitschrift* ("Missionary Review") of Professor Julius Richter, are classed as political publications. They are therefore subject to the rigid censorship of the Gestapo. Some time ago the German Jewish Missionary Society of Berlin was reorganized in an attempt on the part of its members to manifest Christian love and neighborliness to the unfortunate Jewish and Christian non-Aryan friends. One can only admire their cour-

age. The issuance of the first number of their magazine was the occasion for a house investigation by the police and Gestapo. April 28 and 29, their chairman attended the meeting of the International Committee on the Christian Approach to the Jews in The Netherlands. During the first week in May the Society was ordered to liquidate!

These are signs of the times. In the face of them it is obvious that the whole foreign missionary enterprise of the German churches is bound to be seriously handicapped if not in actual danger of liquidation. One must admire the many German missionary friends for their continued faith, hope, effort, and courage. There are forces at work which threaten to crush out their very existence. To combat these forces is at the risk of liberty, if not of life.

### Foreign Mission Difficulties

Among the major difficulties resulting for the German foreign missionary enterprise, the following merit mention. They are taken from an article by Professor Julius Richter in the October, 1935, issue of the *Neue Allgemeine Missions-Zeitschrift*. The title of the article is "*Die Kritische Lage der Deutschen Evangelischen Missionen*."

1. Financial: First because no public appeals or collections for funds can be made. Second, owing to the foreign exchange regulations of the German Government, the thirty societies federated in the German Evangelical Missionary Alliance, and responsible for one thousand missionaries (not counting the wives), are permitted only 172,500 marks per month for foreign transmission. That equals 172 marks (\$43.00) per missionary family per month. This means roughly but 2,000,000 marks per year can be forwarded from Germany to the foreign mission stations maintained by the German societies. In 1933, however, before the exchange regulations were enforced, the actual remittances and expenditures were 11,000,000 marks.

An analysis of present income prospects reveal the following:

Assured from Germany .....	marks 2,000,000
In prospect from friends in Switzerland, Holland, Alsatia, etc. ....	1,400,000
Government appropriations for schools and hospitals and contributions from native Christians .....	3,000,000

A total income of 6,400,000 marks is available to meet expenditures of 11,000,000 per annum. The German Exchange Bureau allows merely for the existence minimum for German missionaries but nothing for the 10,951 native workers and nothing for maintenance or upkeep of the mission stations.

2. All stations are undermanned. From 1914



to 1925 no new young missionaries were sent out. Hence missionaries on the field are largely old veterans, many of them near seventy years of age. Today there are fifteen German Protestant mission stations in South Africa, six in China, and five in East Africa entirely unoccupied. Whereas the Gossner Mission had thirty main stations with forty-three ordained missionaries in 1914, today it has but four stations with only seven ordained missionaries. The other societies without exception report similar reductions.

3. The lack of unity and federation among the German missionary societies in the face of these situations is disastrous, even if in some cases at least excusable. Origins, traditions, all these cannot be suddenly pushed aside for the sake of unity without serious consequences.

4. Finally, there are the great difficulties in the home field arising out of the present currents in German life, to some of which reference has already been made. These hamper the Christian Church and missions. There is much propaganda against Christianity as we have seen, in spite of the plea of Hitler for "positive Christianity." Books like "Salvation from Christ," by Mrs. M. Ludendorff, and Alfred Miller's "Deterioration of Race Under the Cross," help to undermine Christian faith. Men like Wilhelm Hauer, Graf Reventlow, Ernst Bergmann, exercise unusual influence in many circles. Former Bishop Müller's "*Deutsche Worte*," while utterly discounted in Confessional Church circles, is nonetheless read by many, and notably by youth. The difficulties put in the way of Christian youth organizations, and the increasing pressure brought to bear to force all German youth into the Hitler Youth Movements, do not serve to promote Christian faith or interest in Christian missions.

And unfortunately, at this critical time when positive Christendom should present a united front, there are increasing divisions within the ranks of the Confessional Church circles.

Anxiety is felt. Fear exists, but not despair.

The greater the difficulties and the opposition, the greater the resistance.

"For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." *Romans 8:38, 39.*

Let us thank God for the marvelous stamina and faith of so many Germans. It is truly a miracle that so many Germans have stood so loyally by even in the face of unpopularity if not actual danger of persecution and imprisonment. We who are Christians outside of Germany should appreciate more our freedom; we need to pray for our German colleagues as they fight for the faith.

During the summer a lull is anticipated, due to new developments in international affairs, and the presence of many Olympic Games' visitors. But most people with inside information agree that a renewed tightening of the reins will come in the autumn. Should such actually occur, the Jews and non-Aryans will probably suffer first and increasing difficulties will follow for the Church and its auxiliary foreign missionary enterprise. More trials and tribulations are thus likely to come. But in the end the Christian faith will triumph. Indeed, may it not emerge purified as gold by fire, freed from all hampering dross and so able to go forward with new courage, new conviction, and with new dynamic power to help build the Kingdom of God among men in Germany as well as throughout the world.\*

\* "There were twenty-four large evangelical missionary conferences held in Germany in the year 1935. The missionary forces supported on the foreign field by these societies number 1,571, whereas German Catholic missionary societies support abroad 3,673. As there are twice as many Protestants as Catholics in Germany, the Catholics are four times more numerous on the mission field than Protestants. Against 515 ordained Evangelical missionaries the Catholics have 999 missionary priests. In contrast to the 851 feminine Evangelical workers on the missionary field the Catholics have 2,002 Catholic sisters. There are 205 Evangelical nonordained workers as contrasted with 672 Catholics. The German Evangelical societies are responsible for 61 mission fields whereas the German Catholic societies have 50. The total number of Evangelical native Christians is 1,176,381, with an additional 64,553 to be baptized. The Catholic native Christians in the missionary field number 742,716 with 126,144 to be baptized." Data taken from *Die Deutsche Evangelische Heidenmission*. Der Vereinigten Deutschen Missionskonferenzen. 1936.

### LEADERSHIP MUST FEED ON DIFFICULTIES

The leaders in momentous days like these must be able to feed on difficulties. Probably never has there been a time in the history of the expansion of the Christian religion when the leaders of the home base, in fact in every country, were confronted with such a concentration of unsolved problems and impossible difficulties. We have all too many among them who have become expert in seeing lions in the path, men who have become habituated to taking counsel with their fears. Great is the need of more men and women in positions of leadership who, while not failing to see with clear and steady gaze all the adverse or opposing facts and factors, are even more determined to take counsel with their faith. In reality is not this one of the chief functions of a leader? The true leader is at his best under most baffling circumstances. The board secretaries and board members to whom the churches are most indebted are not those associated with so-called strategic retreats but with steady, triumphant progress under conditions where the majority insisted that the advance was impossible.—*John R. Mott.*

# The Bethel Bands in China

*Experiences of Chinese Evangelists in Manchuria and in the Provinces*

By REV. ANDREW GIH, Shanghai  
*A Chinese Evangelist of the Bethel Mission*

**I**N 1931 the official members of the Bethel Mission Band were praying for the Holy Spirit's guidance as to a particular field to which we should go with the Gospel. We were impressed with a verse about Jesus being led by the Spirit into the wilderness. We remembered that Manchuria was in many respects like a wilderness—not densely populated—so we took it to be the place where we should go to conduct an evangelistic campaign. The temperature in winter was fifty or sixty degrees below zero, so we prepared for the cold weather and started out the last of August.

When we arrived at our first stopping place we found a conference of Christian leaders gathered there for special meetings. It was a wonderful opportunity, for if all of these leaders could be filled with the Holy Spirit and be set on fire for the Lord Jesus Christ there might be a wonderful revival in the whole of Manchuria. But the Lord led us another way. The door was suddenly shut and we decided to turn our steps to the City of Mukden. There was a large Christian church there but our sudden arrival gave little time for preparation. The elders and leaders got busy in the morning, riding on bicycles to make these meetings known. The first night about three hundred people came, and night after night the meetings grew until the large church was packed with eager listeners. People had to sit on the window sills and to stand outside the doors. The meetings closed on September 18th with over one thousand people professing salvation and rejoicing in the Lord.

We prayed again that the Lord would lead us to other places. There was a small church in

North Manchuria near the border of Siberia, with a total membership of about twenty-five, including preacher and elders. It would take three nights and two days on the train to reach that place, and it did not seem very wise to spend so much time, money and energy for our team of five people to go to preach to twenty-five. We wanted to divide

our party by sending one of our Band to this small church and the others to some big city. But as we prayed we felt impressed that we should keep together, even though we could not understand why the Lord wanted us to go together to such a small church. When we arrived at the place where we should make connections with a train going to our destination we learned that Mukden had been captured by the Japanese. While we were waiting for the train the Lord spoke to me, telling me to go to find some church near by. My co-worker, Mr. Frank Lin, and I walked over to the town and found a small church. The preacher was away but his wife asked us to wait until her husband got home. We replied that we did not have time because we were waiting for the train. Fortunately the preacher returned soon and very kindly said he would accompany us to the rail-

**The Bethel Mission of Shanghai was established some years ago through the ministry of Miss Jennie Hughes, formerly an American Methodist missionary, and Dr. Mary Stone, the first Chinese woman to receive her medical degree in America. This mission has now grown to large proportions and exerts a nation-wide influence. It includes a large church, hospital, schools, theological seminary and evangelistic bands that go all over China, working in cooperation with missionaries and Chinese Christians of many denominations. It is a "faith mission," believing in the full Gospel, depending on prayer and the Holy Spirit, and trusting God for the supply of every need. Mr. Andrew Gih is now in America holding evangelistic meetings.**

way station. There we found two members of the Band sitting beside our luggage, surrounded by policemen, but one member of the Band—the youngest—was missing. An officer had suspected this group of young people and had taken this young man for cross-examination. They could not understand why, in the time of war, this group of young people had come with no other motive than to preach the Gospel. We had not been invited by any church or promised our expenses, so the Chi-

nese authorities thought that we must be Communists. The young boy was frightened; he had been told by the police that if he could produce some one from the city to guarantee that we were evangelists they would let him go, otherwise the whole Band would be taken to prison. I whispered to the local preacher, "Now this is something you can do for us." So he went with me and told the officers his name and his church. When asked by the police if we were really the Bethel Band Evangelists here to preach the Gospel, he replied, "Oh, yes."

"Do you know them?"

"Yes, I know them."

"Are you willing to guarantee them?"

"Yes," he said, and took his pen and signed his name. Two minutes later we were free.

Now when we arrived at the town where we were to hold meetings the rumors of war were everywhere. The Japanese airplanes came flying in the air and the people there were much frightened. They wanted to flee somewhere for refuge so we could not go on with the meetings. We had to flee with them to another city. The war was so bad that communications were cut off. The money we had was spent and we leaned hard on the Lord for needed guidance. We wanted to go to another city but didn't have any way of informing the people there because the telegraph and telephone offices were guarded by the Japanese and the Chinese were not allowed to send messages. We had to go on by faith trusting God to protect and to lead us. When we arrived in the evening we hired a horse and cart to take us into the city. We found the church and the residence of the pastor, but the doors were shut. We knocked but the pastor could not believe when we told him that we were the "Bethel Band."

"Where do you come from?"

"We are from North Manchuria."

"How did you come?"

"By train."

"How did you get into the city?"

"By horse and cart."

At last he opened the door and said, "Now are you really the Bethel Band?"

"Yes, we are."

"Now how did you come?"

"We came by train."

"But how did you get into the city?"

"By horse and cart."

"Did you see the Japanese soldiers at the city gate?"

"Yes, four of them, two at each side, fully armed."

"Then," he said, "how did you get past them, for the soldiers have been told not to let the Chinese go in or out without being examined and searched?"

And yet they had not bothered us nor questioned us, but had let us in.

During the Manchurian war great numbers of people were killed and there was much confusion and turmoil. People were fleeing here and there! yet for more than three months the Lord guided us, protected us and delivered us from all dangers. When we were ready to go back to Shanghai, we did not have enough money for our passage, so we prayed that as the Lord had given us souls, now He would provide passage back to Shanghai. We did not want to burden the Manchurian Christians, so we prayed that the Lord would, in some way, send us the money. The owner of a steamship company was converted in our meeting and was so happy that he gave us first-class tickets on one of the steamers sailing for Shanghai. The Lord is faithful. For His glory about five thousand people were saved during that period, during the time of war and trouble. God delivered us from all dangers. He is still on the throne and proved His faithfulness.

Dear Christian, if we walk after the Spirit and are spiritually-minded we will know the will of God. We ought to be like the handmaiden of whom the Psalmist speaks, whose eye is always watching the hand of her mistress so as to catch any indication of her will.

In the Gospel of John we learn in the third chapter that the Holy Spirit gives life to the soul. In the fourth chapter we learn that the Holy Spirit becomes a fountain within the soul, keeping the Life renewed. In the seventh chapter we learn the Holy Spirit becomes "rivers of living water," bringing this Life to others.

The Holy Spirit, when I was yet a sinner, dead in trespasses and sins, came to quicken my soul and to give me life, so that I was born again. He also works in me as an abiding fountain springing up unto everlasting life. This is a wonderful experience. But He promises to do an even greater work through me by causing me to overflow in blessing to others. There is no reason why we Christians cannot testify to others and bring souls to God. Jesus Christ gives us these experiences because He wants us to tell others about His salvation. He has not only given us an experience that we can talk about, but He has promised to give us power to witness for Him.

When we should be "rivers of living water" many times we are like the Samaritan woman's pitcher which was continually becoming empty and had to be brought back to Jacob's well. Our capacity is so small that we easily become dried up. We go to special meetings to be filled up; and then go home to become dried up again. There is water down deep in the well but we must go there to draw it up. In the modern days we have the pump, but when we stop pumping the water stops

flowing. It is sadly true in the churches today that somebody must pump all of the time or spiritual life dries up. We must pump to keep the prayer meeting going; pump in the song service; pump in the testimony meeting; all the work of the church has to be pumped, otherwise it will not go ahead. But the Holy Spirit cannot only fill our hearts but will make us rivers of living water that naturally flows out to others. A river does not need to be pumped, it flows itself and nothing can stop it. If each Christian will realize his need and come to the Lord Jesus Christ with a thirsty heart and freely drink of the Water of Life, rivers of living water will flow out through him to others.

The prophet Ezekiel had a wonderful vision of the river of living water (chapter 47). He saw water issuing out of the altar of the temple. The Holy Spirit came on the day of Pentecost so that 120 were filled with power. The Spirit came from the Holy of Holies as a river of living water. This River still flows today and we can have the same privilege as the early disciples. Paul tells us that our bodies are temples of God when the Holy Spirit lives in them. If we want to overflow with spiritual power and blessing we must be wholly dedicated to God. Then the Holy Spirit will be a river flowing out through our lives.

There are four steps to the overflowing life as pictured in Ezekiel. First the water reaches to the ankles. This means the guidance of the Holy Spirit. How many times we so-called Christians do not walk after the Holy Spirit, but after the flesh. We are worldly and are interested in the things of the world; but if we would walk after the Spirit we would be spiritual. God will guide us by the Holy Spirit, by His Word and also by His providence, to the "green pastures beside the still waters" where our experience can be enlarged.

Next Ezekiel says that the water came up to the knees. This denotes prayer. Christians and churches do not have much power today because they neglect prayer. The prayer room is less used than the dining and social rooms. When we pray in the Holy Spirit prayer will become power, bringing real fellowship with God. We don't know how to pray but the Holy Spirit can help us. When He leads us to pray we forget time and our souls are lifted up. The windows of Heaven are opened and blessings are poured down upon us.

Members of the Bethel Band have experienced many answers to prayer. The Band started out for West China, arrived at the Yangtze River, where we were to catch a boat going up to Szechuan. We were in a hurry and wanted to catch the first boat. The river was so low that the large steamers had to wait for the water to rise. There was only a small river launch scheduled to sail up the river, and this launch could only carry twenty pas-

sengers. They already had forty passengers and the little boat was top-heavy, but that was the only way we could go, so we committed ourselves into God's care and went aboard. There wasn't any private cabin so we had to sleep on the floor like sardines. There were crying babies all around that took turns crying so that we could not sleep. The Yangtze River has many rapids. When we came to a strong rapid the launch could not go on, so cables were thrown out and the villagers, a couple hundred people, helped to pull the launch up the rapids. Going through one of the rapids the people were pulling and the engine was going to its limit of power. Suddenly there was a terrific shake and a noise—the cable had broken. Our ship was carried down by the power of the swift stream and it seemed as if it would be dashed right on a big rock. Then suddenly the ship was lifted by the water and was landed right up on the rock. It was a miracle. The next question was how we could get the ship off the rock. The passengers were taken ashore in a rowboat and were told to pull, but we could not move the boat.

Then I went behind the rocks to pray. I reminded the Lord that we were on His mission and should not delay any longer. The Lord told me to attend to my business and that He would attend to the boat, so I went back to distribute tracts and to preach. Finally the boat was pulled off the rock to a place of safety. It was about four o'clock in the afternoon and we were told that the boat would not go on that day, so we went to the village to preach and distribute tracts. We felt that our boat was not reliable so we again knelt on the river bank and prayed that the Lord would send us a better ship and take us to our destination in time to keep our appointment.

Before we had finished praying we heard a whistle and suddenly a large steamer appeared. This was not a place where it usually stopped, so we asked the Lord that it might stop if this was the boat for us. We watched with joy when it did stop in the middle of the river. We hired a small row boat to take us to the steamer and asked if there were accommodations for us. Then I heard a man calling out, "Jesus man, Jesus man." A few seconds later a man with a smiling face, came and took my hand and said, "Are you Pastor Gih?"

"Yes," I said. "How do you know?"

"I was in Shanghai and attended your conference and heard you preach."

"That is good," I replied, and asked him if he could help us to get accommodations on this boat. He went to the manager and told him that our party came from Bethel Mission.

"Why, my wife talks about Bethel Mission," replied the captain, "because she has a friend study-

ing there. If they are from Bethel Mission I will make special accommodations for them."

We thanked God for the answer to prayer and went back to the small river launch to get our things. The next day we safely reached our destination. Later we learned that the day after we left the small launch it went to the bottom of the river.

In Ezekiel's vision the next measurement of the water was "up to the loins." This, I think, denotes humble service in the Holy Spirit. At the "last supper" Jesus girded Himself with a towel and washed the feet of His disciples. When we are obedient to the Holy Spirit, we will know how to serve the Lord. How often we work in our own power! We labor, but do not see any results. Before the day of Pentecost the disciples worked and preached, but there were no conversions; when they were filled with the Holy Spirit, in one day three thousand were saved.

In 1932 there was war in North China between Japan and China. The papers reported the slaughter of Chinese soldiers because the Japanese had airplanes and big guns while the Chinese lacked these modern weapons. Our Chinese boys and girls at Bethel Seminary were greatly stirred and four young men especially seemed to have a definite call from God to go to the front to preach to the Chinese soldiers. They said, "We are here preparing for the ministry, yet our soldiers are dying by the hundreds every day." We prayed for them and everything was ready for them to go except the money. Our mission is a "faith mission" and we don't keep reserve funds; so these special undertakings must have special funds to meet them. Dr. Mary Stone was invited to preach at a church in Shanghai and took two of these boys, who called themselves Bethel Warzone Band. They told the people of their call and asked the people to pray for them. The people not only prayed for the boys but prayed that before the soldiers should slip into eternity they might have a chance to hear the Gospel from these young people. The next day a special messenger came to Dr. Stone with an envelope containing \$300, with a note saying that since the sender could not go to preach to the soldiers the money was being sent to enable these young people to go.

The Bethel Warzone Band started forth to preach the Gospel, not only risking their lives in the dangers of the war but also facing Chinese soldiers some of whom were angry. One soldier loaded his gun, threatening to shoot them if they preached again. He said that China was invaded by a foreign nation and yet these Chinese boys had come to preach a foreign religion. It required boldness, with tact and wisdom, but the Lord was caring for them and they preached to the soldiers.

Many a soldier found the Lord before he was killed. Many prized the tracts and Gospel portions given them, and read them in the trenches.

The Japanese airplanes were able to destroy the strong defensive lines and the Chinese had to retreat. The Bethel Band had to flee for their lives, and on their way they passed through a village where there was no way of getting out of danger. As our boys stopped to give a short message of the Gospel, they heard the planes coming. The villagers asked the boys to go with them to hide in the dug-outs which they had made but the boys refused to go. They remained in a little Gospel Hall, saying that if they were going Home they would rather go from the heavenly Father's house, so they knelt there in prayer and were preparing their hearts to go to Heaven at any moment, when they heard a terrific noise and felt the foundation of the building shake. Something hit the roof of the little Gospel Hall and they thought it was a bomb; but everything quieted down and they opened their eyes; they were still alive and so they thanked the Lord for His deliverance. The villagers who had hidden in the dug-outs had all been killed. The little Gospel Hall was the only building left standing. They thanked God that before they returned to Shanghai they had been able to lead over 2,000 soldiers to the Lord Jesus Christ. The time was war, the place was dangerous, the hearts were hard, yet they worked in the power of the Holy Spirit and saw over 2,000 soldiers converted.

In our seminary young men and young women are trained to be evangelists, full of the Spirit of God. Their aim is to go out and preach to the lost the message of the Gospel. May the Lord bless these young people, provide the needed funds to take in those who cannot support themselves, and give them proper training so that they may go out to preach the Gospel, to evangelize China.

The last measurement that Ezekiel reports is a river that he could not pass over, water to swim in. This may denote the life lived wholly in the Spirit. It is a life of liberty, a life of trust, a life of fruitfulness and power. Christians must first be obedient, second must spend time in prayer, third in work for Him, and then we will have the secret of living in the Holy Spirit. When we live in the Holy Spirit our life will be naturally fruitful and the results will be far-reaching. The tragedy today is that many people want to experience the Holy Spirit while in the church, but when they go back home, to business, to school, to hospitals or to their societies they do not seek to have the Holy Spirit control them. We must not only believe in Christ, but we must live Christ. We should so live in the Holy Spirit that we will live victoriously.

The prophet Ezekiel tells us that "at the bank of the river were very many trees on the one side and on the other." If there is not water the land is dry and barren, but when the water comes the trees, grass and flowers will grow; the place will become beautiful and fruitful, for the water is life-giving. The water in the vision flowed into a sea and the salt and bitter sea water was healed and made sweet. How many lives are filled with bitterness because of suffering and disappointment. If Christians are filled with the Holy Spirit, their bitterness is turned into sweetness.

Ezekiel also tells us that there were many kinds of fish in the river. The Holy Spirit enables us to become fishers for men, to lead souls to Christ.

There are several ways of catching fish. First with a hook—personal work, hooking them one by one. But sometimes the fish hooks just on the skin of the nose, and the fish is hurt—the skin is broken, and it flees away and never comes back. When we do personal work we should not argue. We should be careful not merely to hurt the feelings of the people, but gently to lead them by giving them food.

There is another kind of fishing, by casting nets to catch a number of fish. This is preaching in public. Many times we preach in public and

catch nothing because the nets are broken. We not only need to go to preach to others but we need to take care of our nets by spending time in devotions, prayer and Bible reading so that our nets will be able to hold the fish.

Ezekiel tells us about the fruits—new fruit every month and leaves that shall not fade. We are to bring forth fruits all of the time. Green leaves represent fresh testimonies because we receive new blessings every day. Some people give as testimonies the yellow leaves many years old and repeat them over and over; people get tired of hearing the same thing, but green leaves are new experiences. The leaves can be used for medicine for some needy souls who hear our testimony and are healed. Spiritual diseases can be cured by this medicine.

Do we desire to live in the Holy Spirit? Do we want to be fruitful and victorious and powerful? Do we want to live a life of joy and liberty? Then, beloved, let us give ourselves wholly to the Lord, so that our lives become sanctuaries of our heavenly Father. From the Holy of Holies these rivers of Living Water flow out until many souls are won to the Lord Jesus Christ. This is the life that He wants us to live—lives of faith, of joyful satisfaction, of service and victory.

### VOLUNTEERS WANTED FOR AFRICA\*

Young men and women with the spirit of adventurers and the devotion of crusaders; who are not afraid of hardship; who can play the game as good sportsmen; who can carry on as good soldiers—men and women, eyes aglow with vision, faces agleam with high resolve, hearts ready for service here in Africa, a good, good land even though Christopher Columbus didn't discover it.

The need is urgent. Reinforcement must be had. Our total working force numbers eighty-five. Only fifty-three are on the field. Our responsibility is enormous.

*We need doctors.* Only two are on the field, one away off on the periphery of the mission; the other in charge of the large, modern hospital at Elat, itself a job for two doctors, and with the care and oversight of eleven of the mission stations,—an impossible task. We need some of the sterling stuff that had its counterpart ten years ago in young men returning from the wars. Where are they?

Four years ago we began a French Normal School at Foullassi with the expectation of placing there a force of three teachers. Instead, presently, there will be but one. *We need teachers*—men who, were the War still on, would be doing their bit as interpreters at the front.

Ten years ago we began an Agricultural School. For two years it has been closed—no agriculturist. Where is the Christian graduate of one of our Agricultural colleges who will volunteer for this big job, tremendous, rich in opportunity and promise?

This past year money has been pouring in for new buildings and repairs. Almost every station has large unused appropriations for buildings, urgently, pressingly, needed. Missionaries now have more demands made upon them than they can meet, they can not build. *We need builders.*

Young men and women with the spirit of adventurers and the devotion of crusaders—come! The missionary enterprise calls, and above all Christ calls—"Who will come and work today" *Come!!*

\* A call from *The Drum Call*, published by the American Presbyterian Mission in Cameroun District, West Africa.

# Hinduism as Seen from Within

By V. R. CHANDRA,\* Madras, India

I am sending to you a manuscript written by V. R. Chandra, B.A., one of Dr. Ambedkar's men from Madras. I hope you can make use of it in some publication as showing how Hinduism looks from the inside and the bottom. Mr. Chandra went with us to the Malerkotla Jalsa, and was duly impressed by the neat church and clean appearance of the Christians there, who are the sweepers of the city streets. Indeed, I learned later that during the communion service he wished to take part. One of our workers reminded him that he was not baptized as a Christian; but he said, "But why should I not remember the Lord Jesus who gave His life for us Untouchables." He took part reverently, and no one wished it otherwise. India is indeed being shaken from the very foundations, and all religions are in the Providence of God being judged by these "who are not." The Christian Church is slowly awakening, but I feel we are not nearly so alive to the significance of all this as are the Sikhs and Mohammedans. I may add that it is very difficult to get such an article published in any except our Christian papers out here, as most of the larger publications are financed by Hindu money.

REV. CLINTON H. LOEHLIN,

*American Presbyterian Mission, Jullundur City, Punjab.*

**S**OCIALLY, religiously, politically, economically we, the people of India, have been the slaves and helots of Hindu society, and consequently of other societies as well, for ages and are even today being crushed down in spite of the British Government. We have found out that the remedy for these wrongs lies in our hands and not in others. Dr. Ambedkar, than whom there can be no better, nobler, worthier leader for us, has suggested a very easy remedy and it is for us to carry out that suggestion into execution. Ever since the great doctor made his announcement that emancipation of the Untouchables lies in the desertion of the Hindu fold and embracing any other religion according equality and brotherhood there is a stir in the religious, social and political atmosphere unparalleled in this country or for that matter, in any other country, ever before. All other religions and societies are agitated over the situation, except Hinduism and Hindu society. The Moslems, the Christians, the Sikhs and others have begun to think furiously and seriously about the situation created. I am going about the country for the last four months. Wherever I go I am struck by the wonderful military discipline that is actuating the Moslem community in matters social, religious or political.

\* An address by a Hindu, delivered at the Jullundur District Conference of Untouchables, June 15, 1936. A large number of delegates, numbering about 500, attended and great enthusiasm prevailed. Hindu, Mussulman and Christian public watched the proceedings—the audience numbering about 1,500. Three resolutions were adopted: the first expressing loyalty to the British throne, the second voting full confidence in the leadership of Dr. Ambedkar and condemning the misleading manoeuvres of almost all the so-called nationalist papers and the press of all and sundry denominations to *pooh-pooh* the activities of the accredited leader and the uncrowned king of the Adi-Dravidas (Untouchables) of this land. The third resolution appealed to the Untouchables throughout the land, saying that unless and until they give up completely the Hindu religion and all the paraphernalia of Hindu ceremony and worship, the so-called sacred books and beliefs, superstitions and pilgrimages to the so-called holy places and *thirthas*, the community has no chance of any advancement either spiritually, socially, economically or politically.

The community acts like one man. They are calculating about the religious, social, political and economical consequences, should the eighty thousand Untouchables join their fold. So do the Christians; so do the Sikhs.

On the other hand, what do I find in the Hindu society? The Hindus are sleeping and snoring soundly. They are indifferent. They are immovable. They are believers in "Karma" or "Kismet" (or Fate); they think that what should happen will happen and so why bother! On the other hand their religious leaders, the Sankaracharis and the Brahmin Pandits, are advising the Untouchables to join any other religion which is a branch of Hinduism or to start a new religion of their own. This is unsolicited and unwanted advice to the Untouchables who know by now what to do and what not to do. Having crushed us too long and too much, and incapable of eradicating the darkest blot on humanity in the name of God and religion, it is not for them to advise us now when we have already decided upon giving up Hinduism and all its paraphernalia.

Now what are our sins that merit this great curse? We have been of great service to Hindu society from time of yore. We are washing your latrines, we are sweeping your roads, we are ploughing your fields, we are stitching your shoes—in short, we are a band of very useful servants of human society, being also hewers of wood and drawers of water, working like bulls during day and night. The wages that we get are nothing to the hard and the dirty work that we perform. Our position is nothing better than that of the slaves of Abyssinia and helots of ancient Greece and Rome. To such useful servants of the society what is the treatment accorded? It is worse than the treatment meted out to pigs and dogs and donkeys! We are called "Untouchables"; we are excluded from society and are made to dwell in dirty and unsanitary slums both in towns and villages. Why? Is it because we eat beef? Do not Europeans also eat beef? Do not some Moslems eat beef? Don't you touch them? Then why not touch us? We alone are untouchable. Why? They say we are unclean. They say we do dirty work. They say we are latrine cleaners. Do not your mothers and sisters clean the filth and excreta of their children? Do you call them "Untouchables"? Do they not serve you food? If we



are unclean, thanks to the nature of our work, it is for society to allow us sufficient water convenience and sufficient wages to keep us fit and neat to be respectable members of society. You do not allow us even drinking water. You do not allow us to draw water from public wells and get into public tanks to wash off our dirt or to wash our clothes.

Any one may be made an untouchable under such conditions. Even if Mahatma Gandhi, Malaviya, and the Sankaracharia could be shut up in a room without any water facilities for three days together they will be as clumsy and dirty smelling as any of the worst among the so-called "Untouchables." Such being the case it is for the municipalities and union Panchayats and other agencies in charge of sanitation and health to see that sufficient water is supplied to the "Untouchable" quarters. But what do we see in actual practice? It is the touchable quarters that are supplied any number of taps in towns and any number of wells in villages and the "Untouchables'" quarters go almost without any. Under such circumstances how can we fail to be unclean? Dogs and pigs that eat the human excreta (including Untouchables') enter your houses and temples, but your conscience is not pricked, though you are touched to the quick, as if by an electric shock, the moment you consciously or unconsciously touch an Untouchable. The reasons that you assign to damn us as "Untouchable" are unreasonable and unconvincing. What, then, is the real cause for this unprovoked animosity against a whole community for ages together? There is an historical cause. There is a racial cause.

I was once discussing with a Sanathanist the question of Untouchability. I told him that due to Hindu conservatism and intolerance, the Hindu population which was the only population in India, once upon a time numbering about 330,000,000, has now dwindled to about 210,000,000, and the rest of the Hindus have become either Mussulmans, Christians, Sikhs or Buddhists. He replied that it was not so, that the number of Hindus were only about 210,000,000 from the beginning and the rest of the population, viz., 120,000,000, were formerly Rakshasas who gradually changed into either Buddhists or Moslems or Christians or Sikhs and that Sanathanism was a divine creation; therefore no Sanathanist could ever be converted to any other religion.

Yes! my brothers, there is no use of laughing over the statement. That only shows you have forgotten the history of your forefathers and that the Sanathanist has not, for what is the historical background for this? You must remember when the barbarous Aryans, in search of food for themselves and for their cattle, entered this coun-

try there was a civilized race, the aboriginal race, an agriculturist race, called the Dravidians living in this country. Overpowered by numbers, and overpowered by bows and arrows of the Aryans (who lived by hunting) the Dravidians had to submit to the barbarous Aryan brute force. Those of the Dravidians who meekly submitted to the Aryan yoke were given superior ranks, such as Kshatrias Vaisias and Sudras, and those who stood strong and long and fought sternly and firmly were reduced to eternal slavery and dubbed "Untouchables" or Chandalas. This historical truth was recognized by even Mr. Winston Churchill in one of his speeches, meeting the caste-Hindu-ridden-Congress-wallahs' threat of driving out the foreigners from this land bag and baggage. The Aryans are as much foreigners to us—the aboriginals—as Europeans. Perhaps even worse, being unsympathetic.

Then, the Aryans concocted the institution of Varnashrama Dharma or caste system, placing premium on birth. They divided the community as the Head-born, Hand-born, Hip-born and the Heel-born of the God-Head. They assigned no place in the God-Head as the origin of the Untouchables. The obvious inference is that the Untouchables came from the obviously understood natural place, viz., from the womb of their mothers. No physiologist, no doctor would dispute this inference. What about the four castes said to have burst from the God-Head? Coming as they did from unnatural places and non-human sources, it is not surprising that they have been behaving from time immemorial, including the year of grace 1936, unnaturally and inhumanly towards the natural-born Untouchables.

The Bible, the Koran, the Granth Sahib is open to all. They are published in different languages of the world and everyone is requested to read including the Negro of Africa, and the Red Indian of America. But the Vedas has been the monopoly of the Head-born, the Brahmin, and a sealed book to the otherwise-born. No one but a Brahmin should read the Vedas, nay, not even hear it chanted, lays down the Manusmirithi—the ancient law book of Hindustan. Pray what is the penalty? The tongue that reads the Vedas would be pulled out, and the ear that hears it chanted should feel the molten lead. This is Hindu Dharma! Still, it is the Hindu politicians that glorify the India of the past and attack the present administration of racial prejudice and discrimination.

Mahatma Gandhi wants Sewarajya to be turned into Ram Rajya of old. He calls the present Raj the Satanic Raj, devoid of sympathy and imagination. Now I feel it my duty to illustrate Ram Rajya by a story in Ramayan in the interests of Truth which Gandhi is never tired of experi-

menting upon. During the reign of Ram over Ajodhya, and Ram is considered the tallest of Aryans, a Brahmin and his son were bathing one day in the Ganges. A crocodile stealthily snatched away the boy. The broken-hearted Brahmin ran to the palace of Ram and broke out thus: "Oh Ram Chandra! While I am living, my son is dead. This should not happen in your Rajya, Ram Rajya. There is something wrong with you, 'something is rotten in the State of Denmark.' Find out the cause and deliver my son into my hands, else be prepared for the curse of a Brahmin." The great Ram, the great Avatar, began to shake in his shoes and commanded his brother Lakshman to find out the cause at once. Lakshman hurried out of the palace, and returning after some time told Ram that he had found out the cause for the incident—that a Sudra named Samhoog was making *Tapasya*, or meditating upon God, in the forest. Ram asked his Brahmin Guru, Vashishta, regarding the punishment for such a crime, viz., the breaking of the *Varnashramadharma* rule. Vashishta turned the pages of Manusmirithi, the then law book of India, and read out that capital punishment alone could meet the ends of justice and commanded Ram to carry out the punishment by his own hand. Ram accordingly hastened to the forest and did "justice" by chopping off the head of the "criminal." And lo! and behold the crocodile restored the child! This, my brothers, is Ram Rajya and Dharma Rajya for which the great Mahatma is yearning day and night, in and out of jail as well as in and out of politics!

And when our leader suggested conversion to some other religion as the only proper remedy to get relief from such a Ram Rajya and from such a religion and society that is trying its best to bring about such an unfortunate contingency, the Mahatma said that none has any right to change one's faith and that one's faith dies only with one's death. What an extraordinary dictum this! If there should be any rhyme or reason or any logic in this, then, all other religions except Hinduism, which is as old as barbarism itself, stand condemned. According to Mahatmic assertions, Lord Buddha, Lord Jesus Christ, Prophet Mohammad, the Ten Gurus of the Sikhs, etc., (all of whom, so to say, revolted against Hinduism or heathenism, conservatism or barbarism and preached perfect fraternity) ought to have gone on bended knees before this great Mahatma to get sanction for breaking away from their respective faiths in which they were born and establishing new ones for the glory of humanity and to the eternal shame of Hinduism. Alas what an open revolt against Mahatmic injunctions! and now comes the fatal knock to the Mahatmic

assertion when his own eldest son, Hira Lal Gandhi, stands transformed into Abdulla Gandhi before an awe-struck and wondering world! No better reply, no more convincing answer need be given to the Mahatmic egoism.

The very people, the caste Hindus in general and the Brahmin politicians in particular, are never tired of asserting Swaraj and self-determination to be their birth right, but it is they that deny, in the name of their religion and God, even the elementary civil rights to the so-called "Untouchables." All temples are closed to us, some roads are blocked to us, no wells and tanks are open to us, riding on horses is not for us, no shoes for us, no jewels for us, no umbrellas for us, no chapels for us, etc., etc. Still no man, no nationalist, no Hindustani, no congressman, and no Socialist came forward to form any "civil liberties protection league" for us. The great president of the so-called Indian National Congress talks tall on Socialism but he had no word to say against Varnashrama or Caste System. He has only one sentence, and that a very short sentence, in his long presidential address to say about untouchability which is considered to be the burning question of the day. He carries on a tirade against imperialism, landlordism and capitalism but has entirely, and, conveniently forgotten Brahminism which has been corroding the very vitals and poisoning every department of Indian Society in general, and Hindu society in particular. Blood is thicker than water, and the great Kashmiri Pandit has only proved it to its very hilt. It is the irony of Indian politics that the political extremists prove social reactionaries, as the late Dr. T. M. Nair of revered memory once observed.

Socialism is a thing by which the Untouchable has everything to gain and nothing to lose and as such he will never be shy of being a Socialist but then, if the agitators, with the slogan of Socialism on their lips, should try to distract the present determined position of the Untouchables to renounce Hinduism for obvious reasons and embrace any other religion based on equality and brotherhood, then such deep diplomacy should meet with strong resentment, and should be treated with the contempt it deserves.

We have tasted enough of Hindu diplomacy. We have found it so bitter and suffocating that we do not want any more. By now all Untouchables should have come to know the deep and the dark diplomacy underlying the Poona Pact. How did it come about?—the Communal Award granted separate electorate to the Untouchables. Mahatma Gandhi protested against such a "calamity" and began his now notorious fast unto death to coerce the unfortunate Untouchables to walk into the joint electorate. Days and weeks passed. The

Mahatma was choking. His son, Mr. Deva Dass Gandhi, was weeping. And other Hindu leaders assembled round Gandhi's bed were shedding tears—but only crocodile tears. That was the scene created before the eyes of Dr. Ambedkar and other Untouchable leaders. How could the doctor, coming as he does of the Untouchables, who, historically as well as practically, even unto this day would rather submit to all sufferings at others' hands than retaliate, persist in the midst of such a heart-rending scene? At last Dr. Ambedkar "succumbed" to the coercion. A very enchanting picture was drawn that a new heaven would be created on this old earth and that every conceivable social, religious, political, economical and educational facility would be given to the Untouchables on a par of equality with the Hindus. It is now nearly five years and nothing has been done, not even one promise carried out except that a new name "Harijan" has been coined for us and a big fund collected in our name for Congress propaganda or perhaps it has gone the way of Tilak Swarajya Fund and other such funds. Poona Pact is a bundle of broken pledges. It is another Manusmirithi written with the blood of the Untouchables to tie them to the intolerant and tyrannical Hindu yoke and to reestablish a Hindu Raj, a Ram Raj, once again in this country. The Untouchables are going to taste the bitter fruits of the Poona Pact for the first time in April next when the new constitution sets to work. It is the Peters and Judas Iscariots among the Untouchables that are going to be backed by the Caste Hindus; it is the Vibhishanas and Hanumans among the Untouchables that will poll heavily, thanks to the Divide and Rule policy of the Hindus; it is the traitors and betrayers of the sacred cause of the Untouchables that will be returned to the legislatures to be but the handmaids of Hindu politicians.

Apart from the social and religious inferiority and superiority complex nursed and nurtured by Hinduism, economically also it is a big waste and drains the hard-earned resources of rich and poor alike. Besides, it breeds and encourages all foolish ideas, inhumanities, superstitions and impossible beliefs. Ever since I went through Miss Mayo's "Mother India" I desired to go through North India to see things for myself. Since the last four months I am going around. I spent a month in Calcutta. The first place I visited in Calcutta naturally was the Kalighat. The moment I set my foot into the precincts of the temple I felt the atmosphere so deadly and nasty-smelling that I had to close my nostrils as if I had entered some fish market or beef market. I approached the *sanctum sanctorum* and I saw the huge figure of "Goddess" Kali with a huge head,

a garland of human heads round her neck, a tongue a yard long hanging out, four hands, one with a raised blood-stained sword, another holding a chopped off human head, the third with a vessel to hold the dripping blood. This figure is addressed by the crowding devotees as the *Loka Matha* or the Great Mother of the Universe! Daily sacrifices of goats and buffaloes are made to appease her thirst. Even human sacrifices were made in pre-British days. It is indeed a glowing tribute to the British flag that Kali has lost taste for human blood now! Among her devotees may be counted eminent Bengalees of light and leading, such as Arobindo Ghose, Dr. Tagore, etc. Still, "what Bengal thinks today the rest of India thinks tomorrow," boasts the Bengalee. I stared at the figure. The more I looked at it the more I disliked it. She is obviously to my mind a great enemy of mankind wearing a garland of human heads and holding a human head dripping with blood. Perhaps she represents a bloodthirsty Aryan "demon" in woman-form who should have massacred a number of my ancestors—the Dravidians. For no other reason would an Aryan, a Brahmin, a High Caste Hindu worship such an ugly, atrocious and awe-striking figure. I was wondering why Gazni Mohammad should not have paid a short visit to Kalighat!

One day as I was bathing in one of the ghats near the Howrah Bridge, I saw two people emptying two big vessels of milk into the Ganges costing at least Rs. 10/—I could not bear the sight, and asked them why they did it. They said that Ganga Matha liked such offerings and that they only carried out a former promise to her. Just then some coal dust was coming along the waters obviously thrown out from some steamboat. I pointed the spot to them and remarked that their Ganga Matha could not discriminate between milk and dust! They simply smiled and went away.

Another day I witnessed in one of the bazaars two Hindus feeding cows and bulls with *gur* from two big baskets. Just then about four or five beggars, including two children—all skin and bones—dressed in tatters, stood stretching their boney hands begging for a piece of *gur*. The two Hindus would not give them anything but only scolded them, stretching their hands and legs and heads to beat them and asking them to run away from the place. This was appalling to me. I argued with them and pointed out to them their unreasonable and unsympathetic attitude towards their own kind while being so over solicitous and over charitable to nonhuman beings. They said in reply that the beggars and the sufferers in this world were condemned by God as a result of their

"Karma" and that it was a great sin to go against the will of God and that He would be angry with them and displeased with them should they help the poor. What a high and soul-stirring philosophy!

While crossing the Ganges bridge near Benares, my nap was slightly disturbed by sounds as if several stones were thrown on the carriage. Just then I saw the one sitting by my side throwing something into the river. I asked him what. He said that he threw a rupee into the Ganges as promised. I remonstrated with him that while he had not the mind to give a *pice* to the old and blind beggar, yet he was so liberal with the Ganges which could have no use for it and from which it could never be recovered. He assured me that in return for the one rupee that he gave Ganga Matha was going to bless him with a *lakh* next year. What a fine investment! Such "investments" range from one *pice* to one rupee and one hundred rupees, and in the case of merchant princes and Maharajas and Maharanis even sovereigns and precious jewels costing thousands of rupees are deposited into the depths of the Ganga Matha. Still, "Mother India" is poor, thanks to the Satanic Government," prates the Hindu politician!

"Dressing the Ganga Matha" was another of the scenes that I saw in Benares. A long line of boats were stationed in a line from one bank of the river to the other and all the boats were covered by a long stretch of new cloth. After the *pooja* was over, lasting for nearly an hour, the whole cloth was bundled and thrown into the center of the river and proper care was taken to see it was well drowned. The cloth could have easily dressed at least 200 beggars appearing almost naked in the streets of Benares, but then, Hinduism and Hindu society wills it otherwise. The burning ghats in the midst of human habitation in Benares, causing nuisance and poisoning the atmosphere and spreading disease, speak volumes of the civic and sanitary consciousness of Hinduism and Hindu society! And the Government is pledged to non-intervention in religion!

While bathing again in the Ganges at Haridwar, I was horror-struck to find a Marwadi woman throwing five shining fresh silver rupees into the waters—perhaps to propitiate for the sins of her husband or son dealing in money-lending business which is of a blood-sucking nature. There is no end to what the Hindu people throw into the Ganges from its very sources, all along its course, and up to the point of its emptying into the Bay of Bengal—money, milk, honey, curds, ghee, flow-

ers, camphor, incense, bread, fruits, sweetmeats, and what not. "Mother India is poor" is the slogan of the "patriot" and he stretches his hands towards the west for this poverty. I wish a public enquiry committee would look into this waste and place it side by side with the much maligned military budget! There are innumerable *Dharmasalas Chatrams* and *choultries* throughout India. There are nearly 360 *Chatrams* in the "holy" city of Benares alone. Poverty is no basis of feeding in these *Chatrams*. Birth and caste alone is the deciding factor. "For Brahmins only" is the written and the unwritten law of these so-called charitable institutions. So much is made of color bar and the Brahmin politicians attack the Government and the Europeans for it. Has any one among them till now said or done anything against this discriminative feeding. Still they swear by Socialism! All sorts of imaginary exploitations by Europeans should be violently condemned but the actual exploitations by Brahmins in every walk of life should be silently ignored! That is the Brahmin ethics, that is his social game, his political game, that is his dirty game everywhere. He is not only exploiting the people in every possible and conceivable way but has made them fools and idiots in the name of religion and God and is daily injecting, inventing and encouraging all sorts of false beliefs and foolish ceremonies and customs. The Brahmin has captured religion, captivated the society and even today dominates politics. There are parties and parties and the Brahmin politicians figure prominently in every party. They may make nice distinctions between parties, they may carry on even some word-fights—all pillow fights—with a view to mislead the public as they have done in the religious sphere, but all of them, if you slightly scratch them, will be black communalists. The Brahmins have been the *lagos* of Indian affairs either in Hindu Raj, Muslim Raj, Sikh Raj or British Raj. So long as the designing and unscrupulous Brahmin priest and politician is occupying the present strong position that he does today and the other misguided Hindus follow his lead, only one course is open to us Untouchables, viz., to give up the Hindu fold completely with all the paraphernalia of Hindu ceremony and worship, the so-called sacred books and beliefs, superstitions and pilgrimages to the so-called holy places and Thirthas—all which were invented to drain our poor resources—and embrace any other religion practicing as well as promising equality and brotherhood and salvation not only after death but in this life as well.

# What Indian Womanhood Owes to Christ\*

By MRS. MOHINI DASS

THE only reason why I am standing before you today is that, though a nominal Christian for many years, it was just five years ago that I discovered for myself the wonderful, life-changing power that Jesus Christ can bestow on those who accept Him whole-heartedly. Since then, the greatest desire of my life is that others, too, may know of this marvellous Force which has transformed the lives of so many individuals and races, from a life of suppressed potentialities to one of power and usefulness.

Glance for a moment at the history of the world, with special reference to the condition of women, and you will see that in olden times there was hardly a country where women were not treated more or less as members of a Depressed Class.

Look at Japan. There was a time when no Japanese woman was allowed to scale the sides of the sacred mountain, Fujiama, for fear of defiling it.

Turn to China. In olden days, more often than not, girls, when born, were exposed to die. During the days of the Old Testament the Jew generally prayed as follows: "Lord, I thank Thee that Thou didst not make me a woman, or a leper, or a Gentile."

In our own India it has been taught that if a man's deeds in this life are not what they should be, he may be born a woman or dog in the next.

Turn to Europe, to Africa, and, indeed, to any country the world over before the coming of Christ, and you will find that generally speaking, the condition of women at that time was more or less that of a depressed class. They were often classed with "dogs" and "lepers"; Their condition in every way was, generally speaking, the condition of a "depressed" or "suppressed" race. I stand here to witness, and I challenge anyone to repudiate the statement, that it is Jesus and His teachings which have permeated the world and have caused the women of the world to stand erect as useful members of the community, and of the race.

True, this does not mean that in the years before the Good Tidings that Christ brought to the world, all women were classed as dogs and lepers.

In the so-called depressed races of the world to-day there are many who are not in the least "depressed," who hold their heads high, but, viewing the situation as a whole, I maintain that, as for suppressed individuals and races in general, so for women, Jesus by His teachings and His life opened a new door of opportunity. Listen to what Jesus proclaimed at the very outset of His ministry. He said, "The spirit of the Lord is upon me, because He hath anointed me to preach the Gospel to the poor; He hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." He taught therefore that oppression and the suppression of the individuality of *anyone* is wrong, be he man or woman. In the olden days it was customary for the Jews to have more than one wife. Jesus realized that this "bruises" the self-respect of a woman, so, when questioned by the Pharisees on the subject, He laid down that a man should have one wife and "they two shall be one flesh . . . therefore they are no more two, but one flesh." Listen to what is laid down for the guidance of the followers of Jesus in the New Testament: "There is neither Jew nor Greek, there is neither bond nor free, *there is neither male nor female*, for ye are all one in Christ Jesus."

Jesus proclaimed this new principle to the world—this principle of equal opportunities for all—for all whose individualities have been suppressed, whether they be men or women, and what was the result? Wherever His teachings took root the condition of woman began to alter. She became not just a glorified courtesan and housekeeper, but a home-maker, a companion to her husband and a fit mother for bringing up his children.

A famous European scholar has propounded the theory that, very probably, the ancient civilizations of the world crumbled away because in those days woman was not given her proper place in the home and in society as a whole. Consider the proposition for a moment and it will strike you as one that is reasonable because it is the woman in the home who has the care of the children in their most impressionistic years and it is the children who are the promise of the fu-

\* An address delivered at the All-India Depressed Classes Conference in Lucknow, May 22, 1936.

ture. What your children are, not only physically but morally and intellectually, will be what your race is, and your children will be more or less what their mothers are. It is the woman too who outside the home must help in tackling the problems which affect her and her children, for it is she who has the best knowledge of these problems.

The new idea regarding women, which was thrown out into the world by Jesus Christ, has resulted in a revolution the world over, a revolution that astounds one in its tremendous implications. I have time to cite only a few outstanding cases of the effect of this revolutionary teaching on the women of the world in general and of India in particular.

Listen—the very first college for women established in Asia was established by a Christian woman. I refer to Isabella Thoburn College for Women, in this very city. The first hospital founded in Europe was founded by a Christian woman. The Red Cross, an association that has done such invaluable work for the alleviation of suffering, was initiated by Florence Nightingale, a Christian woman.

True, and we thank God for this, the flower of emancipated womanhood is now blooming everywhere, but from whence came its seed? It is obvious to a student of history that the seed was the principle of equal opportunities for all, injected into the world by Jesus Christ nearly 2,000 years ago.

Why turn to other lands? Just consider our own motherland. Of the three communities in India which rank the highest with respect to numbers, the Indian Christians are placed third in order of numerical value, but rank first of these three communities with respect to the literacy of their women. And, mark you, 90 per cent of this Protestant Indian Christian community are from the so-called “Depressed Classes”—once suppressed but now equal members of a glorious Kingdom.

Stop for a moment and see what is happening. In both mission schools and hospitals the daughters of so-called Depressed Classes, now Christians, are teaching and tending the children of Brahmins! Untouchables? What has happened? They are Untouchables no longer, for Jesus has touched them! Come with me to Kodikanal in South India, climb its highest peak and you will see stretched out on the plains below many villages nestling among the trees. These villages have schools run by local boards, and three out of every four of the teachers in these schools are

Indian Christian women drawn from the Depressed Classes, but now teaching, among others, the children of Brahmins—looked up to and respected by them. And this one example is typical of many institutions in the Punjab and in this Province, and in fact, all over India.

Again, the Indian Christians of one of our provinces chose a woman to represent them in their Legislative Council because of her outstanding ability, and that woman was drawn from the Depressed Classes, but she was now an honored member of a Christian group which probably included some formerly Brahmin and Kshatriya converts.

Right here in this very city about five or six years ago the Legislative Council was meeting in the magnificent Baradari, once the home of the Ruler of Oudh and his 150 wives. A resolution was put to the house regarding the entry of women into the Council. One of the supporters of the resolution rose, and looking up at the ladies' gallery, thronged with visitors, mostly past and present students of our Isabella Thoburn College for women, said “How can we do anything but pass this resolution with the pressure that is being brought to bear upon us from the galleries.” This “pressure” was from the past and present students of a Christian college for women!

Brothers, we are quite conscious, just as you are, that there are many so-called followers of the Lord Jesus who are not really His followers, and who are surely crucifying Him afresh by their actions and their words, but we would entreat you to consider what the Lord Jesus has accomplished the world over as well as in India through those who have sought to follow their Master wholeheartedly. And we would assert once again that not only did Jesus initiate the idea of release from bondage to oppressed men and women the world over, but that He has accomplished through His sincere followers this release, this newness of life in India and the world.

Brothers, have I helped you to see, even in a small way, the potentiality of that Force released nearly 2,000 years ago, and still energizing in the living present?—the Force that worked as leaven and revolutionized the position of women, as that of all suppressed peoples? If so, my purpose is accomplished. I am not here to make glowing promises. I only point to the sources of tremendous power, power that has transformed those of your number who have accepted Jesus, power that has tremendous possibilities, if accepted by you who are the leaders of your people.

# The New Era of Foreign Missions

By JULIUS RICHTER, D.D., Berlin, Germany  
*Author of "Missions in India," "Missions in the Near East," etc.*

THESE is widespread agreement that we are passing through a new crisis in the foreign missionary movement. Since the first common experience of the whole race in the World War, the rapidly extending communications, telegraph, radio and wireless, railroad, steamboat and airship all compete to bring individuals and nations all the world over near to one another as one big family with the same problems and achievements. The occidental civilization, like a rising tide, is penetrating even the remote corners of the globe and is irresistibly changing its background.

The system of the family of nations is out of joint. Agriculture and industry easily produce overwhelmingly more than the impoverished race is able to buy. So half the race is lingering on the point of starvation whilst the other half is ruthlessly discarding its useless surplus and thirty or more millions of unemployed have no scope neither for life nor for death. Whilst world traffic is laying down all separating walls, nationalisms are everywhere building up even higher barriers and dire necessities of self-preservation are squeezing down interchange of commerce to paltry barter between neighboring countries. The missionary movement of the Christian churches falteringly is seeking its way through the general confusion and the kaleidoscopically changing scene.

There are large tasks and alluring vistas before us. The more than one hundred fifty million primitive and animistic peoples, in Africa, Oceania and many parts of Asia, are rapidly disintegrating religiously and culturally. It may be a question of only a few generations before they will be absorbed by the stronger religions busying themselves about them. A carefully planned campaign and an energetically pursued crusade might cause these millions to be integrated into the Christian Church. The Roman Catholic Church is already dreaming of a Roman Catholic continent of Africa. Many mission fields seem slowly to pass from the period of a slow knocking at closed doors to a landslide when mass movements sweep tens of thousands into the church and the missionaries look around for companions to bring in safely the breaking nets. The task of world-wide and powerful evangelism has never been greater than at present. When the great world religions are confronting each other at

nearer proximity and greater eagerness than ever before, and when humanistic or atheistic or anti-religious philosophies at the same time are claiming world-wide allegiance, it is becoming more and more a question of life and death for the Christian Church to proclaim triumphantly and with new tongues that there is no other salvation for the human race than in Christ Jesus.

It is true that at present there are many hindrances which impede any rapid advance and that threaten to bar the way of further advance. The financial stringency in consequence of the world depression is immediately pressing into view; in Germany it is excluding all financial subsidies for the foreign field, beyond a meagre allowance for the missionaries' salaries. Shall our foreign missions be starved out, just at the time when the rapidly advancing impoverishment of the peasant millions of Asia are less than ever able to provide church finances? Nationalism everywhere creates pride in one's own cultural heritage, but in many countries this goes hand in hand with a recrudescence of the primitive religions so that Christianity is looked at askance as a part of foreign imperialism, all the more abhorring because it is looked upon as creating foreign cultural groups in the heart of a nation. During the greater part of the last century Protestant missions had a fairly free field, distances being great and the field large; the Roman Catholic competition, though hitting sorely in many places, was not considered particularly dangerous. This situation is changing rapidly. Under the ingenious leadership of the popes Leo XIII and Pius XI, the Roman Catholic propaganda is covering the globe with a close net of missionary dioceses, vicariates, prefectures, and missions. Year by year new monastic orders, missionary societies, brotherhoods and sisterhoods are entering the foreign fields; hundreds of priests, brethren and sisters are swelling their ranks and already in many fields they outnumber the meager Protestant forces. This advance of Roman Catholicism in the world-wide crusade is a loud challenge to the conscience of Protestant Christians.

What then shall we do in this emergency? Some parts of our duty appear to be evident. Let evangelical forces join ranks; cooperation is the call of the hour. If Protestant missions are in danger — as they really are — it is disastrous to



dissolve into unorganized, independent groups, without a concerted plan of action; it would be their own fault if they are pushed aside and their praiseworthy endeavors, sanctified by prayer and self-sacrifice, prove futile. The work of the International Missionary Council and of the National Christian Councils in many countries and of similar enterprises has never been more needed than at present. The leadership of the Christian movement in many countries, particularly in Asia, is passing from the "older" to the "younger" churches. On the side of the "older" churches there will be a generous acknowledgment of the particular responsibility of those "younger" churches and an unreserved willingness to give them full scope for the development of their yet untried forces and inexperienced methods, even if their ways sometimes may seem curious and not very practical. The older generation of the missionaries has learned much from its failures and mistakes. There are many complicated questions with regard to church property, colleges, universities, hospitals, literary undertakings, and other establishments and organizations, where knotty problems are to be solved through further cooperation; this includes the handing over of partial or complete ownership to the "younger" churches, and maintenance of their original scope. Often there will be a wide divergence of the opinions, or even convictions, on both sides; their readjustment needs an exceptional measure of sanctified common sense in an unbiased consideration of the common end in view. Even if all "younger" churches, which are at present in the

state of adolescence, are acknowledged as of full age there remain the hundreds of millions of pagans so that the task of the "sending countries" is not diminished but is rather increased. We may ardently hope that the "younger" churches, in their youthful vigor and enthusiasm, will grapple energetically with their surrounding missionary problems but it is clear that every bit of help that the sending countries may be able to provide will be needed in an enterprise far surpassing even the most strenuous exertions.

Syncretism has always been a lurking danger when Christianity was confronting foreign religions; even so, agnosticism was a danger when the young Christian religion for the first time emerged into the world of Greek philosophy. Wide-spread relativism also resulted from the *rapprochement* of Christianity, Islam and Judaism at the time of the crusades. Similar syncretistic tendencies will be unavoidable in the mixing and meddling of various types of religions and philosophies at the present age. Perhaps at no time has there been greater need for a hallowed theology soundly based on the divine revelation in Holy Scripture; the task of the theological faculties at home and abroad was never more urgent than in the present emergency.

In view of the world-wide issues, the dwindling missionary forces, the threatening hindrances, and the overwhelming tasks to be solved, our confidence is only in the Lord of lords.

It is Thy cause, Lord Jesus Christ,  
The cause on which we stand,  
And as Thy cause alone, in the end it cannot fail.

### DR. CARROLL'S CODE AT EIGHTY \*

[EDITOR'S NOTE: In publishing the following "Code" exactly as it has come to us—title and all—it is perhaps necessary to say that "Carroll" is Rev. Charles W. Carroll, D.D., Superintendent Emeritus of the Middle Atlantic Conference, widely known and well beloved throughout the Congregational fellowship. The "Code" has worked so well in his case that it may be wisely commended to others.]

I. BE PREPARED to live in an imperfect world filled with imperfect people. Never become embittered by any calamity; even the death of your beloved. For these things must come.

II. START OUT to live a victorious life. Like Paul, smile in the face of every disaster. Never whine.

III. FIT YOURSELF for an occupation which you love. Then learn to work and play and pray, and live the Jesus way.

IV. GIVE YOUR BODY and mind every possible chance to get and to retain their normal vigor. Avoid all enslaving habits. Be a free man, or woman, even in this cigaret age.

V. KEEP FIT; Think straight; Get a competence; Found a home; Find a faith.

VI. SET OUT TO FIND and to stress the good in the world and in the people. Recognize evil only when you can mend it. Be an inveterate optimist.

VII. PLAN TO HELP all needy folk you meet, by helping them into self-mastery. Ask little; give much; and make all the people with whom you come in contact glad they have met you.

VIII. FEAR NOTHING but sin. An honest man or woman has nothing to fear, for he or she is guilty of nothing. The worst the world can do with such a person is to hasten his death. Soon or late that comes to everyone. Fear is our most enervating foe. Perfect love casteth out all fear.

IX. BEHOLD a personal Father in all nature: His tender love in the sunshine and the flowers; His magnificent power in the tempest. Let His world teach you beauty and strength.

X. TRUST GOD in every experience of this life; and fall on eternal sleep assured that the mystery of the future is in the keeping of One who loves you with a perfect love.

"I know not where God's islands lift  
Their fronded palms in air;  
I only know I cannot drift  
Beyond His love and care."

\* From *The Congregationalist*.

# When Youth Looks at Missions

By the REV. CHAS. A. PLATT,  
East Orange, New Jersey

*Assistant Minister of the Munn Avenue Church*

A CONFERENCE table! Around it are gathered a group of twenty young people of college age or older. They have come together to begin a study of some definite religious topic each week during the winter. What subject will best enable us to view Christianity in the face of today's problems? Is Christ's faith and life being carried along by the momentum it gathered in a by-gone age, or has Christianity within itself a power strong enough to face our materialistic world?

To answer such questions we must view Christianity on the frontier where it stands or falls on its own merits. Stripped of local tradition, and having been transplanted into a new philosophical and social climate, one could see the workings of the Christian enterprise in its primary stages. This is just what the group wanted. What better vantage point could be found than to look at Christianity through the eyes of the missionary?

Thus we began a year's course in missions. It was not a select group, but one which could be duplicated in a hundred different communities. There was no common background, except youth and new-found friendships. There were eight colleges represented by actual students, and a larger number of institutions by alumni. But from this varied background and experience, there arose one strong common bond—interest in missions.

Our first question was, "*Do you believe in foreign missions?*" Instead of the usual thoughtless answer, "There's too much to be done at home," the group replied, "How can we know what we believe or do not believe until we know something more about the subject?" They had found the key to understanding the missionary enterprise. Before making up their minds, either for or against the great work, they determined to study the subject from an inductive point of view.

When youth looks at missions he does not necessarily argue. In fact, if he does, he is apt to spend all of his time polishing arguments instead of searching for truth. Therefore, to approach the subject from an inductive point of view is the most helpful because it is the most progressive. We want to know, says youth, what the missionary does for a community, what he teaches, what

effect he has upon the personal, social and political lives of the people, and what motivating power sent him there in the first place. These are fact-finding queries, not argumentative footballs to be kicked about a conference table. They lead to a greater understanding of the whole enterprise and are fundamental in determining questions of policy after the subject is mastered. To argue whether missions are good or bad is to attempt to determine a policy before we know the problem.

Every thinking person will agree, regardless of his other convictions on the subject, that the missionary enterprise is the most unselfish activity in the world. Any man who will bury himself in the heart of a jungle, or lose himself in the midst of a hostile mining community, without thought of remuneration or recognition, is certainly unselfish in the true sense of the word. Therefore, he must have been spurred on by a great ideal or loyalty which would cause him to make such a sacrifice. What is that ideal? How effectively has he been able to realize it? Has that ideal helped or hindered the people to whom he has gone? These questions point out the path which leads to truth.

Youth is making a valiant attempt to fit the whole missionary enterprise into the picture of international relations. In so doing, he finds one of the strongest arguments in favor of Christian missions. One glance at the panorama of this modern world reveals how much closer together people are living now than in any previous generation. The old world of Africa and Asia is no longer a month's or year's journey by land and sea. The peoples and problems of these lands are a part of our daily life. We read the news, we see the pictures, we think of them as neighbors. We recognize the folly of any attempt on the part of America to live a self-contained, self-sufficient life. We must approach the other peoples of the world as part of one great family. This implies industrial and political intercourse. Should it not also mean religious fellowship?

Youth reasons that if we are sufficiently interested in Africa to develop its natural resources and use it as a market for industry, why should we not be just as much interested in sharing with

these people what we believe to be the best phase of our civilization, namely, Christ and His teachings? Too often the industrialization of a primitive land means its exploitation. We too often send our worst; let us also send our best. The balance of influence must favor righteous living and the ideals of brotherhood if America is to build for a better future.

Youth is idealistic. He is seeking to adjust his thinking and his actions to the ideals which he cherishes. And in missions he sees a purely unselfish attempt to help make mankind better. He sees other religions holding civilizations on the low level of ignorance, hatred, indifference, selfishness, and Christianity raising humanity in every instance to higher levels. Christ—through His missionary—must be the answer—the *only* answer.

Religion is a complex thing in even its simplest forms. Yet behind its outward aspects and within its ramifications, there seem to be two fundamentals absolutely necessary for effective life and fellowship with God: They are sincerity and truth. Without the former in the heart of the believer and the latter at the heart of the religion, there can be no real progress to higher things. Youth takes these two principles and uses them as a test of all religions. He sees evidences of the sincerity of millions who worship a multitude of gods. He sees some truth in every faith, but amid them all, he sees faith in Christ as the revelation of God standing far above and beyond the others. He sees in that faith a basis for an eternal hope which spurs men on, and a love which is as broad as humanity itself.

Let there be no mistake. Youth also sees many evidences of insincerity, hypocrisy, sham, and indifference hiding beneath the cloak of Christianity. But being idealistic, he recognizes these faults as evidence of human weakness rather than as signs of theological fallacy. Christianity, he says, is the true solution of the world's problems, and the work of Christian missions is the method by which its frontiers are advanced.

Furthermore, the missionary approach to religion is the positive approach. It counterbalances the vast amount of current religious argument. In a very real sense this approach is the evangelistic approach. It must be. No youth can understand Christian missions until he has probed deeply into the positive statements of faith with which the successful missionary is armed. He must understand and know the importance of having great convictions about the Sovereignty of God; the Person of Christ and His Mission; about sin and the needs of men; as to divine power and the place of the Holy Spirit. Such a

view of our religion opens the door to a blessed faith.

Then there arises a more baffling problem. What about missions and Christianity's modern competitors? No ancient religion is encroaching upon the realm of Christianity, but materialism, rationalism and secularism are its most potent enemies. How does Christianity measure up when confronted with Communism, Fascism, or materialistic humanism? What has the religion of Christ to offer a world just awakening socially and industrially? In many a mission land, the modern trend is away from its established religion—Hinduism, Islam, Buddhism, or Confucianism. Will the people of such a land embrace totalitarianism, a superpatriotism, an aggressive nationalism, or Christianity?

Is the modern youth interested in missions? Of course he is! He loves romance, he longs for news from strange places and about strange people; he thrills at courageous adventure; and the fire of his interest is kindled anew by reports that stimulate his imagination. Paint a vivid picture of life on the Tibetan frontier or in the wilds of Africa, or a winter in northern Alaska, or among the Indians in the great southwest, and you have captivated youth. Give him facts, something definite to cling to; give him a practical, working application of the abstract truth in religion. He wants to be definite, he wants to *know*. Expose him to the Christian missionary enterprise and you bring his soul closer to the Kingdom of God.

### THE SCULPTOR OF THE SOUL

As the sculptor works in wood and stone  
I would devote myself to the living soul.  
But I face the solemn thought that the sculptor  
cannot carve either in wood or in stone anything better than himself.  
All the lines of my carving  
Will but reveal my own soul.  
Gazing at my hand, at my chisel, I shudder.  
How long will it take for this human sculpture  
which I can never carve better or finer than my own soul?  
How shall I escape! how escape from my pitiable,  
limited self, and rise to become a carver of God!

Happily there is a guide for me,  
One Who has opened the door of the sanctuary,  
One Who in His living flesh  
Has given us an Image of the living God.

—Toyohiko Kagawa.

# Some Filipino Superstitions

By MASON LOWE, Mount Vernon, Iowa

THE break between the older and younger generations today is very noticeable in the Philippines. Newspapers, magazines, schools and churches, travel, and contact with foreigners, have caused the younger, educated young people to discard most of the superstitions harmful to progress, but some of these still crop up and occasionally are a positive menace.

Many superstitions are connected with animals and nature. The enormous ant hills that one sees when traveling through the country are objects of superstition, and the peasants give them wide berth when working in the fields. Owls and butterflies are very much feared, especially if they come into the house. The tiny house lizard is regarded as a symbol of longevity, and houses are full of them. Their cries are supposed to forecast the coming of a visitor or some other unusual event.

Sneezing is looked upon as a bad omen. A devout woman will always cross herself and mutter a prayer before going down steps.

Everywhere night is considered favorable to demons. The *aswang* is an evil spirit that is believed to go abroad at night looking for victims. Like the "banshee," he can be heard wailing on windy nights. During the day he may assume some familiar shape such as that of a pig, a dog, or a monkey. This may account for the fact that Filipinos, usually not over humane, are careful not to harm certain animals.

Just as the ignorant American mothers frighten crying children by telling them that the gypsy will get them, so does the ignorant Filipino frighten hers, using the "Bombay" as the bugaboo. The "Bombays" are big hairy, turbaned Sikhs who travel the countryside carrying packs on their backs, the contents of which they peddle about. Many people, even high school students, attribute crimes and misdemeanors to "Bombays" or persons with an evil spirit.

Superstitions vary greatly according to locality. In one place near Manila I found practically none. In another province my students were continually quoting local taboos. A senior high school girl, who was absent one day, on her return explained that the night before she had seen a ghost and had to go to bed. A mixture of salt and garlic, rubbed on her body, had made her immune from harm!

In the same province an image of the Virgin in one of the churches was supposed to have the miraculous power of showing approval or disapproval of the parishioners by a change in its facial expression. Generous contributions to the church caused the image to assume a benignant expression. Immoral acts brought on an expression of sadness. The image was reputed to wander around the streets at night, watching over the village and protecting its inhabitants. In proof the people pointed to a small burr which appeared on the hem of the virgin's gown on the mornings after her expeditions.

One older high school student, who was acting as a supply pastor in a Protestant church in one of the isolated districts, went to a town in the hills. In the rainy season the town was particularly susceptible to floods and this year the river was especially threatening. The Roman Catholic priests took advantage of the situation by telling the people that the floods were a punishment from God because some of them had been listening to a Protestant preacher.

Certain magic is known as *anting-anting*, and its medicine men are called *arbolarios*. *Anting-anting* includes belief in incantations, amulets, and black magic. One of the more harmless forms is the belief that on first entering a new town one should taste a handful of earth from that town so as not to become homesick. In some districts the more ignorant people find it difficult to distinguish between *anting-anting* and Christianity.

A constabulary officer was sent to investigate the activities of a certain young "wonder-healer" who was attracting hundreds of people with his cures. The officer, a graduate of the public high schools and of the academy for the training of constabulary officers, took his wife, who suffered from headaches, along to consult the *apo* before proceeding with the investigation.

The *apo*, a psychopathic case, began to have visions from God demanding that he cure people, by touching them and prescribing a bottle of soda water. The vendors of soda water wheeled their carts up to the house and did a thriving business.

*Anting-anting* is also used as first aid to jilted lovers.

Many of the beliefs in the Islands have their counterparts in other countries. Riding with a Filipino friend in a district only a few miles from

Manila, I passed through a rather out-of-the-way village near Laguna de Bay, which specializes in witchcraft. Many old people can be hired to do harm to an enemy. They make wax effigies, and after mumbling incantations stick pins into the effigy or melt it over a slow fire. The torture that the enemy undergoes corresponds to the treatment of the images.

The minority races in the Philippines present their own peculiar problems. For example, some Moros in Mindanao caused trouble for Bureau of Agriculture officials who were sent there to try to control the locust pest. Believing that the locusts are protected by Saint Augustine, the Moros were doing their best to prevent the officials from exterminating them. The newspaper dispatch

adds: "It is hoped that the people can be induced to eat them as the Tagalogs do. Bulletins describing their preparation can be obtained from the Bureau of Agriculture."

When a typhoon and earthquake almost wiped out the town of Jolo, a serious outbreak against the government followed and many soldiers and Moros were killed. The Filipino reporter who went to investigate the situation, sent back word that the Moros were disturbed because they believed that the catastrophes came as a punishment from God because their spiritual and temporal head, the Sultan of Sulu, had taken to cigaret smoking and cabaret frequenting while he was supposed to be attending to his legislative duties in Manila.

## If I Were Black\*

By LEILA AVERY ROTHENBURGER

*The Wife of the Pastor of the Third Christian Church,  
Indianapolis, Indiana*

A VERY alert and widely read Pullman porter told me that he would hate to be a white man. His reason, stated without trace of rancor, was that while the Negro has a hard time physically and economically he does not in addition have to battle his own meanness. It was an evaluation of the relative spiritual calibers of two races.

About four years ago I listened to a Christian Endeavor group discuss the question, "Would you rather be born black or blind?" Concentric circles of thought produced by that incident are still widening in my brain. *If I were black?* Trying to fit into this mood I have read books, searched tables of statistics, listened to speakers white and black, made a seminar journey into the Southland and repeatedly have found myself submerged in a sea of discouraging facts.

Many of these facts the whites need to know in order that they may understand how underprivileged the Negro is physically, economically and culturally. But when all such facts have been presented, I am inclined to think that, if I were black, it would not be these handicaps that would concern me most. They would no doubt worry me but they would not crush my heart. The thing that would dishearten me is that which is made vocal for us in Countee Cullen's poem, "In Balti-

more," in which he tells of the chilling blight of racial hatred as it falls upon the heart of an erstwhile happy lad of eight. It is this downright meanness, passed on to child from parent, that I should not be able to endure unless indeed my soul had wings.

I am the wife of a minister, belong to the so-called middle class, university trained, and I am rearing a family. Suppose my skin were black? How would the picture change? As a family we would sink in the scale of living. We would be forced to move into a neighborhood much less desirable. Economically we would sink to the verge of poverty. If my children were to continue their education I would have to join my husband as a wage earner. Culturally we would be cut off from practically every fine feature of advancement and entertainment that the city offers, other than the public library.

I begin to list Negro families I know in which the parents are trained folk—doctors, teachers, religious workers; people whose positions are indicative of their character and preparation.

The first is a dentist who maintains a home comparable, in this case even as to location, to mine. Recently during the illness of the little child in that home, the mother, unable to leave, telephoned to the nearest grocery, explained the situation and asked that certain much-needed articles be delivered at her door. The grocer re-

\* From *World Call* for February, 1935.

fused. The delivery boy, touched by sympathy, surreptitiously took the things to the mother.

Next Miss X comes to mind. She is a university graduate and a high school teacher. When "Green Pastures" was booked to appear in my city, the theater sent letters to all high school teachers urging them to see this remarkable play by an all-Negro cast. Unable to go herself but thinking the invitation sincere, Miss X notified a friend who would want to see the play. This person ordered a ticket by mail and on the afternoon before the performance made a trip of one hundred twenty-five miles to the theater. At the door she was refused admittance because her ticket was for a part of the theater where a Negro might not venture and the limited section to which they were restricted was sold out. A member of the board of management of a large Y. W. C. A., and another high school teacher had the same experience. They were free to walk the streets while they meditated upon the land with "liberty and justice for all."

Do you remember the thrill that was yours as a child when you rode on a merry-go-round; how you picked out the particular charger you desired to ride? The tantalizing music set your toes dancing. Pictures of lovely ladies whirled by so fast you could not tell which was the loveliest. It was hard to watch both the ladies and the horses. When your turn came, how you wished that nickels grew on bushes that you might ride and ride. My third name is that borne by a little lad who gazed with shining eyes a long summer through. Why could not he ride? Rather than tell him his father took him along on a trip to New York. At Coney Island the ride went on and on until the pocketbook was cleaned of the last nickel, but whether the lad or the watching father enjoyed it more only the gods can tell. This father is a trained executive, head of an institution that is doing a most constructive work in community uplift. Judged by his training and what that training is doing for the civic body, his child should have every right that mine has. If I were black, it would be denials of a child's right to happiness that would give me the Pullman porter philosophy.

Speaking of the child brings to mind the case that runs the closest parallel with mine. It is a minister's home. Both parents are college trained and shepherding a large church. One of the children has defective eyesight. I can think of nothing that I as a mother would struggle so hard to keep for my child as that bit of precious vision. When the one class for the conservation of eyesight was opened this child was rejected because her skin is brown.

One intolerably hot day we sat cooling ourselves in one of the well-known chain drug stores. A

Negro came in and, after purchasing and paying for several articles, asked for a soda. In a voice that could be heard by everyone present the clerk said, "If you want a soda you'll have to go outside to drink it."

I am not presenting an argument with reference to the policy of the drug store or the above-mentioned theater. We are dealing with this matter of *meanness*. If commercial concerns are going to pursue the segregation policy, why are they not decent enough to do it when it means the loss of money as well as of what they think is social status?

### Could This Happen?

Not long ago the Federal Council of Churches put out a pamphlet entitled *Could This Happen in Your Community?* We studied the leaflet and found it all too easy to duplicate the instances of human meanness that the dominant race in our land shows to its minority groups.

But why go on? Such a recital always irritates certain groups who either accuse one of being sentimental or fling back with, "Why don't you tell the good things the whites are doing?" The fine things done are blazed forth. If I were black I should try to talk about them more; being white I need to find where I am at fault.

I am concerned to know what I would do if day after day such things had to be faced. For a long time I halted between the pronouncements of two other gentlemen whom I might have quoted in preference to the Pullman porter. One of them is the late Dr. John Hope whose sensitive face comes to mind as he says, when speaking of a rebuff, "Such things are so common in our lives that they no longer cause resentment, only fatigue." The other is Dr. W. E. B. DuBois who, looking us squarely in the eyes, speaks in his beautiful, well-clipped English, "We grant you whites superiority in only one thing, the technique of personal insult."

If I were black would I be able to show the world a face beautiful as an etching with suffering and weary patience? Or would I, with an assurance born of the knowledge that I was right, hurl the javelins of bitter truth? Or would I good-naturedly give thanks that I was not born into a race whose soul is mean?

When I repeated the Pullman porter's sentence to a well-known Negro writer there came a sudden illumination of the face that told me this evaluation of the white race struck a responsive chord.

Is it true? Do I belong to a race whose soul is mean? Carrying in my mind's mirror the faces of a Hope, a DuBois, a Negro poet and a Pullman porter, I am not at ease.



# UNITED STEWARDSHIP COUNCIL STATISTICS, ISSUED FOR 1935

A blank was sent to the officials of the communions named below and the statistics are from their replies. Gifts reported are from living donors. Interest and legacies are not included. Budget benevolences are those in the denominational national budget. Denominational benevolences include budget benevolences and such other contributions as are made for denominational missionary and beneficent work outside of the budget. The statistics are for the denominational fiscal year.

The column headed "Total Gifts for All Purposes" in some cases contains gifts from living donors which were given either for non-budget denominational benevolences or for non- and interdenominational benevolences, and there is no method of dividing them.

Communion	PER CAPITA GIFTS						TOTAL GIFTS						Membership	End of Year
	Budget Benevolences	Non-Budget Denomi- national Benevo- lences	Denomina- tional Be- nevolences	Non- and Interde- nominal Be- nevolences	Congregational Ex- penses	All Purposes	Budget Benevolences	Non-Budget Denomi- national Benevo- lences	Denomina- tional Be- nevolences	Non- and Interde- nominal Be- nevolences	Congregational Ex- penses	All Purposes		
Baptist, Northern .....	\$1.55	\$0.04	\$1.59	.....	\$9.74	\$11.34	\$2,290,247.00	\$65,611.00	\$2,355,858.00	.....	\$14,423,290.00	\$16,779,148.00	1,480,231	April 30, 1935
Baptist, Southern .....	0.99	.....	0.99	.....	4.77	5.76	4,251,668.00	.....	4,251,668.00	.....	20,401,608.00	24,653,276.00	4,277,052	April 30, 1935
Brethren, Church of .....	1.22	0.63	1.86	\$0.44	6.28	8.58	195,376.00	100,000.00	295,376.00	\$70,000.00	1,000,000.00	1,365,376.00	159,128	Feb. 28, 1935
Brethren in Christ, United .....	1.37	3.64	1.73	1.84	8.81	10.72	562,505.00	147,556.00	710,061.00	75,520.00	3,609,181.00	4,394,762.00	409,874	Oct. 1, 1935
Congregational and Christian .....	1.42	0.15	1.57	0.50	13.00	15.00	1,443,942.00	157,799.00	1,601,761.00	512,816.00	13,305,260.00	15,419,837.00	1,029,002	1934
Disciples of Christ .....	0.86	0.33	1.19	0.06	5.39	6.64	1,399,068.06	529,347.12	1,928,415.18	90,000.00	8,727,830.00	10,746,245.18	1,613,832	June 30, 1935
Episcopal, Protestant .....	0.90	0.78	1.68	.....	13.31	14.99	1,833,651.00	1,608,338.00	3,441,989.00	.....	27,134,440.00	30,576,429.00	2,038,477	1934
Evangelical Church .....	1.58	0.92	2.50	0.51	15.23	18.24	370,417.00	214,938.00	585,355.00	118,932.00	3,559,600.00	4,263,887.00	233,792	Aug. 31, 1935
Evangelical Synod of N. A. ....	1.34	0.51	1.85	0.02	11.75	13.62	378,334.08	142,933.37	521,267.45	4,255.45	3,310,817.73	3,836,340.63	281,598	Jan. 31, 1935
Lutheran Church, United .....	.....	.....	2.07	.....	10.90	12.97	.....	.....	2,208,544.00	.....	11,626,185.00	13,834,729.00	1,068,686	Dec. 31, 1934
Lutheran Conference, American .....	.....	.....	2.25	.....	9.92	12.17	.....	.....	2,232,367.00	.....	9,860,727.00	12,093,094.00	994,366	Dec. 31, 1934
Lutheran Conference, Synodical .....	.....	.....	2.80	.....	10.16	12.96	.....	.....	2,752,126.00	.....	9,974,492.00	12,726,618.00	981,588	Dec. 31, 1934
Lutheran, Other Synods .....	.....	.....	1.82	.....	6.85	8.67	.....	.....	154,520.00	.....	583,240.00	737,760.00	85,125	Dec. 31, 1934
Methodist Episcopal .....	1.61	0.12	1.72	0.15	12.27	14.15	5,966,817.00	435,745.00	6,402,562.00	560,805.00	45,560,265.00	52,523,632.00	3,711,702	May 31, 1934
Methodist Episcopal, South .....	1.64	0.67	2.31	0.19	6.85	9.36	4,476,217.00	1,843,420.00	6,319,637.00	518,500.00	18,695,683.00	25,533,820.00	2,727,485	Dec. 31, 1934
Moravian, North .....	3.70	.....	3.70	0.19	15.90	19.79	63,970.46	.....	63,970.46	3,336.91	274,940.30	342,247.67	17,294	Dec. 31, 1934
Nazarene, Church of .....	1.78	2.73	4.52	.....	22.25	26.77	199,664.00	306,108.00	505,772.00	.....	2,489,800.00	2,995,572.00	111,905	Dec. 31, 1934
Presbyterian, United .....	4.85	1.85	6.70	0.48	14.38	21.56	868,893.00	333,352.00	1,202,245.00	85,410.00	2,579,253.00	3,866,908.00	179,338	Mar. 31, 1935
Presbyterian, U. S. ....	4.26	0.70	4.96	0.19	13.88	19.03	2,032,248.00	336,238.00	2,368,486.00	91,224.00	6,626,358.00	9,086,068.00	477,467	Mar. 31, 1935
Presbyterian, U. S. A. ....	2.55	0.82	3.37	.....	15.19	18.56	4,899,762.00	1,569,639.00	6,469,401.00	.....	29,186,135.00	35,655,536.00	1,920,897	Mar. 31, 1935
Reformed in America .....	3.15	0.15	3.29	0.59	17.58	21.46	503,902.00	23,351.00	527,253.00	94,048.00	2,814,040.00	5,435,341.00	160,065	April 30, 1935
Reformed in United States .....	1.52	0.73	2.25	0.14	10.25	12.64	527,986.01	254,968.80	782,954.81	48,118.19	3,568,769.00	4,399,842.00	348,189	Dec. 31, 1934
Baptist Convention of Ontario and Quebec	3.95	0.51	4.53	.....	15.20	19.10	222,975.00	33,488.52	256,463.52	.....	861,726.21	1,118,189.73	56,600	Sept. 30, 1935
Presbyterian in Canada .....	2.73	0.50	3.22	.....	13.51	16.74	488,832.00	88,867.00	577,699.00	.....	2,424,937.00	3,026,704.00	179,548	Jan. 31, 1935
United Church of Canada .....	3.57	0.11	3.68	0.34	13.92	17.95	2,244,346.00	71,199.00	2,315,545.00	216,734.00	8,748,858.00	11,281,137.00	628,614	Dec. 31, 1934
	\$1.60	\$0.47	\$2.02	\$0.21	\$9.98	\$12.10	\$35,220,820.61	\$8,262,898.81	\$50,831,296.42	\$2,489,699.55	\$251,347,435.24	\$304,692,499.21	25,174,855	.....

Compiled for the United Stewardship Council, HARRY S. MYERS, *Secretary*, 152 Madison Avenue, New York City, January, 1936.

# Two Notable Leaders

## JAMES L. BARTON

The thirty-three years of Dr. James L. Barton's service as Foreign Secretary of the American Board of Commissioners for Foreign Missions, almost exactly covered the time of the mighty forward surge in missionary giving of men and of money that came with the growth of the Student Volunteer Movement. He was peculiarly fitted in mind and spirit to enter into and play a leading part in just such a great epoch of advance as that in which he lived.

The passing of this great Christian in Brookline, Massachusetts, on July 21st calls to mind this remarkable period of the Christian Church in which he was a conspicuous leader.

Dr. Barton responded to the missionary call while a student at Hartford Theological Seminary and went to Turkey as a missionary in 1885. He was of the stock and background of Northern New England and had the combination of deep religious devotion, strong common sense and vigorous executive ability that the hard soil of New England has sometimes produced. In his delightful "Recollections," printed in the *Missionary Herald* in 1927, he tells us that he went to the field without any special missionary preparation, so that at least there was not a great deal for him to unlearn.

Evidently he brought to his work the same alert openmindedness that has been an outstanding characteristic throughout his entire life. He was associated with strong missionaries and native leaders and quickly learned that missions must be a cooperative enterprise between these two groups, conducted on terms of complete equality. He also soon became a convinced believer that a self-supporting, self-governing and self-propagating church is at the heart of the missionary program, and, a little later, that higher education is important for the development of leadership in such a church.

When Dr. Barton was called to be foreign secretary of the American Board in 1894 he hesitated a long time before accepting, saying that he regarded his missionary career as primary, but the health of Mrs. Barton made it necessary for them to stay in America and he finally accepted. For the third of a century during which he was foreign secretary he gave primary place to the mission and the native church, regarding his own function as largely that of advocate and promoter of the work for whose policies and conduct they were primarily responsible. He was

accustomed to say with great emphasis, "The missionaries *are* the Board in action."

This attitude, and his eager interest in the work of each individual missionary under his care greatly endeared Dr. Barton to the workers on the field. A little incident illustrates this attitude. Early in my own missionary career I had written an article for our missionary paper in India, and to my surprise and delight I received a letter from Dr. Barton expressing appreciation and suggesting that I write more. In his busy career he had found time not only to read this paper from India, but to write a friendly note to a young missionary. When we missionaries came home we always found Dr. Barton's door open to us. Even though his program of work was so crowded that it meant burning midnight oil, he allowed no missionary to feel that he did not have abundant time to talk with him and share his problems. He was always a missionary at heart. As foreign secretary he carried into his work the convictions he had gained as a missionary, and gave effective encouragement to the development of strong native churches, and of educational institutions which would be qualified to train native leadership.

Another great principle in his program was his emphasis on union efforts. He early discovered the loss that came through division, and he never could understand why all Protestant churches on the field should not be united. He realized the importance of union in education and was a conspicuous and effective promoter of union colleges and theological seminaries.

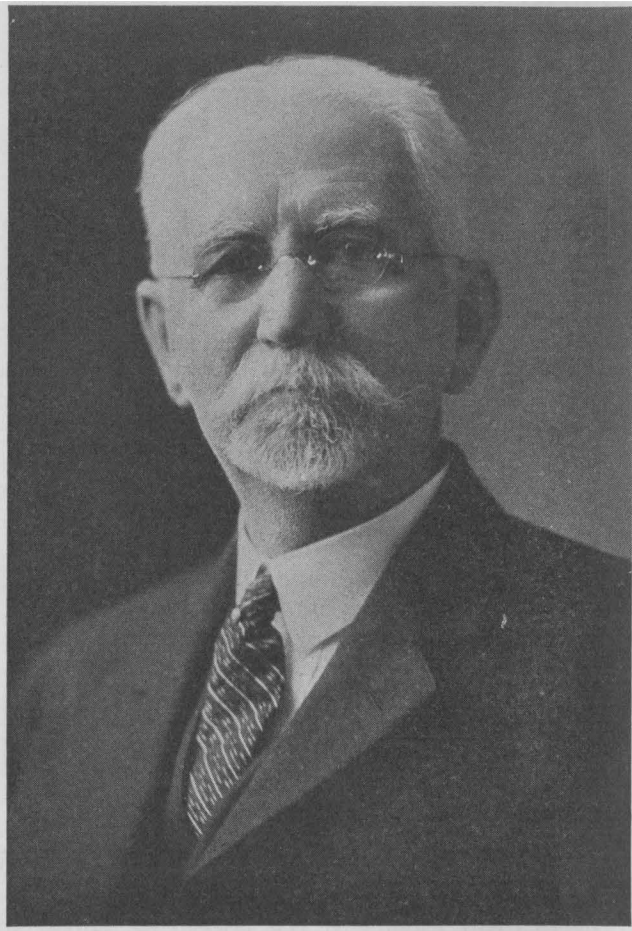
Many vigorous and significant higher educational institutions on the field today, some under the American Board alone but more under union boards of trustees or under independent management, owe a great debt to Dr. Barton. These form a remarkable and enduring monument.

As we would expect from a man of his catholic spirit, cooperative planning among the boards at home found in him a strong supporter. He was one of the prominent leaders of the Foreign Missions Conference of North America.

Dr. Barton's work as foreign secretary early took him on deputations to Japan and to India and Ceylon, and later to China. With keen insight and sympathy he entered into the life and problems of these lands and in the process himself grew to the stature of a world citizen. Indeed this became one of Dr. Barton's most distinctive characteristics. He was a man whose heart and mind habitually took in the world.

The combination of great qualities in Dr. Barton gave him a position of influence with leaders of American life. He was at home with statesmen and presidents as well as with business men and philanthropists. He awakened in men of large business such a sense of confidence in his wisdom and such a desire to share in the enterprises that he laid before them, that they entrusted to the Board millions of dollars largely to build and endow educational institutions in which he was interested.

He also had the art of putting into clear and



DR. JAMES L. BARTON

convincing form the appeal of the world-wide Christian enterprise. His first book, "The Missionary and His Critics" was effective in breaking down prejudice and winning support. "The Unfinished Task," written for the Student Volunteer Movement was a powerful marshaling of the appeal of missions. "Daybreak in Turkey" and "The Christian Approach to Islam" were careful studies of particular areas of effort. In these and other books and in many articles for a great variety of magazines and for the daily press, Dr. Barton played a conspicuous part in giving the missionary enterprise the vitally im-

portant place it held in the interest of the Christian public.

The period of financial depression came after Dr. Barton had retired as foreign secretary and put his policies to the severest test. I have just returned from a trip to many of the missions in which Dr. Barton was most deeply interested and can say with assurance that the principles for which he worked have stood this test. The higher educational institutions were so well founded that they have continued to carry on and some of them even to go forward. The leadership training has been done so well that many nationals have taken over work formerly carried by missionaries and the churches have assumed heavy new duties.

The opening of the War brought a new challenge to Dr. Barton's leadership through the sufferings it brought to peoples of the Near East. With characteristic ability Dr. Barton helped to organize the Near East Relief, of which he was chairman throughout its life. This great undertaking won warm support from Jew, Catholic and Protestant in America as well as from all the governments concerned. It raised and spent tens of millions of dollars and saved the lives of uncounted thousands of suffering people. Dr. Barton was also prominent in organizing and conducting the Near East Foundation growing out of the Near East Relief and carrying on permanent service in that great area.

Up to the time of his death Dr. Barton was a member of many boards on which he was rendering service of high order. His mind was alert and resourceful to the end. He was a great optimist. That was a principal element in his strength. But his optimism was not the result of shallow thinking. It was deep-rooted in the character of God. It was his living faith in the God of Christ that made it possible to face even the hell of war experiences in the Near East and still to believe in the coming of God's Kingdom among men. There is nothing that the Christian Church needs today more than men of such deep-rooted, contagious faith as that of James L. Barton.

ALDEN H. CLARK.\*

## BISHOP LLOYD

Arthur Selden Lloyd was a Twentieth Century saint. His saintliness was manifested by awareness of God in every phase of human life and by power to help others realize spiritual possibilities.

Born near Alexandria, Virginia, in 1857, his young boyhood was spent amid the anxieties and sacrifices resulting from the war between the North and South. As a youth he shared the physical and spiritual agonies of the reconstruction

\* Secretary of the American Board.

period. That he came through it all with a loving heart, is sufficient indication of the quality of his soul. He intended to study law but the influence of an older brother, who was finding joy in the ministry of the Church, led him to enter the Virginia Theological Seminary instead of the University Law School.

After five years service in rural mission churches, he was called, in 1885, to St. Luke's church, one of the smaller parishes of Norfolk, Virginia. The fifteen years that followed were a period of unconscious preparation for tasks that lay ahead. St. Luke's grew into the largest and most active parish in the city, but better still it became a parish whose rector and people were known throughout the Southland as devoted disciples of Christ and eager to serve their fellow men. "Mr. Lloyd," as he was affectionately known, became one of Norfolk's first citizens, and his walks through the business districts were constantly interrupted by the men of his congregation and others who wanted a word with the "Parson." His influence with young men especially is evidenced by the number who were led by him to enter the ministry, and who are doing solid work today in various parts of the country.

Arthur Selden Lloyd always taught his people that their church has a world-wide mission to make our Lord known, and his intensive work in the diocese was stimulated and balanced by a world outlook. In 1899 he was elected to be General Secretary of the Board of Managers of the Domestic and Foreign Missionary Society of the Episcopal Church, whose work has been languishing for lack of spiritual conviction and financial support. There were some rare leaders and faithful workers in the mission fields overseas and at home. They faced boundless opportunities in the field, but when they looked to the home church they saw but half-hearted concern. The office of General Secretary had been vacant for more than two years, and four men had successively declined to take up the task. To Arthur Lloyd the action of the Board was the call of the Church and, through it, the call of God. With determination to give himself to the work without reserve, he entered upon his duties at the National Headquarters in New York City. The technique of the task was new, but its aim and purpose had been the guiding principles of all his ministry—to win men and women to discipleship to their Lord and Saviour. That, he asserted, is the mission of the Church. What men sometimes slightly call "missions" are simply the means by which the mission of the Church is to be realized.

For six years he traveled widely over the United States, interpreting the mission of the Church,

telling of its successes and failures and calling upon his fellow churchmen to pray, to give their children and their money, and to ally themselves with God's purpose for the world. He became a great missionary to the conscience of the church. The old miracle was repeated—the dry bones began to live.

In 1906-07 Dr. and Mrs. Lloyd visited the missions in Japan, China, the Philippines and Hawaii, as well as some of the Church of England work in India. He found little to criticize, but much to be thankful for in the spirit of the missionaries, and in the sound planning of the leaders. On the other hand, his rare gift of understanding, his quick sympathy and his self-identification with the workers, won their lasting affection and stimulated them to do their best. They realized that they had a champion at the Home Base who understood them and the cause to which they had given their all. Reinforced by first hand knowledge, Dr. Lloyd returned enthusiastically to the work of arousing the church to the greatness of her opportunity.

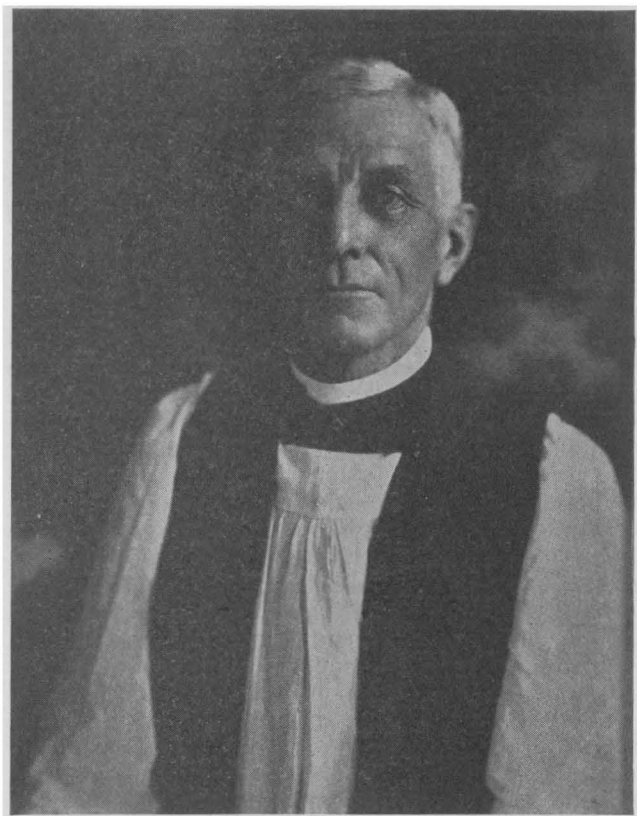
In the period from 1904-1908, Dr. Lloyd was elected successively to the episcopate by the Dioceses of Mississippi, Kentucky, Southern Virginia and Maryland. Convinced though he was, of the high and important character of the office of bishop in the church, Dr. Lloyd felt it his duty to decline these successive calls to the bishopric, in order to continue in his missionary post. When, however, in 1909, his home Diocese of Virginia elected him to be Bishop-Coadjutor, he felt obliged to accept. The following year the Board of Missions recommended a recasting of the administrative machinery and at the triennial General Convention of the Church in 1910 Bishop Lloyd, by a large majority was elected president of the Board of Missions with increased executive authority.

There followed a decade of notable constructive work. Bishop Lloyd visited the African mission and on his return he devoted himself to two major projects: one provided for a further administrative reorganization of all the general activities of the church under one authority, known as "the Presiding Bishop and the National Council," the other called upon the church as a whole to move forward to a "Nation-Wide Campaign" for the development of all its resources, spiritual and material for the extension of the Kingdom of God. When these two projects were adopted by the General Convention of 1919, Bishop Lloyd retired from full time administration of national work but continued to be an invaluable member of the Department of Missions and of the American Church Institute for Negroes.

As Bishop Manning truly said: "His life was

an inspiration and example to all of us. In the diocese of New York to which he was elected suffragan bishop in 1921, he was universally beloved, and was one of the most beloved and revered bishops in the whole church."

In his eightieth year, on July 22d, Bishop Lloyd passed into the Life Beyond. It was a great happiness to him that he was able to carry on his work to the end. Not only the Episcopal Church, but the whole Christian community is richer for



BISHOP ARTHUR SELDEN LLOYD

the life of this saintly and very human bishop, who had such rare capacity for inspiring all sorts of people to desire and to choose the Christian life. He was a notable member of interdenominational gatherings, not so much because of what he said as because of what he was. He was a great missionary leader, a great friend and above all a great interpreter to others of the Master he so faithfully and joyfully served.

JOHN W. WOOD.\*

\* Executive Secretary of the Department of Missions of the National Council of the Protestant Episcopal Church.

## A CHINESE EVANGELIST

[On page 402 of this issue of THE REVIEW will be found an article by Rev. Andrew Gih, of Shanghai. Quite opportunely there appeared, in *China's Millions*, this brief account of his work, but it came too late to be given space with Mr. Gih's contribution.—EDITOR.]

Readers of *China's Millions* are familiar with the "Bethel Bands"—groups of Chinese evangelists who from their headquarters at Bethel in Shanghai have visited nearly every province in China, including scores of China Inland Mission stations. We have recently had the privilege of welcoming at Newington Green, London, Dr. Mary Stone, the Chinese leader of the work, and her American colleague, Miss Hughes, and on October 29th Pastor Andrew Gih hopes to arrive in England from America. The duration of his stay is uncertain, but our Deputation Secretary, the Rev. T. Gear Willett, has agreed to arrange openings for him in this country. He is a fluent English speaker, and though he is primarily an evangelist, he has a message for Christian people also.

Pastor Gih entered the Bethel High School in Shanghai as a bitter opponent of Christianity. His primary object was to learn English, but gradually he began to be conscious of spiritual need, and one of the instruments used by God for his conversion was Miss C. F. Tippet. Now for nearly ten years he has been one of the most prominent leaders of the evangelistic bands. On our visit to China last year we were constantly hearing of souls saved and Christians revived through his ministry. Last year it was arranged that he should visit the United States, not to speak at meetings, but for a rest and change after years of most strenuous work. But there too, both amongst Chinese in California, and at a large number of Bible conferences and other meetings, his time has been fully occupied with work for the Master. Pastor Gih specially asks for the prayers of our readers that his visit to this country may be for blessing both to himself and to others through him. We are fully assured that his one desire is to exalt Christ as an all-sufficient Saviour for sinners and for saints.

Roger Babson recently declared: "I have not been able to find a single useful institution which has not been founded by either an intensely religious man or by the son of a praying father or a praying mother. I have made this statement before the Chambers of Commerce of all the largest cities of the country, and have asked them to bring forward a case that is an exception to this rule. Thus far, I have not heard of a single one."—*The Watchman-Examiner*.



# Effective Ways of Working

## *Tested Methods for Increasing Interest at Home*

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

### OUR SUMMER SURVEY

From the vantage point of a series of summer conferences the Department Editor has come to realize that the new missionary plans of the various denominations have a sizable "Greatest Common Divisor"; that ecclesiastical specifics may be deleted without marring some excellent program patterns; that each unit will be enriched by neighborly borrowings, and that on the road to victory we all should heed the admonition of the Negro spiritual, "Walk Togedder, Chillen."

This year's study themes are practical and inspiring and lend themselves particularly well for a general falling into step—and a quickstep at that. It is hoped that the blue prints of plans given in this and the October issue may prove helpful to program builders of various theological persuasions. All material sent in to this Department will be given impartial consideration and the absence of *your* denomination's new material will simply mean that none has been furnished to the Editor.

### Appreciation Year

Under this unifying theme the Methodist Episcopal women have planned for their society and its affiliated or subsidiary organizations. A unique "Achievement Poster" shows the first few measures of the spiritual, "Lord, I want to be a Christian"; but in place of notes there appear in corresponding positions on the staff the letters A, P, P, R, E, C, I, A, T, I, O, N, in broad outlines, each letter-note correlated with a goal for the year. As a goal is attained,

its letter is filled in between the dotted outlines with any color desired. A Grade B auxiliary is one completing eight goals, Grade A representing all the 10 goals. With the slogan, "Doing Common Things in an Uncommon Way" (a method followed at Tuskegee Institute for Negroes), the women begin following the outline in a 59-page booklet entitled "Appreciation Year Studies," each program of which gives the actual material for its introduction, background, organization of the topic and considerable of the actual subject matter; this reduces the leader's work to a minimum. Thus the first program, on "An Appreciation of Citizenship," has a preview-introduction, an article on "Origin—Background—Purpose," the digest for a talk on "Christian Citizenship in Our Country," and a full text for "The Challenge of the Present." "An Appreciation of the Value of Organization" follows; then "Appreciation of Our Workers in Institutes" culminates in a monologue by Mrs. Greatheart, with a voice off-stage entitled Mrs. Weakheart; "Appreciation of the Prince of Peace" furnishes an original Christmas dramatic sketch; "Appreciation of Our Leadership" incorporates material for the Leadership Training Course inclusive of a series of heart-searching questions to be answered; "Appreciation Studies" covers three successive programs on the study book, "A Preface to Racial Understanding," and incidentally includes a true-and-false test, a paper on "Church Women and Race Relations," by Katherine Gardner,

of the Department of Race Relations in the Federal Council of Churches, a Lenten Offering Service and a mite box demonstration entitled "The Last Mite." The May program is on "Appreciation of Our Missionary Family" (Wesleyan Service Guild, Young People's and Junior societies), incorporating a dialogue in which the several interests are discussed under the impersonative conceptions of Everychild, Mychild and Ourchild. This may be adapted for a Mothers' and Daughters' banquet, although a program especially for that use is given, to be illustrated with shadowgraphs. The June meeting, "Appreciation of the Year's Attainments," relieves the monotony of its annual reports by introducing an impersonation of the Recording Angel dressed in white robes, writing in a book of gold the main points of the several reports and closing the service with a poem of commendation. "Appreciation of Vacation Days," for July, gives full directions for high-class book reviews. This booklet may be obtained from The Woman's Home Missionary Society, Methodist Episcopal Church, 420 Plum St., Cincinnati, Ohio, for 50 cents a copy, or booklet, poster and devotional pamphlet for \$1.00.

The Young Woman's organization has a correlated program entitled "Youth's A Year," stressing the A's "that will help us Attain, Achieve and Appreciate," even the study of the American Negro fitting in. The monthly topics are "All Advance and Advance Along All Lines," "Aroused Action," "Ardent Appreciation," "Adoration of a



Saviour" (Christmas program), "Achieving Anew," "Adventuring in Negro Realms," "Acquiring Appreciation of Negro Achievements," "Adjusting Attitudes," "Appreciation of Cultural Art," "Able Attainments and Accumulated Assets" and "Adventures in Outdoor Attitudes."

The Juniors continue their travels on the "Road of the Loving Heart," becoming this year "Singing Partners." More will be told about these youth programs later, but each set of their booklets and leaflets for study, not inclusive of the textbook, costs \$1.00. With textbook, \$1.50.

### The Forward Fund

This is really a movement on the part of the whole Baptist denomination to advance spiritually and financially in a campaign of intensive education and inspiration over a period of three years. The current year's program in the women's work is adaptable for various missionary units and age interests. It is entitled "Roads," from the keynote: "I will make all the hilltops a highway, and lofty roads shall be built" (Kent's translation). A brief résumé follows:

Opening poem, "My Path," by Elizabeth Kendrick Holt.

#### 1. Cross Roads.

Consecration of officers and members of society.  
Introduction of new study books.  
Distribution of gift boxes. ("Mrs. Pickett's Missionary Box" as monologue, in costume.)

#### 2. Country Lanes and Forest Trails.

Luncheon with program of African and Negro stories and Negro spirituals.  
Assign each woman the name and station of a missionary of whom she is to be a prayer partner and to whom she may send messages during the year.

#### 3. Christmas Street.

Porch or lawn party (in July) on Christmas in mission lands.  
Bringing of gifts to be sent in Christmas mission boxes.

#### 4. Mountain Trails.

W. W. G. (girls' organization) to plan picnic, inviting members of women's society, each girl putting up two boxes of lunch

and drawing the name of the woman with whom she is to share it.

#### 5. The King's Highway.

Autumn report of house parties and denominational and interdenominational summer conferences.

Stewardship program.

#### 6. The Path to the Ballot Box.

Christian Citizenship presentation.  
Our magazine (*Missions*).

#### 7. Highways and By-Ways.

Christian Friendliness (Christian Americanization).

Dedication of White Cross overland quotas (missionary supplies).

#### 8. The Road to Bethlehem.

Christmas gift box opening.

#### 9. Crowded Streets.

Christian Centers (social service work).

January reading of an annual field booklet Baptists use daily through the month.

Play or program put on by children's organization.

#### 10. Jungle Paths.

African Trails, using material from THE REVIEW for October.  
Marking of Forward Fund poster.

#### 11. World Roads.

Evening meeting for entire church, invitations in form of coupons, booths arranged to represent foreign countries in which the denomination has work, also one for the Forward Fund, with costumed women in each to distribute literature. Audience progresses according to schedule on tickets. Refreshments.

Display of White Cross quotas for overseas.

Presentation of Every-Member Canvass plans.

#### 12. Paths of Pleasantness.

Foreign gift box opening.

Banquet for girls of church with program on "Pioneer Missionary Heroines in America" and "Youth Unafraid" (study books by Anna Canada Swain).

Material for these programs is cited on the folder, which latter may be obtained free from The Baptist Board of Missionary Education, 152 Madison Ave., New York City.

"The Negro in America"—six programs inclusive of dramatic presentations and suggested projects (for adults and older young people's groups) and based on "A Preface to Racial Understanding" has been prepared by Augusta Walden Comstock. The topics are: "His Story"—a study to test the assumption of superiority and inferiority relative to Negro and White races; "Odds Against the Ne-

gro"—looking toward definite efforts to cooperate with others in improving the conditions under which the Negro lives, plays and works; "Hindrances and Helps in Education"—seeking deepened interest in the education of the Negro in our country and efforts for an equality in opportunities; "His Contribution to America"—the outcome to be an intelligent grasp of the largeness of the Negro's contribution and an increased respect for the race; "The Negro and the Church"—indicating that we shall never attain to the Christlike spirit of kindness, justice and brotherliness until we manifest these qualities in our conduct toward Negroes in all church relations; "Conquest of Racial Prejudice"—which focuses the whole study upon the "Golden Rule Resolution," adapted to meet the Negro situation.

These excellent programs are replete with practical application and activation material and are so negligibly denominational that their appeal is universal. The pamphlet may be obtained for 15c from The American Baptist Publication Society, 1701-03 Chestnut St., Philadelphia, Pa.

"Graded Material for Teachers and Leaders in Church Schools" and based on current mission study themes, correlated with handwork, story telling and visualization is covered in a pamphlet furnished free by The Baptist Board of Education as cited above. It would be only fair, however, for applicants from other denominations to furnish postage for its mailing.

*Baptists have made a new venture this year outside of denominational corrals in issuing their rather large catalogue of missionary education material for various young people's groups in three sections, namely: "For Baptist Groups with Organizational Connection," "Independent Baptist Groups with No Affiliation" and "Baptist Groups with Interdenominational Relationship," the materials and programs built thereon being provided in affiliation with the general Missionary Education Movement. "This cooperative enterprise representing 36 boards in 14 denominations produces annually high grade mission study books and teaching materials based on great themes and subjects."*

*Let this good work go on among the young people even if the older folk cannot think outside of the ruts and brain-sets of specific theologies and ecclesiastical blue prints.*

"Southland Spirituals" contains 64 Negro songs as arranged by The Rodeheaver Co., 124 N. 15th St., Philadelphia, Pa., and sells for 25c.

"A Little Leaven," by Elsie Line-weaver and Mary Reed, is an interracial play with eight characters and two scenes. Order from The Federal Council of Churches, 105 E. 22d St., New York City. Price 15c.

### Brown Birthrights

Specifically this is a series of four programs on the Negro

brought out by the Board of National Missions of the Presbyterian Church, 156 Fifth Ave., New York City, for groups desiring to handle the theme in meetings of the women's and young people's organizations or the midweek services of the church. Price 10c. Other study theme collateral published or handled by this Board includes:

A picture map of the U. S. (50c) with insert sheet sketches of Negro life, to be colored, cut out and used with the map (10c).

#### Plays: entitled

"Under the Skin"—1 man, 5 women as characters; time, 30 minutes; price 10c.

"America Grows Up"—third episode of pageant, based on revelation that opportunity offered Negro girl in North is made possible by white woman whose father had asked for the slave grandmother in payment of a debt and had taken her North, thus breaking up the Negro family. Three characters, with chorus of colored children off stage; 15 minutes; 25c.

#### Pictures:

"Sepia Tones"—Ten enlarged pictures on photograph mounts, with accompanying descriptive material and worship service, affording full program material. Rental 25c, plus postage both ways.

"Teaching Pictures"—Ten in set, with descriptive material. Rental 15c, plus double postage.

"The Family Goes Traveling"—picture story book for children. Price in paper, 35c.

#### Stories:

"The Cow That Went to School" (children, 2c); "Little Lost Two Pigs" (children, 3c); "Maceo Redcap" (young people, 2c); "The Seventh Turn" (intermediates, 2c); "Troubled Waters Clear" (intermediates, 3c); "Why They Laugh" (young people, 2c).

Seven familiar Negro spirituals at 5c per copy, \$1.00 per hundred.

Book of spirituals, 25c.

Three motion pictures and two stereopticon lectures are also available in the autumn at moderate rental.

*Movies, both silent and sound, are coming into increasing use for missionary meetings, particularly in the annual schools of missions. The Episcopal Church is to make large use of sound movies in its current Forward Movement. The Granville Times says:*

The Rt. Rev. Henry W. Hobson, of Southern Ohio, and chairman of the

national Forward Movement Commission of the Church, is planning to make this possible on a diocesan scale this year, and a national scale next year. There is no reason why the Church should remain in the horse-and-buggy stage of using lantern slides and such primitive methods when it has at its disposal such a great and effective force as the sound-on-film movie. . . . The bishop announces that he is planning to raise sufficient funds to start on an experimental scale, with the intention of broadening it to a national and possibly an international scope next year. Films would be made of prominent speakers, and through portable sound movie projectors the members of small parishes who otherwise would be denied the opportunity of hearing the speaker could hear the addresses. Pictures could be made of institutions, hospitals, schools, missionary projects, and all the membership might be acquainted with the work done through the church, that missions might be personalized. Only a few minutes are necessary to set up the sound projector and begin the movie. . . . Bishop Hobson mentions that missions have not been personalized lately, and that the church members thought too frequently of giving only in terms of "the red side" and "the black side" of the church envelope.

While nearly all denominations are using movies to a greater or less extent, this would seem to be the first connected movement on a large scale and may well serve as a pace setter for fellow denominations.

#### "Preface to Racial Understanding"

From the study outlines of Mrs. B. P. Heubner, of Ottawa, Kansas, familiar to our readers as an instructor at summer schools of missions at Lake Geneva, Wis., and elsewhere, we cull a few of her outstanding topics, questions and devices, as follows:

The Negro worker in my community.

Interview a representative Negro from the professions relative to possibilities for his people in the professions and business.

If you were a Negro with your present educational and social equipment, where would you seek and perhaps secure employment?

Account of a visit to a Negro section of your own city, covering housing, sanitation, social and recreational facilities, schools, churches, places of business, etc. May include more than one person's inspection.

Talk by Negro doctor or nurse in your community.

Study of social standards for Negro family of the South, as drawn from fiction of the better type.

The Negro family as revealed in fiction.

Summarize advantages and disadvantages of segregation of Negroes in schools.

Prepare material for denominational use in Negro school, as an expressional project.

Roll call, "Incidents about my Negro School Friends."

Program for general public—arranged as radio broadcast, dramatic in part or whole, etc., using material of study book.

The Negro in Literature, illustrated by one or more readers preferably.

A portrait gallery of notable Negroes.

Group singing of spirituals, with stereopticon or printed programs and able leadership.

Presentation of chapters 7 and 8 as an open forum or panel discussion for class members, with or without others invited to listen. Discussion must be carefully prepared by leaders, incorporating textual material yet giving opportunity for personal opinion.

#### Our Illustration

shows a group of genial Negro children in Granville, Ohio, where the Baptist Women's society held its June meeting as a lawn picnic with the little folks, costumed and drilled to sing in a native dialect by Mrs. J. E. Geil—a missionary at home on furlough from her work in the Belgian Congo. The parents of the children were guests of honor at the picnic supper, thus furnishing a project as well as a program looking toward racial appreciation instead of prejudice.



# BULLETIN OF The Council of Women for Home Missions

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

## Must It Happen Again?

In Arnold Zweig's "Education before Verdun" (1936) there is on the front page an admonition to "Know thy lot, know thine enemies, know thyself." There are nine so-called "books" in the 444 pages. On the very first page of the story is a description of the supposedly green earth as follows:

"The earth lay like a yellow-stained, blood-soaked disk, over which arched the mouse trap of the merciless blue sky, caging humanity in with the torments of its own brutality."

It must not happen again!

In the last chapter called "Envoi," we read:

After years of privation, misery, and horror, mankind has indeed the right to be a little mad. The young author, Bertin, and his wife, were on their way to seek refreshment in a country that they knew and loved. But Bertin had resolved that before they disappeared into the mountains, he would go and see the Kraysing parents and tell them how their sons had died, and in how pitiful and futile a fashion; they must be made to understand that it was no deed of heroism or sacrifice, that had robbed them of two young men who would have comforted them in their old age; it was an act of villainy, and a stroke of chance . . . the poor souls must be left under no illusions, they must be made to reject the current coin of patriotism and the glories of war. . . .

"I can't do it," said Werner Bertin decisively. "Come let us go into the forest. We are not here to open old wounds and then to poison them. . . .

"Besides, there are a few people hereabouts that won't forget, and they'll give the shock of their lives to certain others that would only too willingly forget."

We are told that the wife "at the bottom of her heart did not quite approve of Werner's refusal. What a man has set himself to do, that he must do, she thought."

## "It Must Not Happen Again"



*Courtesy of the Sculptor Joseph P. Pollia*

"It must not happen again" is the theme of the bronze monument, a memorial to War Veterans pictured on this page. The sculptor, Joseph P. Pollia, of New York city, conceived a monument in which a strong, fine soldier tells the boy the truths about the World War in which he took part. The monu-

ment was dedicated May 30, 1935, in Orange, Massachusetts.

Listen to yourself telling children the meaning of the World War! Are we among those who "only too willingly forget"? Do we go on into the forest, seeking refreshment?

Will it all happen again?

## Marathon Round Tables, 1936-37

Announcement has been made by the Marathon Committee of plans for the new Marathon Round Table Study Course, material for which will be ready for distribution by September 15th. This project of the National Committee on the Cause and Cure of War was established in 1932 and has gained momentum year by year until now it has become necessary to plan for a graded course which will not only present simple and basic material on the essential facts about organization for world peace and the part which the United States plays in the affairs of the world, but which will also prepare a course of study and discussion for advanced groups whose members have progressed far enough to need a greater challenge to their thinking.

At the annual conference held in Washington in January, 1936, the Committee was able to report 740 registrations distributed throughout 42 states, the District of Columbia, and Hawaii.

In answer to the question which is frequently asked, "What are marathons and why are they so called?"—Marathon Round Tables are small groups of ten to fifteen persons, preferably both men and women, who agree to study and discuss international issues of the moment as they affect the United States.

In addition to study and discussion, these groups are required to come to some measure of agreement before they definitely leave any subject, as well as to translate their opinions and agreements into some form of activity. In other words, a group tries to find a common denominator by means of which they can act together either to educate and inform their community or, when they are ready to do so, to become an effective unit of public opinion. Each group, when once formed, is autonomous and the elements of conference and action distinguish them from most study and

discussion groups. They are called "Marathons" because the word itself carries a challenge to continue to educate and inform until an enlightened and effective public opinion is reached.

### "The Evolving Foreign Policy of the United States"

is the theme for study. The choice of two plans is offered.

#### Plan A—Beginners' Marathon for New Groups

The A B C of world peace machinery and the relation of American foreign policy to world organization for peace—a simplified course which will include an analysis of public opinion and propaganda.

#### Plan B—Advanced Marathon For Groups Already Familiar with the Theme

Three hypothetical cases will be posed in which the United States might become involved because of the complications in different parts of the world.

Kits of material will be ready by September 15th and will contain instructions for organizing groups and carrying on discussions, and subjects for meetings and committee activities, in addition to simple pamphlets, study outlines, and bibliographies for each subject. The committee has announced that two Headline Books are in preparation by the Popular Education Department of the Foreign Policy Association which are to be used in the beginners' course. Here is a method which will help the people to speak so that statesmen and governments will heed.

Registration and subscription will be the same for both courses.

Group registration @ \$2.50.  
Individual subscription @ 75c.  
Secure material from The National Committee on the Cause and Cure of War, 70 East 45th St., New York, New York.

### Is It a Dream?

Is it a dream—and nothing more—  
this faith  
That nerves our brains to thought—  
our hands to work

For that great day when wars shall  
cease, and men  
Shall live as brothers in a unity  
Of love—live in a world made splen-  
did?

—Studdert Kennedy.

### Closing Note to Reader

Beware of "the Roar Machine," a contraption used at the Cleveland political convention to measure the intensity of sound. Dorothy Thompson reported that a witty Frenchman considered this contraption "a perfect substitute for the ballot, a means of achieving direct democracy, for here was a scientific instrument, etc. . . ."

The radio listener following closely the relation between ideas expressed by the convention speakers, the noise, and the indication of the roar machine, either laughed at the nonsense of it all, or wept bitterly that the American people measured their political ideas by those among us who could yell and howl the loudest.

And Jesus spake a parable which Luke the physician records:

*"Can the blind guide the blind? Shall they not both fall into a pit? The disciple is not above his teacher; but everyone when he is perfected shall be as his teacher. . . ."*

*"For each tree is known by its own fruit. For of thorns men do not gather figs, not of the bramble bush gather they grapes."*

*"The good man out of the good treasure of his heart bringeth forth that which is good; and the evil man out of the evil treasure bringeth forth that which is evil; for out of the abundance of the heart his mouth speaketh."*

"The Mission of Peace," a service of worship prepared by Mrs. William R. Buchanan, Chairman of the International Relations Committee of the Council of Women for Home Missions, is now in the press. The World Day of Prayer material for February 12, 1937, is also ready. The theme: "Thou Art the Christ, the Son of the Living God."

# Our World-wide Outlook

A Missionary Newspaper of Current Events

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

## JAPAN-CHOSEN

### Christians Speak Their Mind

Japanese Christians seek a better way of strengthening the Japanese people than by militarism. They believe that the way of Christ is the best way to achieve national solidarity.

The Christians at a mass meeting in Tokyo recognized that Christians in the past have fallen far short of fulfilling their great mission, and in deep repentance they affirmed in this crisis their belief 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 now 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 with public-spirited village, town and city leaders, meetings in educational institutions, and conferences on rural uplift and for furthering evangelism in industrial and commercial areas.

—World Call.

### One Cult Each Week

Writing in *Missions* on the current revival of religious interest in Japan, Dr. William Axling refers to the amazing number of new religious cults which

have sprung into existence. He says:

For an extended period new religious cults have applied for recognition at the Government's Bureau of Religions at the amazing average of one each week. Some have borrowed heavily from Christian truth. Others strike a high nationalistic note. Still others are grossly superstitious, and others have physical healing and material gain as their major motive and goal. Some of these mushroom cults are sweeping across the nation like a forest fire and already count their followers by the hundreds of thousands.

Because of its strong internationalism and its high moral standards, the Christian Church has not shared in this forward run on the part of religious organizations. However, it is playing a most important rôle in this significant phase of the nation's life. The present phenomenon proves that at heart the Japanese are pronounced religious.

### Lepers in Korea

It is reported that there are more than fourteen thousand known lepers in Korea. Four thousand of these are being cared for in the public hospital on Little Deer Island, while over one thousand are being treated in the two Christian leper hospitals at Soonchun and Taiku. The remaining nine thousand more or less, are at large uncared for, homeless beggars.

### Peasant Gospel Schools

In "Christ of Japan," Toyohiko Kagawa describes the schools which are being organized all over the empire.

What is a Peasant Gospel School? In my own schools—held during the short leisure season on the farm—the forenoons are devoted to class work. There is a twenty-five hour course on the Sermon on the Mount; also courses on rural sociology and village welfare work. The history of the Christian brotherhood-love movement is taught, as is also the history of the Christian social-love movement. The science of agriculture is a part of the

course. The afternoons are given to practical work, such as tree-crop culture, the preparation of ham, bacon, and sausages, the making of furniture, and weaving. In the evenings there are group discussions of practical farm problems.

"Those who finish the work of the schools return to their villages, conduct their own farmers' institutes, do experimental work in agriculture, arrange lecture courses for the members of our faculty and engage in all sorts of village planning. Now the whole Christian movement has taken over the model evolved from our experimentation and every year nearly a hundred short-term Peasant Gospel Schools and institutes are being held in various parts of the Empire.

"These Gospel Schools can also be adapted to meet the needs of the fishing folk. There are only eleven middle schools among Japan's 550,000 fishing families. In education they are leagues behind the rest of the population. I pray that the religion of Christ of the Sea of Galilee, with its full-orbed provision for the whole of life, may be made available to these long-neglected, hard-pressed toilers of the sea.

### Daily Christian Newspaper

Another factor making for unity among the Christian forces in Japan is the publication of the *Daily Christian News*, now almost a yearling. Its promoter and editor is Rev. Shoichi Murao, until recently professor in the Episcopal Theological Seminary, more widely known perhaps in the field of newspaper evangelism, and now general secretary of the Tokyo Y. M. C. A. Not presuming to be a large publication but purporting to be more of a clipsheet of news of religious significance from home and abroad coming daily to the study of the busy minister or layman, the *Daily Christian News* has brought to realization a dream more than thirty years old among the churches and believers of Japan. Though as yet purely a private undertaking, it is being well received in all quar-



ters and deserves enlarged support from individuals and official religious bodies.

—*Christian Century*.

## JAPAN-KOREA

### Enthusiasm for Forward Movement

A Forward Movement is being carried on under the auspices of the Brotherhood of St. Andrew.

Ten thousand copies of a Japanese version of *Discipleship* have been prepared and distributed throughout the ten dioceses and 271 parishes and missions making up the *Nippon Sei Kokwai*. Recently, 4,000 additional copies have been requested by clergy and missionaries. The enthusiasm and widespread use being made of the movement led to predictions that when the second booklet, *Disciples of the Living Christ*, was released during Holy Week, more than twenty thousand copies would be required.

—*The Living Church*.

### The Woman's Auxiliary

A retired deaconess of the Episcopal Mission in Japan says that one of the most remarkable evidences of the success of the work of the Church in Japan is the way Japanese Christian women have given their time, their money and their personal service in forwarding Christ's Kingdom. One great manifestation of this has been the Woman's Auxiliary in the American dioceses, which celebrated the fortieth anniversary of its work in Japan in 1934. The Auxiliary is a strong organization and well planned, supporting two women workers in Formosa, and maintaining a succession of short-time workers in Manchuria and also workers in Sagahalein. One of the most notable features of the Japanese Auxiliary is the gift of appreciation to the mother church in America and England. They send one-tenth of their thank-offering to the home church of the respective dioceses, that they may join in the foreign mission work

of the world while as yet they cannot do it alone. The united thank-offering and the daily use of intercessory prayer are notable features."

—*The Living Church*.

### A Worth-While Job

A Y. M. C. A. secretary in Korea describes an unusual human rescue project. A young Korean Christian picked up from the city streets about 200 thieves, beggars, outcasts; got permission for them to sleep in an empty warehouse; extracted from the mayor and chief of police a small grant for a few necessities, and set up his hostel. The boys managed to feed themselves in ways mysterious—perhaps nefarious. They told their escapades quite frankly to their youthful mentor. No one ran to tell the police, and somehow pilfering is dying down. The warehouse was a little less cold than the streets outside; and within were classes, Bible stories and evening prayers for those who chose to stay. No equipment, no organization, little money.

### Temperance Gaining Ground

Japan has a law which forbids, with penalties, the selling of liquor or tobacco to any person under twenty years of age. A movement is now on foot to secure the passage of the same law in Korea. Pastor Song Sang Sook is back of the movement. He began last fall in Pyongyang, had meetings with newspaper editors and other prominent people and secured their endorsement of the movement; then went to Seoul, with the result that all the newspapers in Seoul have swung into line, and committed themselves on the matter with editorials. Mr. Song next appealed to the officials of the Government-General, and there also he found much sympathy. His third step was to gather together leading Christians in Seoul and some others interested in these matters and they have agreed to back the movement heartily. This is an all-Korea movement, and signs point to its success.

—*Korean Echoes*.

## ISLANDS OF THE SEA

### The Way of the Shining Face

A number of Solomon Island's savages had gathered for a feast with their heathen chief, for whom the Christians had been praying for years. Suddenly the chief stood up and said, "I want you all to pray strong for me. I want to bring my people to your church to learn of your Master. I see that you all stop very good. I see the faces of you all shining as if your hearts were happy, as if you were very glad. My people are not like that. They all look as if they were sick. They look heavy, and their eyes are dull. They look as if they never swim (wash). They do swim, but they look as if they never swim. They look no good. Before you all live like us and pray to our *Adaros* (devils). But I see you find a better way. Your way is the way of the shining face! I want very much to come and learn of your new Master. You all pray strong for me."

—*Brethren Evangelist*.

### Aboriginal Religion

Have Australian aborigines any religion? Rev. J. R. B. Love, writing for *The Bible in the World* proves that they have. Among the Wororas there are sacred possessions of the tribe which express their religious strivings after the eternal and unseen. These are (1) groups of artificially arranged stones at various places; (2) collections of pictures, crudely painted in red and yellow ochre, white clay and black charcoal, on the walls of caves in the rocks; and (3) a number of objects made of carved wood. The stones mark sacred places, where according to Worora belief, the spirit-essence of man abides in the earth. Should a Worora man be camped near one of these sacred places he may, in a dream, conceive the spirit of his future child. The wooden objects are kept stored in a cave, which may be visited only by fully initiated men of the tribe. At certain ceremonies, they are brought out, carefully handled and looked at by all grown men.



The Worora have a name for a Supreme Being, but it is seldom heard, never used in song. In all their crude beliefs there is an underlying element of the eternal truths that the soul of man came from God and returns to God, and that man's duty is to love and serve God, and to express his devotion through love and service to his neighbor.

### Tristan—Isle of Opportunity

Tristan Da Cunha, an isolated island in the South Atlantic Ocean, has always been called "Isle of Loneliness." Rev. Harold Wilde thinks it should have a new name—"Isle of Opportunity." Every child on the island now possesses a Bible, the gift of the Bible Society, their only book. But Mr. Wilde reads other books to them. "Since last year we have finished Alice in Wonderland, Robinson Crusoe, Robin Hood, Grimm's Fairy Tales, and the Christmas Carol. The children are very keen and never miss school, whatever the weather. I have taught them two of my mottoes: 'You never win by giving in,' and 'Any old thing won't do.' In fact the children are doing so nicely that now the older folks are asking to be taught, and they want me to start a night school."

The older folks have lectures on Wednesday evenings. "So far" says Mr. Wilde, "I have talked on First Aid, Egypt, Shakespeare, War Reminiscences, Coal and Oil, Things to Make for the Home, Cost of Living in England. The lectures are quite voluntary, but no one misses, and they all say how they enjoy these evenings."

The chaplain is also getting them to work for themselves, and make all kinds of articles for home use. The men and boys are making little things to sell to any visiting ships, and so are the women and girls. All are learning to share in the work of the mission in other fields. The people are faithful in keeping up private prayer.

—*The Mission Field.*

### In the Northern Celebes

During the past year two students at the Netherlands East

Indies Mission of the Christian and Missionary Alliance, who come from Menado in Northern Celebes, made a tour of evangelism and investigation in the unevangelized part of the Celebes. These two young men left Makassar in November, and visited many of the important centers round the narrow stretch of land, which forms the curve from the city of Donggala, to Menado. Their trip has brought to light considerable information concerning this field about which comparatively little is known. Many places they visited are without a witness of the Gospel. The expenses of this trip were met by the National Bible Society of Scotland. Their sales of the Scriptures were fairly good, but colportage work is difficult because of the illiteracy of the people, and the bigotry of the Mohammedans. The Government has given the mission permission to carry on regular missionary work in this vast unoccupied area, and as soon as students are sufficiently prepared, they hope to take up the work in this field.

—*The Pioneer.*

## NORTH AMERICA

### Population of the United States

The estimated population of the United States on July 1, 1935 was 127,521,000 as compared with the official federal census figures of 122,755,046 on April 1, 1930 according to William L. Austin, director of the Bureau of Census. This is an increase of 3.9 per cent. The greatest increase was one of 22 per cent in the District of Columbia, attributed to the influx of federal employes during the present administration. In Georgia the increase was 15 per cent, in South Carolina 15.7, in Tennessee 11 and in Florida 9.9. Eleven states show a loss in population, Arizona leading with a loss of 11.4 per cent.

—*Watchman-Examiner.*

### Protestant Church Membership

Charles J. McCullough, private secretary to Roger W. Bab-

son and vice-president of Babson's statistical organization, reported at the annual meeting of the Association of Statisticians of American Religious Bodies that while in 1921 the Protestants gained 1,710,000 new members by confession of faith, last year they gained only 990,000. A recent survey of 1,000 churches made by the Commission on Church Attendance of the Congregational and Christian Churches showed that only twenty-five per cent of registered members were supporting their churches by personal attendance and only thirty per cent of the seats in United States churches were being used. Mr. McCullough said:

Every department of church work depends on church attendance. If church attendance continues to peter out our mission societies and all our other church organizations will go overboard. To save the church our laymen must go to church. Attendance at Sunday schools has declined even faster than church attendance. Between 1931 and 1935 it declined eight per cent, whereas church attendance declined one per cent. Sunday school attendance reached its peak around 1917. The zenith of church attendance was in 1880.

### Alert to New Opportunities

When the Board of Home Missions of the Presbyterian Church, U. S. A., learned that the Rural Habilitation Service was planning to move 200 families from Minnesota, Wisconsin and Michigan to Alaska, the Board sent the Rev. Bert J. Bingle from Cardova to Matanuska so that he was on hand to welcome the settlers on their arrival. A community hall has now been built with the assistance of the settlers, and has served not only as a place of worship for the Community church which Mr. Bingle has organized, but also as a hospital when an epidemic of scarlet fever attacked the camp.

—*Presbyterian Tribune.*

### The Southern Baptists

Today there are 4,389,417 members in the Southern Baptist Church. The year 1935 has been one of distinct gains: 177 new churches, 202,047 baptisms; \$22,264,052 given to local work,

a net gain of \$1,862,444; gifts to missions, education and benevolences were \$4,624,515, a net gain of \$372,847; the total gifts to all causes increased to \$26,888,567, a net gain of \$2,235,291.

The Foreign Mission Board reports 400 missionaries in the following countries: Africa, Argentina, North and South Brazil, Chile, Central, Interior, North and South China, Hungary, Italy, Japan, Jugo-Slavia, Mexico, Palestine-Syria, Roumania and Spain.

The total receipts last year were \$1,294,613 and the total disbursements were \$1,293,426.

The Woman's Missionary Union reports the total number of Woman's Missionary Union organizations in the Southern Baptist Convention is 34,645, with an aggregate membership of 593,766. Of this number 11,407 are Woman's Missionary Societies, with a reported membership of 293,833, and 23,238 are young people's organizations, with a membership of 299,883. These organizations contributed during the past year to denominational causes a total of \$1,972,370. The total number of tithers reported, 95,292.

—Henry W. Tiffany, Ph.D.

### Crime and Church

Judge William T. Aggeler of Los Angeles, for many years defender of public order in that city, declares that of the thousands of men and women who came before him charged with every conceivable crime, only 2 per cent were active members of any church. The other 98 per cent either had no religion, or had ceased to attend church.

—*Religious Digest.*

### Opening Pioneer Work

In 1933 the Women Preachers Association appointed a Committee on Fields and Workers. One of the developments that followed was a piece of pioneer work in southern Kansas. With the help of some local women five Sunday schools were organized in regions where the peo-

ple were not attending any church. Meetings were held, two a day six days a week, beginning on Sunday morning and closing the next Friday night; moving to a new place on Saturday and beginning all over again. Every afternoon a Bible Study group was held in the farm homes; every night a service in the schoolhouse. One district was quite pagan, where for twelve years there had been no religious work until this Sunday school was started. The school teacher said that among her pupils only one had known the Lord's Prayer, or had ever seen a Sunday school paper.

Recently a young farmer said to the leader in this work: "My temper has always been almighty quick, and I used to be plenty free with the stick when the children acted contrary, but we're better pals now. I don't know just how or when it began but I've been changing the last two years." His wife, kneading bread, turned around and looked at him. "I know when you started to change," she said. "It was when the Sunday school opened here." He is taking an active leadership in that Sunday school now.

### Pagans in America

American missionaries have penetrated the far corners of the earth, yet within our own borders there are more than 45,000 pagans who still worship their tribal gods, according to Bishop Howden of New Mexico. They are the Navajo Indians in Arizona, New Mexico and Utah.

"Their paganism cannot be ascribed to any lack of proselytizing by the Christians," observes the St. Louis *Globe-Democrat*, "because since the Spaniards first encountered them in the sixteenth century they have been subjected to systematic campaigns of conversion. With the exception of a comparatively few individuals, other Indians have accepted Christianity, but the Navajos have remained obdurate. This does not mean that they are irreligious, because atheism and agnosticism are unknown among them."

### United Church of Canada

During the past ten years the United Church of Canada has received 250,378 persons into church membership on profession of faith—an average of a fresh Pentecost of believers every six weeks. After deducting the losses through death and otherwise, communicant membership has increased from 600,668 in 1925 to 687,973 at the close of 1934. There is also an increase in Sunday school enrolment from 579,482 to 638,960, Young People's Society membership from 104,607 to 205,979, and families from 369,652 to 459,089. The Dominion census of 1931 reports that 2,017,375 persons in Canada have declared themselves associated with the United Church. Upwards of 1,300 congregations have been organized in communities that had no Christian service, thus reaching new settlements on the prairies, in mining camps, pulpwood towns, and among fisherfolk with the Gospel of Jesus in a way which the churches, separately, could never have equaled. It is of interest to know that the United Church preaches the Gospel in Canada in thirty different languages, while the Bible is distributed in book and leaflet in more than fifty dialects. More than 1,000 congregations, struggling for existence, nearly all receiving grants from Home Mission Boards, have been united into harmonious unions, thus destroying religious competitions, and multiplying their effectiveness in devoted Christian ministry to their communities.

—*Presbyterian Alliance Bulletin.*

### LATIN AMERICA

#### Caguas Church Too Small

It is refreshing to hear from Puerto Rico that the Baptist church in Caguas is progressing rapidly. Miss Lola Llabres writes:

We have little room to accommodate the crowds of children and adults who come to the meetings, and specially to the Sunday school. Many who have made their public profession of

faith are anxious to join the church through baptism. Each member does his best to help others to know the Saviour. The men's society has organized to work in the country districts. Those who can preach help in this way, and others give invitations to the meetings. There is great enthusiasm about this activity, and it is our hope and prayer that this may be the way to bring many to Christ.

The women too are not idle. They hold services in homes where the people sympathize with our work, but are not brave enough yet to attend the services held in the temple. This has proved to be a good means of interesting people in the Gospel; by and by they visit the church and learn to know the Saviour. Seven and even more Sunday schools are held every Sunday afternoon.

—*Watchman-Examiner.*

### In a West Indian Prison

"In those beautiful islands of the West Indies," writes George Herbert of St. Kitts, "where nature seems to have lavished her choicest gifts of vegetation and romantic scenery, it is sad to think that many must be condemned for their misdeeds to spend many months in prison. Their enforced confinement, however, offers opportunity, which has been eagerly taken advantage of, for securing their attention to the things of the Spirit to which, in their days of freedom, they were oblivious. In confinement many of the prisoners have listened willingly to the message of the Gospel, and in the reading of the Book have found the way to God. The changes that have taken place in the cases of a number have been so marked that even the justices and the officers in charge have borne witness to the power of the Word to uplift and transform.

Never before have there been so many persons in jail for various misdemeanors. Nevertheless, not a few have had the great experience of meeting God face to face in the prison. So profound was the impression made by the Holy Spirit during the preaching at one service that nearly every one of the fifty men present made profession of his intention to live a new life. Among these there was a high dignitary in the local government civil service, who was in

prison for embezzlement of the public funds. He promised to give the rest of his life to the service of Jesus Christ in the prison.

—*National Bible Society of Scotland.*

### Lost in Amazonian Forest

Somewhere in Brazil today three pioneers are lost, brave men who went out under the Un-evangelized Fields Missions. They are known as the "Three Freds," their names being Fred Roberts, Fred Dawson, and Fred Wright. Mr. Roberts, who is in charge of the party, is an Australian, who has been ten years in Amazonia, working entirely among Indians. His companions are new recruits. They started last May for what would be called in war an "unhealthy section" in the center of Brazil. They were seeking the untouched field of the wild Kayapos, of whom very little is known. They are said to shoot at sight and to regard white men as their rightful prey.

The three were supplied with an unusual outfit which included a 4½ h. p. outboard motor which can be fixed to a canoe, a doctor's microscope and other scientific instruments, a six-foot cross saw, guns and ammunition for use against wild beasts and for hunting game, galvanized sheet iron, rivets and tin cutters,—put in that the pioneers might make themselves steel shields as armor against Indian arrows. Their last letter, sent over a year ago, reported that they had treated over 100 sick people and had held meetings that were crowded to overflowing. The Mission has sent out a rescue party in search for the three missionaries.

—*The Christian.*

### Conversion of a Soldier

Peter J. Horne of Santa Cruz, Bolivia, tells the following story of a young Bolivian who left home in 1933 to serve his country in the war with Paraguay. He had received a Bible from a Bolivian Indian missionary, and with this precious companion,

he set out to do his duty for his country. In the battle of Canada, Chile, he lost all his possessions, and among them his Bible. Yet he had learned from memory many of the most important passages, and these continued to bring him consolation. On July 11, 1934, he was wounded, and on September 14th he arrived at the hospital in Santa Cruz, where he remained for several months. Following his discharge from the hospital, he came fairly regularly to the Gospel meetings, and knowing of his long association with the Gospel, Mr. Horne many times pressed him to decide for Christ. On 17th January of this year, being troubled about his sins, he retired to his aunt's home. There he found a disused Bible, and opened it at a passage he had never hitherto read. As he met the words: "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap," a deep conviction penetrated his soul, and falling on his knees he confessed his sin and accepted Jesus Christ as his Saviour. Although he has had to endure persecution from his companions, he continues to be a joyful Christian.

—*National Bible Soc. of Scotland.*

### New Life in the Chaco

Last January (midsummer in the Argentine), in the cool of the evening a company of Indian chiefs were squatting in a circle in serious conclave. A year or two ago this would have meant either a seance of witch doctors or the beginning of a drinking feast. But this circle of thirty-five men, including ex-witch doctors and warrior chiefs, had met in the shadow of the trees on the mission compound for prayer, seeking guidance for the evangelistic trips to be undertaken that week end. The universal week of prayer had just come to a close.

It is more than a year since these evangelistic trips were first begun. Men and women, chiefs and their whole villages have been so attracted by the Gospel message that they have

come to live here temporarily to learn more of Jesus and His words. A group of over 200 Indians, living fifteen miles down stream, have been asking for a missionary for several years. Some of the chiefs with their people have been living here for a few months—attracted by the work of the evangelists—four of the chiefs and nearly forty of their people having joined our inquirers' class which has passed the 200 mark. The church is filled nightly to overflowing. Witchcraft, drinking and dancing belong to bygone days. The Holy Spirit is very obviously at work in their lives, and there is a genuine desire to become, as many so often pray, the "children of light."

—*The South American Missionary Society Magazine.*

## EUROPE

### British Y. M. C. A.

The *British Weekly* comments favorably on the recent convention of the Young Men's Christian Association held in London which devoted itself to a study of the important report on aims and policy drawn up by committee after a three years' survey of Y. M. C. A. work throughout the country.

There had been a growing doubt as to whether the Y. M. C. A. had not lost sight of its original purpose. Partly this was due to the whole-hearted way in which the Association threw itself into the tasks which the war imposed upon it—"serving of tables" in the sense of providing social, educational and recreational facilities for young men and boys. The report recalls it to a renewed emphasis upon its definitely Christian and Christianizing ideal. Y. M. C. A. leaders have almost unequalled opportunities for bring young men within the influence of Christ and His Gospel. As a result of the London convention they plan to go to their work with a clearer view of their opportunities and their obligations.

—*Presbyterian Banner.*

### British Mission Conference

The annual meeting of the Missionary Societies in Great Britain and Ireland was held at Swanwick June 10-13, program being centered around the proposed meeting of the International Missionary Council in the

Far East in 1938. The first session was given entirely to an address by Dr. John R. Mott. At the second session, Rev. William Paton outlined the plans for the proposed meeting in China, the general theme of which is to be "The Upbuilding and Maintenance of the Younger Churches" as a part of the world-wide Christian fellowship. The five principal divisions of this theme were discussed in the following sessions.

The closing session was a testimonial and a farewell to Mr. Kenneth MacLennan, who has been the secretary of the British Missionary Conference from its beginning, and who now retires because of age limitation. His successor, the Rev. J. W. C. Dougall, who has been educational adviser to the missions in Kenya and Uganda, will assume these secretarial duties next January. The conference also authorized its Standing Committee to call a second secretary to be associated with Mr. Dougall, thus making it possible to reorganize the cooperative work of the British missionary societies so that the home base activities may be more fully coordinated, and so that the work of the United Council for Missionary Education may be included within the responsibilities of the secretaries of the Conference.

—A. L. Warnshuis.

### Need for Missionary Recruits

The recent reports of all the leading missionary societies of Great Britain indicate financial deficits, but, great as is the need of money, there are indications that the need of missionaries is even greater. One of the most important discussions of the General Assembly of the Church of Scotland in Edinburgh was devoted to the work of foreign missions.

Rev. C. W. G. Taylor, in presenting the foreign mission report of the Church of Scotland, declared that the special effort which they were making was not, first and foremost, a financial drive. They were seeking, rather, to bring all congregations to the consideration of how

best to educate the entire membership of the Church in the nature of the work abroad, and to reveal its character as a deeply spiritual movement vital to the life of the Church at home. They were seeking to lay upon the heart of the Church the conviction that more missionaries, men and women, were urgently needed if the Church of Scotland was worthily to fulfil its function as a missionary church.

Other societies find themselves in a similar position, and it might be a good thing if once a year, in the churches of all denominations, there could be a Recruiting Sunday, when a definite appeal should be made to young men and women to enlist in the service of Christ, whether at home or abroad.

—*The Life of Faith.*

### Churches and Bibles in Spain

Thirty-six churches were burned recently in Spain during the present revolution, within a period of 48 hours and 34 others were damaged by fire; 160 churches have been destroyed in four months and 251 have been damaged, said José Maria Gil Robles, leader of the (Roman) Catholic Popular Action in the Cortes.

On the other hand Bible distribution continues:

A lady missionary was hurrying through a crowded street in Barcelona when a smiling Spanish woman accosted her. "Are you the Señora who gave me a little book the other day, in the Calle St. Anna?"

The missionary had distributed many of these little Scripture booklets in the wide, busy avenues of the great Spanish city.

"May be," she said, "Was it one like this?"

The Spanish woman's face lit up as she saw the booklet which the missionary held out. "Ah, yes, that is it. My sons have read it, and asked me to get more for the other members of the family. And indeed these words are true," looking down at the little book with a softened expression.

—*Scripture Gift Bulletin.*

### Anti-Semitism in Rumania

It has become extremely dangerous to be a Jew in Rumania, where, out of a population of 18,000,000, 1,000,000 are Jews. Jewish youth are no longer able to attend certain branches of certain universities, and those who have already studied several semesters are prevented from passing their examinations. Many of the ways to free professions are closed to Jews. Violent actions have been taken to exclude Jewish lawyers from leading places at the bar, and similar measures have been taken against Jewish doctors, dentists and builders. Merchants are so heavily taxed or so frequently fined on bogus charges that they are being forced out of business. Anti-Semitic propaganda takes two forms: an anti-Jewish press and anti-Jewish meetings. The fight against the Jews has become the social, political and economic issue in Rumania. The Jews are stigmatized as Rumania's enemy No. 1.

—*Alliance Weekly.*

### AFRICA

#### Bible Work in Addis Ababa

The British and Foreign Bible Society has received news from T. P. Bevan, their representative in Addis Ababa, concerning the looting of the Bible House last May. The trouble began on the morning of May 2, and the same evening Mr. and Mrs. Bevan were taken to the British Legation. Some men were left in charge, but two days later they were overpowered. The day following (May 5) the Italians entered the city, and that night the Bible House was set on fire four times, but neighbors came and extinguished the flames. Next morning Mr. Bevan regained possession of the premises, but the Bibles had all been taken. Thus he was relieved of any anxiety concerning their distribution!

Mr. Alfred Buxton quotes the following letter, written by the Emperor of Ethiopia as he was starting for the front line:

We have received copies of your Gospel of St. John. Understanding that 1,000 unbound Gospels are urgently needed for the good of the people, we have telephoned concerning them to the Foreign Minister. Our great desire is that this plan might be carried out, and that the books might reach our camp for the use of the soldiers.

—*Life of Faith.*

#### Another Translation

Rev. W. S. Martin of the French Sudan writes that the National Bible Society of Scotland has now completed the printing of the whole New Testament in Songoi, or, as it was formerly called, Sonhrai.

This great race differs from the ordinary Negroes of the southerly districts. They belong to the "Sudan" stock. A little above the average in stature, they are well developed, black skinned, have prominent noses and medium coarse features. In mentality they are a little above the average African, but centuries of forced submission to conquering Arabs and Touregs have produced something of a servile nature.

Songoi is the general trade language for a distance of about one thousand miles along the Niger, beginning at Djenne on the Bani River, a tributary of the Niger, and extending down into the Niger Colony and Dahomey.

While the Songoi as a race are still Mohammedan, many individuals are ready to welcome the Gospel, and the former fanaticism is breaking down. Now, at last, when the Word of God is made available to them in their own language, there is little doubt but that many of these fine people will be brought into the Kingdom, and the whole tribe will be affected, as well as many of the neighboring tribes.

—*Alliance Weekly.*

#### In the Belgian Congo

Mr. J. W. Haley is superintendent of the *Mission Libre Methodiste* at Ruanda-Urundi, Central Africa, on the watershed of the Congo-Nile River systems. In a news letter he writes that the government does not wish to grant official status to a mission until they have at least 10 workers on the field; on the other hand, the mission waits for official sanction before adding to the staff. Eventually, the vice-governor gave permission to occupy a site at Kayero. While the Board expects to send missionaries to Belgium this

year to learn the language before coming to Urundi, there is no man on the field to occupy Kayero.

Two others from South Africa have been appointed to the Congo in 1937, after their furlough.

#### Catholicism in Angola

The Angola press, especially in Luanda, has published several articles lately, setting forth the necessity of "Catholicizing" the colony. Catholic baptisms in 1934 numbered 43,000, and the number of adherents in the colony is put at 425,000. The annual subsidy given by the Angolan Government to the Roman Catholic missions is about 4,000,000 *angolares*, approximately £40,000, as well as privileges, such as exemption from customs dues, hut taxes for workers, etc.

Nevertheless, evangelical work is pushing forward. The Dondi church, a comparatively recent organization, counts 5,000 members and a very large number of catechumens. The Bailundo church has a membership of 7,000. Sunday school work is taking on a new interest and the general outlook is hopeful. A survey by the World Dominion Press in 1933 showed the existence of a Protestant Christian community of 240,000 in a probable native population of 4,141,730. There were then 249 foreign missionaries and 2,854 national workers.

#### "Little Man, What Next?"

Nurses at Holy Cross Hospital, Pondoland, suspected their gardener and *fac totum* of wasting his time; and required him to write a list of his daily activities. This is what he wrote:

To sweep back and front of the dining-room every day. To carry water for the washer once a week. To cut firewood and chop them for the bath and ironing three times a week. To empty pig's bin twice a day. To collect eggs once a day. To collect hens into their runs four or five times a day, and mend their runs as many times a day. To get cream Monday, Tuesday, Thursday and Saturday. To get vegetables from the garden daily. Working flower garden, weeding it, manuring it, turning soil, planting flowers, watering them and tidying it every day. To whitewash Sisters'

rooms twice a month. To cut lawns once a week, to sweep them and tidy off. To divide fruits from *mseleni* (store) for nursery and Mrs. Drewe once a week. To unload goods from Natal, such as boxes, and open them to be unpacked, twice a month. To carry Sisters' boxes to the Night Nurses' huts and to change beds to Mrs. Drewe's and tables twice a month. To be a messenger to St. John's, Cottage, St. Monica's, St. Mary's Hospital, Mrs. Drewe and Mrs. Hartley two times a day. To kill a cock three times a month. To make up French drains and roads twice a month. To take one bag of mealies from hospital for nursery once a month, and grind one tin of mealies for nursery once a month. To carry one bag of coal for nursery once a month. To get fruits from the gardens such as apples, peaches, etc., twice a month. To bury poisoned dogs, cats and dead hens any day it happens. To clean drains in hen-runs, to give mealies to the hens every afternoon. To fill up seed boxes with soil, manuring them and watering them every day, when hot to put mats on top of young plants to prevent heat.

WALTER BUTI.

The nurses were satisfied.  
—*The Mission Field.*

### A Transformation

Bazele Daurdi, an evangelist of the Disciples Mission at Coquilhatville had a burning desire to carry the Gospel to some village where the people had never heard of Christ. The missionary sent word to Lotumbe asking what the mission there thought but before an answer was received Bazele had already started.

When he and his wife got to the village they had in mind, they beat the big drum and called all the village people together. He told them of the love of God and of Jesus Christ and his love and mercy. Some of the old men came up and said, "Why are you here? Why did you come?" He told them it was because he loved them and God. They retorted that they had never known of a stranger of one tribe loving people who wore different tribal marks and they accused him of being a spy, or a thief. They refused to divide their food with him.

Bazele and his wife built a little house and started a garden but went hungry many times because the people refused to supply food.

One day a State official came to gather taxes. He saw that Bazele was well educated and much more refined than the men of the jungle. Just before the State official left the village he called everybody together and said, "I want you to know that this is a man of God. He is your friend. He has come to help you. When he beats the drum every one come and hear him. Divide your food with him." Because the white man had given his commands the natives obeyed.

At the end of six months three men had accepted Jesus Christ as their Saviour. Bazele has now been in the village about four years. There is a church, and a group of people who come every day to learn the Jesus Christ way to live.

Neighboring villages are sending to Lotumbe, saying, "White man, send us someone to tell us about Jesus like Bazele is telling to his people."—*World Call.*

## WESTERN ASIA

### Palestine in Turmoil

All Palestine is in commotion, with riots breaking out in its cities and towns. It is a highly tangled situation with roots running back through thousands of years. The basal trouble is the presence of two races and two religions, both claiming Palestine as their holy land. The claim of the Jews goes back to Abraham, and of the Arabs to the invasion of the land by Mohammed twelve hundred years ago. The Jews, without a country anywhere, have always turned their longing eyes towards it and cherished their return to it as their passionate dream.

The close of the great War, which left Palestine in the hands of the British, seemed to open the door for them to return. The Zionist movement started up to provide the means for consummation. But at once the difficulty arose because the Arabs have so long occupied the land. It was proposed to buy them out and millions of dollars were furnished for this purpose by Jews all over the world. Over a hun-

dred thousand Jews have come to settle in Palestine, but the two races do not get along well together. Great Britain is standing by her mandate and declares she will keep order and enforce justice at any cost.

Colonial Secretary William G. A. Ormsby-Gore revealed that over 600 persons have been injured in the recent outbreaks, and 84 had been killed. The number increases day by day.

### Racial Bitterness

In the political disturbances between Jews and Arabs, a serious phase has been reached, which calls for special prayer. Because of the increase in violence the Jewish and Arab communities are now practically isolated from one another. The bitter feeling is also reacting seriously on Christian missionary work, one of the regrettable developments being the hostile attitude taken by many Protestant Christian Arabs towards both the Jews and the British Government. Some Arab pastors are even publicly denouncing the present policy from their pulpits.

The Arab community finds it hard to understand the action of the Government in recognizing the claims of the Jews to a country in which the Arabs have had undisputed claims for some centuries. They feel that their rights have been ignored, and are clamoring for what they believe to be justice. But, Palestine is far from being fully occupied. The incoming of the Jews has been an unquestioned benefit economically. The Arabs have themselves profited very materially from the improved conditions. But they recognize the initiative and the aggressiveness of the newcomers, and are afraid lest they be eventually dispossessed.

—*Christian and Missionary Alliance.*

### Modern Times in Arabia

Pious Moslems in Mesopotamia used to spend four or five months on camel routes to make the pilgrimage from Baghdad



to Mecca. Now a motor road reduces the time to four or five days. Last year a party of Moslems came by motor all the way to Mecca from Delhi in northern India. "A great increase in missionary mobility is foreshadowed," observed *The International Review of Missions*.

## INDIA AND BURMA

### Serf Saves a Village

Rev. Charles W. Posnett, Nizam's Dominions, relates the story of a young man named Punnyadass, whose father was bound by a debt of five pounds, for which he had been working for thirty years simply to pay the interest. Once a year he was given a blanket, and his wife was given a cloth, and daily they had only enough food for one meal. Anxious that his son should rise above this miserable existence, he sent the boy to Mr. Posnett 25 years ago. Punnyadass was trained as an evangelist, and the villagers of Marelli begged him to come and teach them the Gospel. The village chief was angry, and said that he did not want any Christians in his village. The roof of his shed was pulled down, and everybody who went near him was persecuted, but the boy won the love of all.

Then plague broke out last year, and spread to this village. Two or three people died, and the whole village was infested with rats. The chief left the village and built himself a hut two miles away in the jungle; but Punnyadass obtained medicine and disinfectants and attended to all those who were stricken. He then got the young men who were very devoted to him to clean the village and drive out the plague rats. They whitewashed the houses, inside and out, cleaned the roads, and destroyed everything that they thought would encourage the rats to stay. Attacks of plague subsided; the people began to feel that as long as Punnyadass was there they were safe. The chief returned and admitted that the boy had done a fine work. This village is now one of the

strongest Christian centers in the Nizam's Dominions.

—*The Christian*.

### Growth at Ratnagiri

From the West India Presbyterian Mission comes the report that the church at Ratnagiri shows growth both in membership and in evangelism. There have been ten children baptized and thirteen members received into the communion of the church by profession of their faith in Christ. A Women's Society, a Temperance Society and the Y. M. C. A. are functioning as church activities. There are ten Sunday schools, two in the town of Ratnagiri and eight in the district, conducted under the supervision of the church. The Y. M. C. A., at its own expense, made an evangelistic tour through the district during the months of April and May. During the Christmas holidays, the church carried out the week of evangelism in Ratnagiri and the near-by villages. All the men, women and most of the children took part in this. Twenty villages were visited, many Gospels sold and tracts distributed. The communicant membership is largest in the history of the church.

### A Great Servant

A writer in *Dnyanodaya* says that one of his richest experiences was to attend the 60th birthday of Mr. Gopal Krishna Devadhar—who died last November—and to hear his address to about two thousand people in which he paid tribute to the influence that missionaries had upon him in all his life work, especially the self-forgetting spirit shown by missionary women. Most moving of all was his statement that when he was a young man, a missionary in the Scottish Mission compound at Jalna pointed out to him how the illiterate Indians were worshipping the idol Maruti and challenged the young Devadhar with the words: "When are you going to do something for your people?" It was in that hour that the noble G. K. Devadhar

felt the great challenge of his country's need and resolved to do all that lay in his power.

Mr. Devadhar was President of the Servants of India Society and has been referred to as "the intellectual center of Indian politics, which he regarded as a constructive agency for building the India of his dreams. It was he who created the "Woman's Movement" of India, which has sent out over 1,300 women as trained social workers, over 300 being medical and 1,000 non-medical workers. In Poona alone the organization maintains six hostels for women, where there are 22 workers and 224 resident pupils and 93 who are partly or wholly supported by the society. "Lift up the women and the nation will lift up itself," is the slogan.

### The Baptists in India

Dr. J. H. Rushbrooke, Secretary of the Baptist World Alliance, reported on his visit to India in part as follows:

The Telugu Mission field is the largest Baptist field in India. At the Assam Centenary celebration in Jorhat, the conference was attended by about 5,000 of the 56,000 church members in the province. Twenty-three languages were represented, though only four or five were officially used. It was a strange experience for speakers to utter a sentence or two, and wait until the simultaneous translation of the official interpreters and the murmured rendering by others should cease. A veritable Babel, but also a Pentecost; for the word reached "every man in his own tongue."

A Hindu editor, not a Christian, was there to express appreciation of what the Baptist mission had done for the cultural uplift of the people. He spoke of the setting up by the mission of the first printing press in the province, the publication of dictionaries, the circulation of books and the promotion of education. When he had closed his tribute, he raised his arm and pointing dramatically to a group in one corner of the enclosure, he cried, "Who dares to assert that Christian missions have failed? Those men a generation ago were head hunters."

—*Canadian Baptist*.

### Rest Haven in Burma

Since January, 1927, when the Peabody-Montgomery Rest Haven was opened in the hills of Taunggyi, Burma, 119 young

women have received treatment for tuberculosis. In the entire province of Burma and the Shan States it has been the only source of help for people suffering from this disease. Now word comes from Miss Lizbeth Hughes: "A tubercular clinic has been opened in a congested part of Rangoon. Since this section of the city is nonresidential, the usefulness of the clinic will be limited, but it is a good step which will lead to a fully equipped sanatorium in the hills later on, we hope." The Government is at last realizing this great need which Christian missions has been pointing out for years.

—*Watchman-Examiner.*

### Bible Reading in Siam

The American Bible Society reports an outstanding growth in spiritual interest in eastern Siam. From the reading of the Word, with no teacher other than the Holy Spirit, hundreds of people in this section of the country have accepted the Gospel as the true way of salvation. Whole villages have come to believe in Christ as the true Saviour of the world, and, with the guidance the Christian workers could give them, a number of chapels are being built by these believers. Because of this wonderful revival movement a Bible school for the training of colporteur-evangelists is being opened in Korat. The plan is to have each village, where there is a sufficient number of believers, select a man, or preferably a man and wife, send them to the Bible training school for a year, then have them for the training of colporteur-evangelistic work for a year. This procedure is to continue until each man has had at least three years of Bible training.

—*Watchman-Examiner.*

## CHINA

### Modern China

A journalist, writing in *World Dominion*, lists six outstanding features in the reconstruction taking place in China. These are (1) The approach to nation-

al unity, with Nanking's authority largely recognized; Communism almost suppressed in many of the provinces, and the Government looking forward to a freely elected People's Conference to adopt a Constitution. (2) The improvement in means of communication in ruined railways restored to efficiency; an increased mileage in five years of 45,000 miles; and the establishment of airways. (3) The expansion of industry whereby China manufactures many articles formerly imported. (4) The improved status of women, including the right of daughters to inherit as well as sons; of wives to own and dispose of property; of individuals to freedom of choice in marriage; and the discouraging of concubinage. (5) The expansion of improvement of social services as shown in a national and higher educational system and a national health service, at least, in larger cities. (6) The development of a spirit of social service and civic responsibility, with the trend definitely in the direction of honesty and efficiency.

All these things are credited by this journalist, directly or indirectly, to Christianity and the efforts of missionaries.

—*Alliance Weekly.*

### Famine and Flood

Dr. E. H. Edwards relates some interesting details concerning the famine and flood relief carried on in the Yellow River area of China under the direction of Dr. H. R. Williamson, Chairman of the China International Famine Relief Commission.

In a recent letter Dr. Williamson says that the amounts sent to him have come at exactly the right time when Government relief is failing. "The Provincial Government has issued an order that all refugees must leave their camps by the end of the month.

The Provincial Government, he goes on to say, contemplates transferring 35,000 of the refugees to Li-Chin near the mouth of the Yellow River to help cultivate the reclaimed land there.

Already 18,000 have been settled there and now these 35,000 who have signed as being willing to go are to be transferred there. The Provincial Relief Committee is contemplating starting emergency hospitals there.

Inspectors in the flooded region report that the waters are now receding rapidly and over large areas it will be possible to do some sowing this spring. However, it is also true that the people who have returned to those parts will be in need of help for the next three months as they have no food supplies.

### Y. M. C. A. in Government Schools

An immense task has been left behind by the "Youth and Religion Movement" campaigns. It has been estimated that the total attendance of the Eddy and the deputation meetings amounts to 339,595 and the total number of "decisions" to 12,832. Association secretaries and church workers are simply bewildered about the follow-up work. Government and non-Christian private schools increasingly outnumber Christian institutions. This must arrest the attention of those who are interested in student work in China. According to the latest statistics, there are 111 universities and colleges in the country, of which only eighteen are Christian. Out of a total of about 40,000 students in these universities and colleges only 3,500 are in Christian institutions. In regard to the middle schools, only 196 out of a total of 1,892 are Christian institutions, and only 30,000 students out of 400,000 are in Christian institutions. Roughly we may say that only one-tenth of our college and middle school students are studying in Christian institutions and thereby gaining some kind of knowledge about Christianity, whereas the other nine-tenths are practically unreached by direct Christian influences.

Christians seem less able economically to send their sons and daughters to Christian schools.

They are, therefore, attending non-Christian schools in increasing numbers.

—*The Chinese Recorder.*

### Broadcasting the Bible

Not by radio but by salesmen. For many years the Presbyterian Mission has engaged colporteurs which were financed by the British and Foreign Bible Society in Canton. Under a new arrangement evangelists, Bible women and other volunteers have taken to selling Bible portions on their country trips. They pay the Society a fixed rate per box of portions and are allowed to keep the proceeds from the sales, thus relieving the strain of economic pressure due to the general depression and sudden cutting off of the usual subsidy from the Board. Already this has resulted in greatly increased sales during special campaigns in cities, market towns and at festivals. The twenty thousand copies ordered were soon exhausted and another order of ten thousand was placed.

### Itinerating Among the Loi

The Loi people inhabit the southwestern part of Hainan Island. A party of 19 which included missionaries, an evangelist, a cook, three Loi school boys and twelve carriers, recently made a two weeks trip through that area. They report that not five years ago the number of Christians in the Ha Loi area could almost be counted on the fingers of one hand. Now the entire population of five villages worships the Saviour. Not three years ago, these same villages were threatened and their Bibles, tracts and hymn books publicly burned. Now the chief of the whole area is an earnest inquirer. During five days' stay in this region, 87 patients were treated; many inquirers were visited, though none were ready for baptism. For the first time the Gospel was taken to the Ha Loi tribes themselves. They seemed genuinely interested and asked for more.

### Canadian Mission in Manchuria

The Canadian Presbyterian Mission in South Manchuria has maintained encouraging progress since 1934. There were nearly 1,000 baptisms in 1935, the largest number for any year since the inception of the work. Eleven new centers were opened to the Gospel, and other villages have offered to provide meeting houses if the mission will send them an evangelist.

In the southern section of the field no fewer than 464 memorized the golden texts for the entire year. As a reward, those who could read were given a Chinese translation of Mrs. Goforth's stirring book on "Blind Chang." Those unable to read were given a Gospel picture. Ten of the mission's members have dedicated their lives to evangelistic work, and gone for training, at their own expense, to Bible schools and theological seminaries.

The vital part of the women's work is the annual short-term Bible training school, and since Manchurian women exercise considerable influence over their men folk, has been the means of equipping many women for fruitful Christian service.

—*The Life of Faith.*

### In Chinese Villages

Muriel Lester of London recently completed a trip around the world. From India she sent this comment of what she saw in a Chinese village:

Among all the villages I saw in China one of the most interesting is a place near Soochow, a city between Nanking and Shanghai, which is often called the "Venice of China," for there we use canals instead of roads, and boats instead of buses. The girl whom we were staying with was a singer, a lover of children and a Christian.

She had given up the foreign house in the town which was given to her for her work, and built a mud cottage in a quiet village. A low shelf ran round her room, on it all manner of toys, picture books, balls, and dolls dear to the heart of children all the world over.

One day we set out with this friend on a little houseboat which was fitted up most neatly with cooking stove and bunks for four people. At the end of the day we arrived in a tiny village in

an obscure neighborhood, where the people knew my friend and had planned for her to conduct a short-term school for two weeks. One student would bring a bushel of rice, another vegetables from his garden, and another oil or a little money. All the offerings were pooled and they formed a committee who should cook, who should wash dishes, and who should sweep out the two fairly large mud-floored rooms.

The next morning we had early prayer time, communal music and literacy classes in the morning. I could see peasants and their young children as well as their old fathers and mothers studying out of the same book. This sort of cooperative school was not an experiment, for the same sort of thing was going on in many parts of China.

—*The Christian Advocate.*

### Turning the Other Cheek

A missionary in Linchow sends an account of a young convert in Pao On who in spite of persecution is steadfast and faithful:

Last year he borrowed money to attend a Christian conference. When he returned home his father beat him. His family, especially his uncle, have been very mean to him because he is a Christian. They have forbidden his going out with the evangelistic bands, but he starts out in another direction and meets them somewhere on the road. He is very helpful in the church, even helping sweep the floor and light the lamps. One day he reproved his uncle's children for mistreating their dog. His uncle became angry and threw a large stone at him, injuring him seriously. Despite this fact he was put in prison and spent the night there. At first his father took no interest in the matter. He said that his son was always causing trouble ever since he became a Christian. The Christians secured his release and talked to the father showing him the large stone which had been thrown at his son. His heart was finally touched and he was persuaded to send the boy to Linchow to the hospital for treatment. He was especially struck by the peaceful manner in which the Christians settled up the matter. While the boy was in the hospital the Christians took turns in coming to see him. This interested the non-Christians for it showed the love of the Christians for one another. The father has become interested and has attended a number of meetings.

### Fighting Girl Slavery

The Methodist Conference of Foochow struck a telling blow at girl slavery. The *China Christian Advocate* reports:

Resolutions were presented on the festering subject of child slavery, pre-

viously adopted by the woman's conference. Dr. Carol Chen of Hwa Nan College and Mrs. Ling Guong Ing attacked the evil at every point of its public and private implications, demanding investigation in the high places, and a house cleaning at home.

The resolutions adopted provide that all girl slaves shall be freed and shall be treated as daughters in the family. This applies to all girls working without pay, whether or not they have been bought with money. They shall wear the same kind of clothes and eat the same kind of food as the family, and receive some education.

Included in this action are the little daughters-in-law, and provision is made for their return to their parents' homes if for any reason they are not married at a suitable time.

### For The Blind

Mr. Homer S. Wong has an article in the *China Critic* describing work for the blind. He says there are at least a million blind Chinese, and probably two million partially blind. Fortune-telling appears to have been the traditional occupation of male Chinese blind; and so lucrative has been this profession that some blind fortune-tellers amass considerable wealth; and some who have been educated in Braille are tempted to take up fortune-telling. Others rely on music for a livelihood.

Mr. Wong states there are not more than three thousand who have learned Braille, with about a thousand still in school learning it. These Braille students are distributed among thirty-three schools located in fourteen provinces. Of these, nine are private, twenty are missionary and only three governmental. There are also eight associations and blind homes of which five are missionary, two private and one governmental.

### In Shunteh

Rev. Richard E. Jenness, Presbyterian missionary, writes that anyone who thinks the Gospel of Christ has lost its power should come to Shunteh and attend a Sunday morning church service. The congregation is made up of about three-fifths men—farmers, merchants, government school teachers, students and clerks from the district-court. After church service five or six clerks from the court often remain in

the men's reception room to "discuss the doctrine" with Pastor David Sung. Mr. Jenness also writes of special meetings.

"Charles Li is thirty-three years old, a tall, strongly-built man, who five years ago was a young salesman in the employ of a British firm in Tsingtao, drawing a high salary. He was converted, and almost immediately felt God's call to preach the Gospel, resigned his position and went out on faith. His own words are, 'Since then the Lord has never allowed me to suffer want. When there has been any lack, it is because I have lacked here,' and with that he slapped his knees; meaning that when he prayed little he received little.

"Several committees were organized to plan the various phases of the campaign, a theater was leased for 15 days, the Electric Light Company agreed to wire the place for lights, and when I reached the theater the first night an electric cross blazed high on the roof. Inside the ramshackle building were about 700 people. Banners and Gospel posters decorated the dingy old walls, and the whole place was flooded with light from two huge electric lamps. Smiling ushers with pink badges greeted all comers at the door and helped them to find seats on the narrow saw-horse benches that served as chairs. A large round table near the rear was presided over by a couple of policemen who occasionally regaled themselves with tea from a cracked little porcelain pot.

"We are following up the campaign with Bible classes. We have special classes in four places for the new converts. In all four places over 90 new converts are enrolled in these Bible classes."

## MISCELLANEOUS

### Century of Medical Missions

Generally speaking, medical missions may be said to have had five stages or phases in their one hundred years of history. These can be concisely outlined as (1) pioneer, (2) hospital, (3)

educational, (4) cooperative, and (5) reorientation. For the most part mission hospitals are still the best and most trusted medical facilities within reasonable reach for millions of people in Asia and Africa. About half the modern hospitals of China are still mission hospitals, while in Southeastern Asia, parts of India, Persia, Arabia and equatorial Africa, the mission hospitals are in the preponderance. Though reasonably classed as modern, most of them are small—not many have over 100 beds—and their equipment varies considerably. Often they are weak in maintenance funds, laboratories, records and the finer elaborations of hospital administration and scientific medicine. Only a minority, but a rapidly growing minority, have X-rays.

—*Presbyterian Tribune*.

### A Laity Mission

A church mission by the laity for 1937-38 will be undertaken by the evangelism unit of the Board of National Missions of the Presbyterian Church. In preparation of this mission, church Christian fellowships will be held to discuss the following questions: What Christ Means to Me; The World Situation as It Affects the Christian Church; the Purpose of the Christian Church; the Present Situation in the Presbyterian Church; The Place of the Laity in Making the Church Effective; What Do I Mean to Christ?

The objectives of the mission are: 1. A more definite, vital and sacrificial service for Christ on the part of the ordained officers in the churches; 2. A reaffirmation of faith on the part of every member and an acceptance of Christ's program in every area of life; 3. Every church member trained to witness as to his Christian experience; 4. An invitation committee in each local church assuming responsibility for winning others to Jesus Christ as Saviour and Lord; 5. A program of evangelism for the laity in every presbytery.

—*Presbyterian Tribune*.

# Our Missionary Bookshelf

Books Briefly Reviewed for the Readers' Information

**Day of Immense Sun.** By Blair Niles. \$2.50. Bobbs Merrill, New York. 1936.

**El Jimmy, Outlaw of Patagonia.** By Herbert Childs. \$3.00. Lippincott, Philadelphia. 1936.

These two volumes are far apart, but they both tell of foreigners going to South America—the Spanish Pizarro in 1539 and the English adventurer, Jimmy Radburne, about the turn of the last century.

*Day of Immense Sun* is mainly about the Inca empire. In these days of the "New Deal," a "planned society" and Communism, Blair Niles has gone to Peru to study the communal life of an ancient people. After two years of intense research he has brought back to us this beautiful story, which along with its powerful emotional sweep, gives also an accurate historical picture of the most remarkable of ancient civilizations. Readers will be surprised at the revelations here of the perfect organization of that great socialistic empire which extended from Colombia on the north down to Chile and Argentine on the south. It was so well organized that there was practically no want, with little crime, and a remarkable amount of contentment—to which the complete absence of money no doubt contributed much. The way this life was mercilessly destroyed by the Spanish conquistadores, blessed by the Christian priest Valverde, in the treacherous murder of the Inca Atahualpa is told in dramatic terms.

Such information is only incidental however in a romantic love story of peculiar beauty and chaste idealism. The character of the shepherd boy Tito is one that will return to the reader again and again as an embodi-

ment of beauty, simplicity and strength. He adores a little girl of noble birth chosen to become a Virgin of the Sun in the convent at Cuzco. From the simple life of shepherds and peasants one is led through the complexities of life in the family of the Inca, on to the invasion of the empire by the Spaniards, to the execution of the Son of the Sun, and finally to the first pulse of life in that new Inca-Spanish nation—Peru.

*El Jimmy* is the story of the adventures of a rough and remarkable Englishman who for forty years lived the life of a rancher and outlaw in the wild country of Patagonia—one of the world's few remaining frontiers. Jimmy Radburne went from England to Patagonia when he was eighteen and first got work in Tierra del Fuego in the days when the sheep men there were brutally exterminating the Fuegian Indians. Crossing over to the mainland, he later became a *gaucha* on a large sheep ranch. The book tells with gusto of Jimmy's life at the sheep *estancias*, now and in the early dramatic days. It tells of the sheep industry and of the irresponsible, nomadic life of the *gauchos*.

As one follows this story he lives over again in contrast the great life of service given by Allan Gardner in this same raw country. If only the missionary forces at home had supported Gardner and not allowed him to die of cold and starvation, what a different Patagonia would El Jimmy have found! And if Jimmy himself had only used his super-human strength and endurance as a "sky pilot" instead of a sheep rustler, what a noble inheritance he might have

left! As it is, wild Patagonia still awaits the Christian messenger. SAMUEL GUY INMAN.

**What Happens After Death!** By Rev. William Striker. Cloth, 226 pp. \$1.50. American Tract Society, New York City, New York.

In view of the modern tendency of preachers to remain silent on the great issues of the future life, one welcomes any earnest effort to grapple with the really difficult questions, especially when these are considered from the Biblical point of view. The author of this volume has evidently given much thoughtful study to the subjects which he treats and there is no doubt of his own evangelical convictions. Perhaps not every thoughtful evangelical believer will be able to follow him in all of his conclusions. This is due to the author's occasional tendency to enter the realm of speculation when discussing such topics as paradise and the intermediate state. Nevertheless, Mr. Striker is to be commended for his courage in attempting to deal honestly with a very difficult and much neglected subject.

F. E. GAEBELEIN.

**The Daughter of Abd Salam.** By Florence Mary Fitch. 75 pp. Illus. Bruce Humphries, Inc. Boston.

The story of an Arab peasant woman of Palestine interestingly pictures the inner life of the people of Bible lands. It is well written and touches the customs and problems of these people.

H. H. F.

**A Wider World for Women.** By Lucy W. Peabody. 128 pp. Cloth, \$1.25. Fleming H. Revell Company, New York. 1936.

To many Christian women the name of Mrs. Lucy W. Peabody

suggests an oracle whose every word is to be heeded. Her manifold activities as missionary and missionary administrator, as founder and patron of the Women's Union Christian Colleges in China, India and Japan, as indefatigable protagonist of the Eighteenth Amendment, as the moving spirit in the development of the Florida chain of missionary conferences, as militant Christian always, have earned for her the right to speak with assurance. Hers is the voice of experience. Her writings are therefore sure to attract a large circle of readers.

In her latest book, "A Wider World for Women," Mrs. Peabody undertakes in characteristic sprightly fashion to discuss some of the questions which concern women and their relation to society: "Do women need or want a wider world?"; "Do they in America require a greater field for their activities?"; "How are they using the world they already have? What are their limitations? If the feminine sphere widens will the man's sphere narrow?"

For the answer Mrs. Peabody turns to history; first to the Bible and then to other records. Her veneration for the Scriptures finds expression in her thesis, that God in his program for the world assigned to woman a definite place as companion and helper to man. A discriminating appraisal of notable women of the Old and New Testaments indicates how they fulfilled their mission. Other chapters call the roll of important women of the middle ages and later centuries down to our own modern era who have rendered constructive service to the world. The rise of women's organizations in the nineteenth century traces a steadily advancing interest and participation with increasing responsibility in public affairs. It is a fascinating pageant, inclusive of the humble cottage and the royal palace, of women as mothers, home-makers, teachers, nurses, physicians, writers, speakers, missionaries, reformers.

What woman will do with her present freedom is the question. Despite occasional disappointments Mrs. Peabody is incurably optimistic in her estimate of woman. If too much so it is a venial fault which women readily forgive; and perhaps because of what it reveals of her belief in them they love and follow her. Her highest praise is reserved for her friends of the missionary enterprise, whom she ranks as the incomparable exponents of Christian internationalism and effective advocates of the peace for which the world is athirst. To the Bible, as the Word to which woman owes her high estate, a chapter is devoted—commemoration of the 400th anniversary of its appearance in English printed form. To it she summons renewed allegiance, suggesting to women's organizations that they "start the movement back to the Book on whose ideals our nation was founded." Thus the keynote of the first chapter is found in the last.

In this little volume, well worth reading, Mrs. Peabody summons Christian women to rededicate themselves to a determined effort "To mend and make over a world out of repair," which "is the major task of women today." B. G. J.

**Kagawa, An Apostle of Japan.** By Margaret Baumann. 12mo. 96 pp. 75 cents. The Macmillan Co., New York. 1936.

The life story of this remarkable Christian Japanese is already well known, through Dr. Axling and other biographers. Miss Baumann has given us a brief but dramatic story of Dr. Kagawa and his life of sacrificial service. The book is short, well written, sympathetic and gripping. It is an excellent introduction to the little man who is the subject of discussion and of praise in three continents.

**Henry Harmon Spalding.** By Clifford Merrill Drury. Illustrated. 8vo. 438 pp. \$3.00. The Caxton Printers, Caldwell, Idaho. 1936.

So much has been written about Marcus Whitman as the heroic pioneer, who "saved Ore-

gon" to the United States and suffered a martyr's death, that his companion Spalding has been relegated to a rather obscure background. Dr. Drury, who is pastor of the First Presbyterian Church of Moscow, Idaho, has now brought him forward as a missionary fully entitled to share the honor which has been showered upon his better known colleague. This graphic and well-documented account is not a panegyric. The picture is painted with the warts included. It is not surprising that nerves were sometimes on edge and that friction developed among strong, individualistic men in remote and lonely outposts where hardships and perils were the daily lot. But Spalding, as well as Whitman, was a big man and he did big things. The Nez Percés among whom he labored proved to be more responsive than the refractory Cayuses in Whitman's field. He was not only a successful evangelist who baptized more than 900 Indian converts and founded nine churches, but he showed practical resourcefulness in improving the educational and economic conditions of the Indians. He taught their children in school, showed them how to irrigate and cultivate land, make tools, build houses and weave cloth. He brought in improved breeds of animals and built the first flour mill, sawmill and blacksmith shop and operated the first printing press. He studied the flora of the region and made a collection of plants and flowers which won the praise of the celebrated botanist, Asa Gray, of Harvard University. He made records of the weather which the Government Wilkes' Expedition of 1841 found so accurate that it incorporated them in its official report. He made the first contribution to Indian linguistics and translated Scripture portions into Nez Percé. Much might be said, too, of his devoted wife, of frail physique but indomitable spirit, enduring, as a woman usually does, even more than her husband the hardships of frontier life. It is a happy coinci-



dence that this attractive volume appears in the year that is being celebrated as the centennial of the arrival of those missionary pioneers in the Pacific Northwest.

ARTHUR J. BROWN.

**Christ in the Great Forest.** By Felix Faure. 12mo. 181 pp. \$1.00. Friendship Press, New York. 1936.

Life in the villages of West Africa is full of romance and tragedy, of superstition and fear. This collection of true stories by a missionary of the Paris Evangelical Mission gives dramatic glimpses of this life—birth, marriage and death; the fetishes, medicine men and their black arts. It is a dark picture but is illuminated by the light of Christ. Members of the Nuo tribe turn to follow God and the way of "Yesu." They show the power of God to overcome the power of taboo and witchcraft and the temptations of the flesh and the devil. These stories are vivid pictures which help us to see life in French Equatorial Africa and the power of the Gospel. Mrs. Schwab, of the American Presbyterian Mission, furnishes illuminating explanatory notes.

**John and Betty Stam: Martyrs.** By Lee S. Huizinga, M.D. Illus. Paper. 95 pp. 35 cents. Zondervan Pub. Co., Grand Rapids, Mich. 1935.

The story of John and Betty Stam and their "Miracle Baby" is now well known through many periodical accounts of their martyrdom in China in 1934 and through the volume by Mrs. Howard Taylor. There is not enough that is new in this record to make it of special value but it is well to have the story circulated as widely as possible through many channels. The testimony of John and Betty is still effective.

**Carey.** By S. Pearce Carey. Illus. 12mo. 127 pp. Marshall, Morgan and Scott. London 1s., and Zondervan Pub. Co., Grand Rapids, Mich. 40 cents. 1936.

The name of William Carey is known and honored wherever the story of the Cross in India has been proclaimed. Here we have a straightforward, abbre-

viated sketch of this learned cobler who became a pioneer Baptist missionary in India in 1793. The book reports most of the main facts and incidents in the life of this pioneer, but it would, to our mind, be greatly improved if it were subdivided into chapters or sections. As it is this interpretation of Carey and his work is presented in one long, unbroken chapter. In the midst of many difficulties, changes and discouragements, Carey stands out as a hero who achieved marvels—in preaching, teaching, translating and in opening the doors to further evangelism.

**Arthington's Millions—The Romance of the Arthington Trust.** By A. M. Chirgwin. Illus. 8vo. 160 pp. Paper, 2s; cloth, 3s. The Livingstone Press, London. 1936.

Thirty years ago Robert Arthington of Leeds, England, a "millionaire pauper," left nearly \$5,000,000 to "spread the Word of God amongst the heathen" (excluding Moslems). Now we have a report of how this money was expended in Africa, South America, India, China, Tibet, Manchuria, Japan and New Guinea.

Arthington was a Quaker and the son of a brewer who gave up his profitable business for conscience's sake. Arthington's mother was a strong influence in his life. He never married and lived like a pauper. He gave largely during his lifetime and left his fortune to trustees who administered it through Baptist, Methodist, Congregational (L. M. S.) and a dozen other agencies. He was a devout believer in the Premillennial Second Coming of Christ and one of his objectives was to prepare the way for that second advent by the preaching of the Gospel to all nations. This story of Christian stewardship and its results is stimulating reading—whether one had five dollars or \$5,000,000 to invest. Robert Arthington was a student of missions, not a haphazard giver. He was devoted to Christ and so was not given to self-indulgence. He was rich in faith as well as in

funds, and his labors have not been in vain in the Lord.

**Christ and the Indian Church.** By A. J. Appasamy. Paper. 172 pp. S. P. C. K., Madras, India. 1935.

Dr. Appasamy is a well educated Indian Christian and the substance of this book are addresses given in Bishop's College and elsewhere in Calcutta, Allahabad and Madras. He seeks in this little volume to explain fundamental Christian doctrines to Indian readers. There are chapters on God, Christ, the Holy Spirit, the Church, the Sacraments, Prayer, the Bible, the Missionary Task and the Future Life—all illustrated from the Bible and from Indian traditions. In these chapters Dr. Appasamy attempts to explain Christian teaching—not altogether satisfactorily but with deference to Christ and the teachings of the Word of God. To our mind the author does not make sufficiently clear the difference between Man as God and Christ as God; nor does he make plain the atonement of Christ on the cross. The studies are, however, spiritual and interesting as presenting Christian truth from an Indian point of view.

**Daniel Alexander Payne: Christian Educator.** By Josephus R. Coan. 8vo. 139 pp. A. M. E. Book Concern, Philadelphia, Pa. 1935.

The story of this remarkable American Negro was published, in brief, in our June REVIEW. This fuller record of his life is worth reading. Daniel Payne was born in South Carolina in 1811, of Negro and Indian parents, and died 1893. After his graduation from Gettysburg Seminary he was pastor, church historian, teacher, bishop, university president and author of several books and pamphlets. His life shows what an asset to civilization an educated Christian Negro can be.

**Long Live the King.** By Eric Acland and Ernest H. Bartlett. Pp. 373. Price, \$1.50. The John C. Winston Co. 1936.

This stirring narrative of the reign of George V with a sketch

of the life of Edward VIII, the present King and Emperor, should be of interest to all those who realize the influence and power of British rule. Missionaries throughout the world have been indebted again and again to the kind officers of British officials, and next to the loyalty which they owe to the American republic, many of them feel grateful for the British throne and all it has signified during the past decades. The book is popular in character and contains thirty-one photographic illustrations. Z.

**Hearts That Understand.** By Louise Harrison McGraw. 8vo. 292 pp. \$1.00. Moody Press, Chicago. 1936.

Here is the story of a young woman who sought to find her sphere in sacrificial "social service" without sensing and ministering to the deeper spiritual needs of human lives. Later the heroine, Meriweather Hamilton, discovered and followed the higher, more inclusive way of life and service.

It is not a great piece of fiction but it is a good story with a purpose and a message that reveals the different types of individuals and the ideals that characterize various forms of Christian work.

**The Missionary Education of Young People.** By John Irwin. \$1.00. Missionary Education Movement. New York. 1936.

This is the fifth in a series of Leaders' Handbooks on the principles and methods of missionary education. The author has had a wide experience in leading young people from fifteen to twenty-five years of age in an understanding of the missionary message of Christ to the present-day world. His writings are the sharing of his own practical experiences and leaders will welcome this very helpful addition for their "work libraries."

The book contains fifteen chapters covering a variety of subjects, including the following interpretation of world events in light of missions—the dramatic method, the visual meth-

od, the most effective use of reading, programs of international fellowship, missions and worship, making mission study classes mean more, giving and missions, an interdependent world and missions, responding to human need and building a new world.

Best of all, for the untrained leader, Mr. Irwin has provided information in certain chapters to show ways of organizing a group as well as interesting devices to catch the interest of the indifferent and uninterested. This is the best source book for leaders in this particular field.

MARY E. MOORE.

**The China Christian Year Book—1934-35.** Edited by Frank Rawlinson. 8vo. 458 pp. \$2.00. Arthur H. Clark Co., Glendale, Calif. 1936.

To cover a nation with one-fourth the world's population in one volume is no small feat. Here, China, the Chinese and their affairs are reviewed from a Christian standpoint with the help of twenty-one Chinese and Anglo-Saxon writers, under arrangement between the Christian Literature Society and the National Christian Council of China. As usual the volume (now a biennial) includes a record of principal events for 1934-35 and a consideration of the current trends forward. National life, religious life, missions, education, social, medical and literary work make up the seven sections. The seven appendices include statistics, bibliography, obituaries, etc. There is great variety of subject and treatment but no one who wishes to keep pace with events and trends in China can afford to overlook this volume. Among the striking sections are those on "Present-day Thought Movements," by P. C. Hsu; "Modernization of Chinese Women," by Miss Ah-Huna Tong; "Chinese Communists," by Geo. W. Shepherd; "The Missionary Situation," by Margaret Frame; "China's Cooperative Movement," by C. F. Strickland; and "Medicine in China," by E. H. Hume.

**Students and the Christian World Mission.** Report of the Twelfth Quadrennial Convention of the S. V. M. Edited by Jesse R. Wilson. 8vo. 333 pp. \$2.00. Student Volunteer Movement, New York. 1936.

The Indianapolis convention marked the fiftieth anniversary of the founding of the S. V. M. at Mount Hermon, Massachusetts. It was the latest and perhaps the last of these student missionary conventions. The addresses varied greatly in value and only a few of them were marked by missionary fire. Most of the platform addresses are reported in full and will repay careful reading. They are by such leaders at home as John A. MacKay, Archbishop Wm. Temple, Richard Roberts, Robert E. Speer and John R. Mott; there are also missionaries, such as Wm. M. Vories, Frank C. Laubach and Ray Phillips; some of the strongest addresses are by the Christian products of missions such as Gonzalo Baez Camargo of Mexico, T. Z. Koo of China, Toyohiko Kagawa of Japan, and Mrs. Frank Pak of Chosen.

The convention seminars on various important topics are inadequately presented. The subjects of discussion are listed with brief notes but as a rule without adequate "Findings." More space is given to questions raised than to adequate replies.

**Moody Still Lives: Word Pictures of D. L. Moody.** By Arthur Percy Fitt. 12mo. 159 pp. \$1.50. Fleming H. Revell Co., New York. 1936.

Dwight L. Moody was a truly great man and left a remarkable impression on the world. His name, his character, his message, his work ought never to be forgotten and will be remembered long after the men and women pass away who came under his influence. The one hundredth anniversary of his birth will be celebrated next year in America and England by a series of memorial meetings in which former students of the educational institutions that he founded and others who hold his memory dear will participate.

While the whole of Mr. Moody's sixty-two years is covered in this brief volume, it is chiefly a series of reminiscences by his son-in-law and former secretary. It has been written to help commemorate the anniversary. Already six or seven biographies have been published, two by his son William R. Moody, one by J. Wilbur Chapman, one by Gamaliel Bradford, two in the Colportage Library by A. P. Fitt and Paul Moody, and two brief appreciations by Dr. Charles R. Erdman and Dr. John McDowell. These latest reminiscences by Mr. Fitt contain little that is new, omit much that is important and make no pretence to literary merit, but they are interesting and entirely sympathetic with Mr. Moody's beliefs, aims and achievements.

Mr. Fitt came into contact with Mr. Moody just before the Chicago World's Fair campaign in 1893, six years before Mr. Moody's death. He became his secretary and son-in-law and so knew him intimately. After Mr. Moody's death Mr. Fitt was for a time closely connected with Moody Bible Institute.

One of the best contributions that Mr. Fitt makes to our knowledge of Mr. Moody in this volume is his testimony to the great evangelist's retiring modesty and his self-denying attitude toward money—a contrast to some other evangelists. Mr. Fitt says:

"He never once tried to create a sense of his self-importance, . . . compensation never entered into his dealings with a committee (in his evangelistic work). He would not allow any sum to be set, nor any collections to be taken for him. Before he left a town the treasurer of the meetings usually handed him a sealed envelope, which he put in his pocket without looking at it; no one but his wife, to whom he handed all his income, ever knew what compensation he received. Even when he received no personal compensation, which hap-

pened a few times, he never said a word."

As to Mr. Moody's method of preparing sermons, Mr. Fitt says: "Having decided upon a text or topic, he would take a large blue linen envelope, of which he kept a stock on hand, and write on it the title or Scripture reference—"Sowing and Reaping"; "Psalm 23," etc. In these envelopes he stored his own thoughts, outlines and anecdotes, clippings from papers, extracts copied from other men's sermons and from commentaries and other writings, newspaper reports of a sermon whenever it got into print, anything that had a bearing on the subject. When he wished to preach on that topic he would go through the contents as an auxiliary to the Bible itself and organize his address. Then he would take double sheets of writing paper, write on these in large script catchwords or phrases that would recall his prepared material and slip these sheets into his Bible under elastic bands. Thus, with his open Bible in his hand or on the pulpit, he had before him the outline of his sermon . . . After the address he would place the notes in the envelope and write on the outside the name of the town or church where the address was delivered."

Mr. Fitt shows Mr. Moody to have been a firm believer in the inspired truth of the whole Bible, a man of prayer, dependent on the power of the Spirit, a great-hearted lover of his fellow men, a devoted husband and father, and a humble, open-minded learner. Mr. Moody still lives—for Christ lives in the institutions he founded and in the men and women whom he led to Christ.

*Arabia and the Bible.* By James A. Montgomery. 207 pp. University of Pennsylvania Press. Philadelphia. 1934.

Arabia is increasingly attracting the attention of the world. Many new books are being writ-

ten about this fascinating country and people. Here we have a scholarly book which should appeal to every student of the Bible.

The author presents well thought out evidences to show that not alone is Palestine the land of the Bible dependent for its religious concepts upon the civilizations of the Nile and Euphrates Valleys. He shows that in this hitherto unknown desert lying back of Palestine-Syria is a third source which has contributed much to the Bible. He says, "But there is a peculiar color and atmosphere to the biblical life which gives it its special tone, so that it is not just another "civilization," another "culture." "And that touch comes from the expanses and free-moving life of what we call Arabia."

Under the desert sands lie buried many secrets which alone excavations reveal. There is therefore being revealed slowly proofs that the three eastern religions, Islam, Judaism and Christianity certainly had their birth within this desert and therefore the history and culture of Palestine is closely allied and connected with the history of this fascinating desert and desert people.

From such studies as Philology, early Arabian letters, trade routes, and secular history he draws his evidences. He cites many quotations from the Bible itself and shows how they agree with the recent discoveries made within the Arabian Desert. One reaches the end of the book feeling that Arabia and the Bible are more closely allied than scholars have hitherto admitted. New and wonderful vistas of truth are opened.

To the missionary worker among Moslems this book adds new lustre to his pearl of hope. In the light of Dr. Montgomery's studies such passages as Psalm 72 and Isaiah 21 and Isaiah 60 ring out with new fervor and challenge to greater faith and confidence. HAROLD STORM.

## New Books

**Apolo of the Pigmy Forest.** A. B. Lloyd. 1s. C. M. S. London.

**African Bridge Builders.** Edited by Williams C. Bell. \$1.00 cloth, 60 cents paper. 169 pp. Friendship Press. New York.

**Across the Years—An Autobiography.** Charles Stedman Macfarland. \$2.75. 367 pp. Macmillan. New York.

**The Bible Triumphant.** C. Urquhart. 144 pp. 2s. 6d. Pickering & Inglis. London.

**Jacob Burkhard.** Mary Yoder Burkhard. 214 pp. \$1.00 cloth, 60 cents paper. Published by author. Goshen, Ind.

**The Customs of the Baganda.** Sir Apolo Kagwa. Translated by Ernest B. Kalibala. 200 pp. \$4.00. Columbia University Press. New York.

**Christianity in Thought and Practice.** William Temple. 112 pp. \$1.50. Morehouse Pub. Co. Milwaukee.

**A Century of Mission Work in Iran.** A Report of the Presbyterian Church. 170 pp. American Mission Press. Beirut, Syria.

**El Jimmy, Outlaw of Patagonia.** Herbert Childs. \$3.00. Lippincott. Phila., Pa.

**Ethiopia.** John H. Shaw. 95 pp. Ethiopian Consulate. New York.

**For Me to Live.** Alice M. Ardagh. 208 pp. \$1.00. B. I. C. Assn. Chicago.

**The Gospel We Preach and the Beauty of the Christian Faith.** George Goodman. 1s. 96 pp. Pickering & Inglis. London.

**The Heritage of Saints.** Herbert Lockyer. 127 pp. 1s. Pickering & Inglis. London.

**Kowateekay—One Act Folk Play.** Alice Carter Cook. 16 pp. 25 cents. Bruce Humphries. Boston, Mass.

**A Keen Look at the Last Book of the Bible.** E. Perkins. 128 pp. \$1.25. Revell. New York.

**Levuka Days of a Parson in Polynesia.** C. W. Whonsbon Aston. 95 pp. 1s. S. P. G. London.

**New Life the Dead Receive.** 1935 Report of the China Inland Mission. 58 pp. London.

**Night Tragedies of Scripture.** R. J. Smithson. 96 pp. 1s. Pickering & Inglis. London.

**Out of Africa.** Emory Ross. 216 pp. \$1.00 cloth, 60 cents paper. Friendship Press. New York.

**The Only Hope of the Church of God. What Is It?** 158 pp. 2s. Pickering & Inglis. London.

**A Preface to Racial Understanding.** Charles S. Johnson. 205 pp. \$1.00. Friendship Press. New York.

**Annual Report of the Rockefeller Foundation.** 480 pp. New York.

**Students and the Christian World Mission.** Edited by Jesse R. Wilson. 326 pp. \$2.00. Student Volunteer Movement. New York.

**The Soul of Egypt.** Allison Douglas Bantros. 40 cents. Zondervan Pub. Co. Grand Rapids, Mich.

**The Story of the American Negro.** Ina Corinne Brown. 208 pp. \$1.00. Friendship Press. New York.

**The Search for a New Strategy in Protestantism.** Ivan Lee Holt. 190 pp. \$1.50. Cokesbury Press. Nashville, Tenn.

**Swan Song of Paul.** Herber Lockyer. 93 pp. American Bible Conference Assn. Philadelphia, Pa.

**The Three Freds—Martyred Pioneers for Christ in Brazil.** Wm. J. W. Roome. 126 pp. 40 cents. Zondervan Pub. Co. Grand Rapids, Mich.

**The Way of Partnership.** S. A. Morrison. 87 pp. 1s. C. M. S. London.

**We Sing America.** Marion Cuthbert. 117 pp. \$1.00 cloth, 50 cents paper. Friendship Press. New York.

**With Christ Into Tomorrow.** Hunter B. Blakely. 160 pp. 50 cents. Presbyterian Committee on Publication. Richmond, Va.

**Moody Still Lives.** Arthur Percy Fitt. 160 pp. \$1.50. Revell. New York.

**The Roman Empire—Its Coming Revival and end.** W. E. Vine. 1s. 94 pp. Pickering & Inglis. London.

**Statement Exhibiting the Moral and Material Progress and Conditions of India, 1933-34.** S. F. Stewart. Map. 196 pp. H. M. Stationery Office, London.

**The Turkish Transformation.** A Study in Social and Religious Development. Henry Elisha Allen. 251 pp. University Press. Chicago. \$2.50.

**Anthea's Ambition.** Grace Pettman. 188 pp. 1s. 6d. Pickering and Inglis. London.

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## Obituary Notes

**Commissioner Samuel L. Brengle, D.D.**, a world famous officer of the Salvation Army, died at his home in Scarsdale, N. Y., on May 20th. Commissioner Brengle has had a worldwide influence as an evangelist and exponent of personal holiness. He originally came from Indiana and was graduated from DePauw University and the Theological School of Boston University. He was for a time pastor of the Methodist Episcopal church of South Bend, Ind., but joined the Salvation Army fifty years ago and was given the unusual honor of being appointed to the rank of Commissioner in 1926. He retired from active service in 1931 and was decorated with the "Order of the Founder." Although 78 years of age at the time of his death, Commissioner Brengle was active till the last as a soul-winner and Bible teacher. His books have been a great blessing to multitudes. They include, "Helps to Holiness," "The Soul-Winner's Secret," "Resurrection, Life and Power."

**Dr. John A. Snell**, Superintendent of Soochow Hospital, Soochow, China, died on March 2d, of pneumonia.

**The Rev. John H. Kerr, D.D.**, formerly a secretary of the American Tract Society and later pastor of the Arlington Avenue Presbyterian Church in Brooklyn, died while attending the General Assembly in Syracuse, N. Y., on June 3. Dr. Kerr was 78 years of age and had come to attend the Assembly and to meet his son, Rev. Wm. C. Kerr of Korea, expecting to drive back to California with him. A daughter, Miss Marcia Kerr, is a secretary of the Presbyterian Board of Foreign Missions in the Pacific district. Dr. Kerr retired from the active ministry in 1928 having served the cause of Christ for 46 years.

**Mrs. Robert F. Fitch**, Presbyterian missionary in China since 1898, recently died at Hangchow, China. Mrs. Fitch was a graduate of Wooster College and had spent all her married life in China in connection with schools and colleges, Dr. Fitch being president of the Hangchow College from 1923 to 1931.

**Dr. John Alfred Morehead**, for twelve years president of the Lutheran World Convention, died on June 1st.

**The Rev. C. Theodore Benze, D.D.**, Professor of Theology at the Lutheran Theological Seminary, Mt. Airy, Pa., died at his home on July 3d at the age of 71. Dr. Benze had been ill for some time and had recently undergone an operation. He taught Old Testament theology in the Lutheran Seminary for the past ten years; was a member of the General Council of the Lutheran Foreign Mission Board, and exerted a wide influence in his church. He traveled in India, Germany and

Russia as a representative of his church and, in 1931, was decorated by President Von Hindenburg with the Order of the German Red Cross for his services in European relief after the War. In 1898 he married Hermine E. Ohl who survives him. Dr. Benze was for some years associated with THE MISSIONARY REVIEW OF THE WORLD as translator of articles and news from foreign language periodicals.

**James Hudson Edgar**, a missionary of the China Inland Mission at Tatsienlu, Szechwan, China, and agent of the National Bible Society of Scotland, died last spring after thirty-five years of labor in the wild borderland between China and Tibet. He was a fellow of the Royal Geographical Society and a Fellow of the Royal Asiatic Society.

**The Rt. Rev. Albion Williamson Knight**, the first Missionary Bishop of Cuba of the Protestant Episcopal Church, died June 9th. He was born at White Springs, Florida, August 24, 1859. Bishop Knight served as bishop in charge of Haiti, Puerto Rico and the Panama Canal Zone; later he became president of the University of the South. In 1923 he became bishop coadjutor of New Jersey which position he resigned in 1935 because of ill health.

**Bishop Arthur S. Lloyd**, Senior Suffragan Bishop of the Protestant Episcopal diocese of New York died on July 22d in his eightieth year. He was born in Alexandria, Virginia, on May 3, 1857. He was very active in the missionary work of his church and in 1900 became general secretary of the Board of Missions. He was elected Bishop-Coadjutor of Virginia but resigned a year later to become president of the Board of Missions and for a time was editor of *The Spirit of Missions*.

**Dr. James L. Barton**, for thirty-three years the beloved and honored secretary of the American Board of Commissioners for Foreign Missions, died in Boston on July 21st at eighty years of age. He was born in Charlotte, Vermont in 1856, was graduated from Middlebury College and Hartford Theological Seminary. He went to Turkey as a missionary in 1885, served at Harpoot for seven years and for two years was president of Euphrates College. Dr. Barton did valient service as chairman of the Near East Relief and was a valued member of many other boards. He was author of several volumes on missions and the Near East.

**Elizabeth P. Tenny**, widow of Dr. Charles B. Tenny, of Japan, died on May 13th in Rochester, N. Y. Mrs. Tenny was born in Okayama, Japan, of missionary parents.

**Miss Mary E. Andrews**, a missionary under the American Board Mis-

sion in China, died April 19th at Paoting. For years she had the distinction of being the oldest living missionary, and quite likely the oldest living foreigner in all China. Miss Andrews was born in Cleveland, Ohio, in 1840, and went to China in 1868.

**Dr. S. D. Gordon**, the widely known and highly esteemed author of "Quiet Talks" died in Salem, North Carolina, on June 26th after a few weeks' illness. He was born in Philadelphia in 1859 and was converted under D. L. Moody. He became a Y. M. C. A. secretary but in 1895 resigned in order to devote himself to writing and speaking on spiritual themes. Hundreds of thousands of his books were sold and he conducted conferences in many lands. Mrs. Gordon survives him and the influence of his Bible messages will abide.

**The Rev. S. Parkes Cadman, D.D.**, one of the best known and best loved Christian preachers and lecturers in America, died of peritonitis at Plattsburg, New York, on July 12th. Dr. Cadman was born in England seventy-one years ago and came to America in 1895 to take up the pastorate of the Methodist Metropolitan Temple in New York City. He went to the Central Congregational Church in Brooklyn and was pastor there for thirty-five years. Dr. Cadman was particularly famous for his lectures and radio addresses and was formerly president of the Federal Council of Churches. He was very widely read and was known for his brotherly spirit.

**Mrs. Edith Fox Norton**, the widow of Ralph C. Norton and with him co-founder of the Belgian Gospel Mission, died in London on July 21st after an operation. Mrs. Norton was a woman of rare Christian spirit and great ability as a writer and speaker. With her husband she became interested in the Belgians during the War and they were instrumental in founding a very successful Gospel mission which spread to all parts of Belgium. She and her husband were more than once received by Queen Wilhelmina and the value of their work was recognized. The Belgians who have been born again may be counted to carry on the work but the great difficulty will be in keeping alive interest and financial support in the United States. Perhaps the time has come when the Belgian work should be self-supporting.

**Julia Anna Eliza Gulick**, one of the famous family of that name, who labored under the American Board for 35 years in Japan, died recently in Hawaii. She was an evangelistic missionary who did effective work for Japanese women. She was appointed by the Woman's Board of Missions to Japan in 1873 and in 1908 was called back to Hawaii by the Woman's Board of Missions of Hawaii to work among the Japanese there. She retired from active service 16 years ago.

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